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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD BROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts xxi. 19, 20.*

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THE
CHURCH MISSIONARY INTELLIGENCER.

A CALL TO SERVICE.

An Address at a Meeting of Young Men in Exeter Hall, on Dec. 1st, 1891,
BY THE LORD BISHOP OF LONDON.

"Son, go work to-day in My vineyard."—Matt. xxi. 28.



HE subject which I wish to set forth is the claims which the Lord is making upon us here in England to do His work in parts far away. He died for all mankind; He came down from heaven; He took our nature upon Him; He became one of us; He lived a life of privation, of many sorrows and many sufferings; He passed through fearful agonies, recorded for us in God's Holy Word; and at last He died upon the cross for us, bearing, as He hung there, even that awful mysterious suffering which we cannot understand, but which is concealed, and yet revealed, in that mysterious prayer, "My God, My God, why hast Thou forsaken Me;"—and all this He did for the whole human race. And all this is 1800 years ago and more, and yet the larger part of the human race know nothing of this tender love, have not yet received the message which shall save their souls. The greater part of the human race are still living in darkness, and have not the life which can only be given by the Heavenly Power which comes forth from heaven. He died so long ago, and we are His children, and we hope to be saved by His Cross, and we look forward to the day when He shall come back again, and we hope in the humble and yet real hope that He will then accept us for His own,—and yet more than half of the human race have not yet received His message.

My brothers, this is a thought which frequently crosses my mind, and leaves, whenever it comes to me, a sense of increasing wonder. Our Lord did so much! There was no miracle which He was not ready to work in order to work out the salvation of man. What miracle can be compared with the miracle of the Incarnation? There was no sacrifice that He was not ready to make for the sake of sinners whom He loved. What sacrifice can be compared with the sacrifice of the Cross? And though He did all this for us, yet He has been content, seated on His throne in heaven, to wait all this length of centuries, whilst the world has not yet heard what He has done. It seems to me, whenever I think of it, the most awful and strange of mysteries. Our Heavenly Father has seen fit to make it a law of His dealing with mankind that through the agency of man, and only through the agency of man, shall the power of salvation be revealed to man. If man will not fulfil the task, if man will not preach the Gospel, our Heavenly Father is content to wait. Unless it is done through man's agency, it will not be done at all. Is it not awful to

think of it? Is it not a perpetual mystery which seems to grow more awful every time you turn your mind towards it? Consider the awful responsibility that is laid upon the redeemed, that they, *and they alone*, can be the ministers of redemption; and that if they will not minister that redemption to mankind, it will not be ministered by any other agency! He who wrought such wondrous things to save man, yet would not add to these any miracle whatever to convince mankind of what He had done, to open their eyes to see the tenderness of His love, unless those whom He had bought with His blood would undertake the task. What a responsibility rests upon every soul that has received the grace of God, that trusts in the Cross of Christ, that hopes in the salvation wrought through His blood-shedding! What an awful responsibility lies upon every redeemed one to think that this work, the work of the Saviour, seems as if it were left incomplete because the Heavenly Father chose that it should be completed by us!

Look back upon the past history: see how the Gospel has been preached in the past; see what have been the limits of its preaching; see the machinery that has been used. And the more you look, the more will you feel thrilled with the mystery that our Heavenly Father requires man to take part in the work of man's recovery: and so only will He have that work accomplished. We use the Bible, we take it in our hands when we go to distant parts, we make it our chief instrument in opening the eyes of the heathen who have never heard of it before, and yet even that Holy Word still remains an example of the same rule. The Lord Jesus, when He was here on earth, left no writings for His followers to use; He left nothing that was not recorded by those whom He had chosen to record it; He left it absolutely to them, guided by His Spirit and governed by His will and penetrated by His love, to be the instruments for giving to mankind that Holy Word which has been the blessing of every Christian brought to the knowledge of it. There is still the same rule, and still the call is repeated in our ears, "Go forth and preach the Gospel to every creature;" the call which comes from God Himself; the call which comes from dark-minded man, from the blinded human race; the call that comes from the degradation of millions; the call that comes from vice and sin that prevail over the earth as the waters cover the sea; and that call is perpetually poured into our ears and repeats the old command, "Go forth and preach the Gospel to every creature"!

And we in England, is it possible for us to dream that that call is not intended to touch our souls? Can we fancy that our Heavenly Father makes no call upon us here in prosperous England, that has prospered under His Providence in such a marvellous measure? Nay, let the Christian look abroad and see—let him gather what indications he can gather of God's Holy Will from the Providence that governs this country.

If there is one call that is more imperative than another, it is the call of neighbourhood. Those whom you see and know must come first; you must preach the Gospel to them to the utmost of your

powers; they must demand of you that your very heart shall be given—if, indeed, your heart is touched by the grace of God,—that your very heart shall be given to plead with them to accept the Lord's message of mercy. They have the first claim upon you. And so it has always been. "Love thy neighbour," is the old commandment of the Bible, centuries and centuries old, given at the very beginning of God's revelation; and it is right that all preaching of the Gospel should begin there. But when you make that rule, observe how it applies to you who belong to this Church of England—to you, the countrymen of this favoured country. Who are your neighbours? There is no other nation on the face of the earth that is so brought by God's Providence into close neighbourhood with every nation under the face of the sun as this nation. He bids you to love your neighbours, and when you look to see what His message means, He has so arranged all His government of your country that you, and you alone among all the peoples must, whether you will or not, claim neighbourhood with every branch of the human race. Wherever there are men that breathe the air of heaven, wherever there are men with the gift of reason and the gift of conscience, wherever there are men who belong to the same blood of the great human family,—there the Englishman, when he goes amongst them, always finds his own country's travellers have been before him—always finds that the name of England is no new name, that the commerce of England has penetrated to every shore, that the language of England is within the hearing of every Native. It is impossible to find a country which is so entirely new that England has no connection whatever with it; that England has never heard its tongue, nor ever known its sons. Of all the nations that bear the Christian name, there is none so marked out by the Providence of God to be the messenger of His wonderful Word, as the country to which we belong. We are called by the Providence of God to that high office of which the Apostle speaks. We are called to be fellow-workers with God. We are called to a privilege which to the Christian soul might well seem the highest privilege that could be given to any country in the world. We are called more than any other country to hearken to the cry. As St. Paul once heard in his vision the man of Macedonia crying, so China, India, Japan, all the islands of the vast Pacific, the coasts and the interior of Africa, are calling out now for us to come and help them, and to give them what in their secret souls they long for, but as yet know nothing of,—the message of salvation purchased on the Cross.

I call upon all my brethren, I call upon them to lay to their hearts this demand made upon them by their Father in heaven; but above all, I call upon the young. I call upon the young, who still are able to give to the Lord the strength, the fervour, the generous self-sacrifice of youth. I call upon the young, who are still able to face, with all the power that belongs to young men's lives, the dangers, the trials, the persecutions, possibly sometimes even martyrdom, which the servants of Christ have to face in lands which as yet know Him not. I call upon young men to think upon the glory of those great souls that have spent their lives, and sometimes have been called upon to suffer

death by the sword or the spear, and sometimes to bear great privations of hunger and of thirst, and sometimes have had to face scourging and brutal treatment. I call upon young men to recognize that there is a real opportunity for them to purchase for themselves the deep peace of knowing that they are giving their very lives to God. The older men cannot do it, they cannot fit themselves to such a task; it needs very often a pliability which belongs to youth, and to youth only. And, moreover, the older men have generally gathered round them other claims at home and duties which they cannot neglect; but of the young who are still free to choose for themselves, surely there must be some who, when they hear that the Lord is asking, "Whom shall I send?" are ready to give the answer, "Here am I, send me." What a glorious answer; what an answer to give to the loving Lord! What a blessing is sure to follow the answer so given! How sure are we that, if the youth of this country—the Christian youth of this country who have been touched at heart by the love of the Cross,—if they would go forth to do such work as this, a brilliant and glorious prospect is laid open before the eyes of the Christian observer of the times! How we feel that the task is one that we can do if the youth of our Church will do it! There *is* the power, God grant in His heavenly grace that there may be the will.

THE BIBLE IN CHINESE.



INCOMPARABLY more interesting to the European public were the crowds that thronged to contemplate the exhibition of the holy coat at Trèves, than the assembly which gathered from all the Mission stations of China to deliberate upon the Christian outlook in the land of Sinim, and to devise means to promote the evangelization of a people comprising somewhat near a quarter of the race. And yet this confluence of Christian workers demanded the attention of the world, as well for the nature of its composition as the perennial importance of the subject-matter of its deliberations. From Canada and the United States met the representatives of Mission service. From Sweden and the confederated German States the toilers of the great harvest-field had come. From the foot of the Swiss Alps, and the shrines of the Ulster Presbyterian Church, the workers assembled at Shanghai. Israel after the flesh was seen there stretching across the broken-down wall of partition the hand of loving affection to the Gentile Christian, and finding in the conference fresh realization of unity in the common labour for so sublime a cause. Nor were there wanting the representatives of our own Church Missionary Society, time-honoured names and household words through all our land. They were present at the Shanghai Conference in obedience to the impulse of their love for all who are truly working for God. They were there in the spirit of that article of our Society's constitution which affirms that "A friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." They were there

in no less agreement with the consensus of the great divines of our Church, who from the Reformation days to the present time have, in the language of that most eminent scholar and still greater saint, Archbishop Usher, testified their "communion with those churches which I do love and honour as the true members of the Church Universal."

We are concerned to-day with one principal subject which was debated in the councils of the Conference, the Bible for the Chinese people, and we propose to present the readers of the *Intelligencer* with some general review of the past history and present position of the Bible in the Chinese tongue. We have availed ourselves fully and freely of the information imparted by the different speakers at the Congress, and with this general acknowledgment of our exceeding indebtedness to the expression of their mature judgment we shall count ourselves exempt from necessity of constant reference to their statements.

The translation of the Scriptures has been always a work compassed about by immense difficulty, and their rendering into the Chinese tongue has been no exception to this rule. Of this work, absolutely unique and without parallel in the history of versions, it may be well to indicate the character of the principal difficulties, and illustrate the perplexities which accompany its task. They belong in part to the Chinese method of writing, and in part to the peculiarities of the Chinese mind; and these two forces, the mind and the writing of the Chinese, by a process of continual and mutual reaction, have ever operated to conserve the character of both. Now the nature of the written language of China, as is well known, is in its essence imitative and symbolic, and this circumstance has invested its acquisition with extraordinary difficulty on account of the number of characters which have arisen. The task, in consequence, of acquiring a good knowledge of these numerous symbols is, of course, exceedingly arduous to the Native as well as to the foreigner, and this renders it the more remarkable that the Chinese have never advanced beyond this imitative or symbolic style of writing, although the idea of a syllabic system at least appears in the so-called *Kiai Shing*, or "uniting sound symbols." So stationary, indeed, has their intellectual position been, that in the mode of their writing the Chinese have not advanced from the position of the primitive Akkadian population of Chaldæa, with whom their writing at least not indistinctly connects them.* The representation, therefore, of the sense of Holy Scriptures by a pictorial or imitative method of writing, differentiates the Chinese version from all others, and involves surpassing labour and difficulty.

This peculiarity of the Chinese writing, we may observe, operates upon the language in several distinct ways. It has detained it from the development of any true etymology. The signs or symbols of which the written character is composed undergo no change, and in consequence the same character may be noun or adverb, participle, conjunction, or, in fact, any part of speech, and it is only by syntactical

* It is not without interest to the scholar to remark that a communication from Captain Conder to the *Times* of December 4th, 1891, appears to establish the suspected identity of the Hittite as well as the Akkadian with the Mongol family on the authority of two letters discovered at Tell Amarna.

methods that these differences can be indicated. It is little matter for wonder that some have even affirmed that there is no grammar in Chinese at all. With the Chinese scholar, obscurity is akin to elegance. Stops and divisions into sentences and paragraphs are in most books unknown, and distinguishing marks to indicate names of persons or places in Chinese writing rarely occur.

If the peculiarity of the Chinese mind has operated in the creation, or at least the maintenance, of such a singular method of writing, the singularity of the written character has, as we have remarked above, powerfully affected the Chinese mind. Its complete dissimilarity to all other modes of communication has not assisted or invited the Chinese scholar to enlarge his ideas by study of other tongues. No acquaintance with other languages has in consequence contributed to the advancement of either the Chinese language or the development of Chinese ideas. The only exception to this statement would appear in the study of the ancient language in which the Buddhist scriptures were made known to China, and the consequent introduction of many metaphysical terms. The same cause which has deterred the Chinese scholar from intercourse with the outer world has no less acted as a hindrance to the scholars of other lands in acquainting themselves with the learning of the Chinese. Thus the Chinese until very recent times have not been disturbed in their attitude of complete and immobile self-sufficiency, and this attitude has been strengthened by their superiority to the comparatively rude and barbarous tribes that dwelt upon their immediate borders. It has been confirmed also, not alone by the unquestionable excellency of their own most ancient literature, but also by the enormous additions to it during the long lifetime of the empire. Thus it has been that just as the immense geographical area of China has provided their country with every material for the supply of their physical needs, so the extent of their intellectual territory has, in their own eyes at least, rendered them independent of all external mental reinforcement.

It would be unfair, however, to Chinese scholars to omit the aids which they have placed in our hands for the acquisition of their language and its employment for our translational purposes. Besides their unlimited general literature, their grammatical and philological works are extensive, and their dictionaries are remarkable for fulness and accuracy. The great work of Kanghi, which may be purchased in twenty-one octavo volumes for eighteen shillings, is a monument of learning and research, and our European lexicons are founded upon these works. Added to this, the knowledge which the Chinese have so long possessed of the art of printing has led to the wide dissemination of their indigenous literature, such as it is, and habituated and prepared their minds to the use of books, for the Chinese blacksmith, Pí Shing, printed his books five centuries before Gutenberg cut his matrices at Mainz.* These circumstances are aids of enormous value to the translator of the Scriptures; helps which the creators of the written language of the Cree and other Western peoples must have yearned to enjoy.

* Williams' *Middle Kingdom*, vol. i. p. 603.

We pass on to consider how far the character of the Chinese written language in its unity or its variety has affected, advantageously or disadvantageously, the translation of the Scriptures. On the whole, the balance appears to us decidedly on the side of advantage. From the borders of Thibet to the frontier of Burmah, the Word of God, in one version at least, speaks to all who read Chinese. From Annam to Hakodate its sound has gone forth in the Chinese words. This consideration in itself is abundantly compensatory for all the pains and weariness in the task of the translation. This does indeed supply a theme from which only the severest self-restraint enables us to refrain. The reflection that a mastery of the Chinese tongue confers power to speak the words of Christ to some four hundred millions of our fellow-men might well cause a vacancy in some Oxford or Cambridge Common-room.

The difference and variety of the dialects of China enter only in the second degree of importance into the consideration of the translation of the Scriptures, for these differences and varieties need not of necessity appear in such translations. As a matter of fact they do not emerge in the classical Chinese version, nor in the Kwan-hwa, to which we shall presently refer. In the Wen-li version, which is framed upon the classical style, the permanent and universal style of that language is maintained. This version is used throughout all the borders of China, and has been employed even by the writer in Nagasaki, in Japan. So, too, may all the versions be employed which are pure from the admingling of the local dialects or patois. These dialects, which in most instances are absolutely unintelligible except to those who speak them, are also hardly less incomprehensible to others when written, owing to the employment of peculiar Chinese characters in the writings in which they are composed. There is one conspicuous exception in the Kwan-hwa, to which we have referred. Yet this "is rather the proper language of the country—the *Chinese language, par excellence*—than a dialect. It is known to foreigners as the Mandarin. It is the only form of the Chinese tongue which can claim to be everywhere understood, and by the learned classes it is understood in all parts of China. It is, besides, the common language throughout the north-eastern provinces, especially Honan, Shantung, and Ngan-hwiu, though presenting more or less variations even in them from the standard of the Court and capital. This vernacular is characterized by its soft and mellifluous tones, the absence of all harsh, consonantal endings, and the prevalence of liquids and labials. In parts of the provinces where it is spoken, as the eastern portions of Cheh-kiang and Kiangsu, gutturals are common, and the initials softened or changed." "Mandarin books," also remarks Bishop Burdon, "are as easily read in Sz-chuen or Hankow as in Peking."

Add to this, the writer we have quoted remarks that it is the most ancient speech now spoken, for stanzas of poetry written twenty-five centuries ago, in the times previous to Confucius, are now read with the same rhymes as penned.

Bearing intimately as it does on the matter of translation, it is important to notice the characteristic conciseness of the most

elegant form of the written language of the Chinese. It affects a brevity so remarkable that a reader of the lessons in church, who took in his hand any of the classical versions and read them aloud, character by character, would be absolutely unintelligible to the congregation. He is compelled to fill in the requisite inflexions, with the synonymes and particles and pronouns, to render his reading comprehensible to his audience. This has a very important bearing upon the translation of the Scriptures. It requires a considerable amount of education in the language; and the remarkable phenomenon might appear in China of two Natives standing up to read with the same classical Chinese Bible in their hand, each rendering it in a language which is unintelligible to the other, the difference arising from the inflexions, synonymes, and particles being supplied by either reader out of his own peculiar dialect. This fact appears to invest the translation of the Scriptures into Chinese with extraordinary difficulty. But the difficulty is not so real as it appears. We must ever bear in remembrance the numbers that are dealt with, the millions that are approachable in each several dialect of the Chinese tongue. For each dialect touches far larger portions of the race than are met by many versions of the Word of God in other lands. Of all these dialects, the Mandarin, as we have pointed out, is at once the most ancient and the most universal, and its expressions resemble the usual literary form of Chinese writings more than any others. Nevertheless, we believe that the "cottager's" Bible for China will not be in the Mandarin. It will be written in the dialect which he is accustomed to use, which is intelligible to his wife and to his children. This will necessitate many Bibles, it is true, in China, but not more—indeed, not nearly so many, having regard to their respective populations—than are required between Cape Comorin and the Himalayas.

Such appears to be the form in which the need of China for the Word of God presents itself to the mind of Christianity. It will not, then, be unimportant to correlate the situation with the experience of our workers in the field. Among the many papers read at the Conference at Shanghai occurs one from our veteran and most highly honoured Bishop Burdon. His knowledge of the Mandarin dialect is probably unique. Of its character and its merits his authoritative expositions are clothed with the highest value, even though his affection for a language in which he so eminently excels should expose him in any measure to the inevitable bias which ever attends the human judgment. In the contribution presented by Bishop Burdon he indicates the drawbacks incident to the multiplication of versions which for convenience we may call vernacular. He speaks of the endless expenditure of time and strength and money going on in bringing out new colloquial versions for every new dialect entered on, and he adds that a colloquial version "can only be used within a very limited district, and that some places only fifty miles apart have such differences in their dialects that the colloquial Bible or Prayer-book of one region would be quite unsuitable for the other," and further, "that this is still more the case when the distance amounts to hun-

dreds of miles." He in consequence proposes as an alternative to many vernacular versions, one version, which will be a modification of the classical or Wen-li style, or a modification of the Kwan-hwa or Mandarin, or, perhaps, versions of both. These modified versions being nearer approaches to the spirit of the spoken language than the original Wen-li or Kwan-hwa, would not, he maintains, demand such a copious supply of the syntactical aids in reading aloud as practically amount to a translation by the reader of the lesson. The Bishop adduced the circumstance that on his transference from Peking, the northern capital of China, to Hong Kong in the extreme south, he introduced in the latter place the use of the Mandarin New Testament and the Mandarin Prayer-book, and he adds that both books could be read quite easily in Cantonese. In the reading aloud of these the pronouns and particles had to be altered, but, the Bishop remarks, with the exception of an expression here and there, the remainder was excellent Cantonese.

The Bishop also employed at Hong Kong a version of the Prayer-book in a modified form of the classical or Wen-li. The body of the book was composed of sufficient vernacular elements to approximate it to the intelligence of the hearer. This version of the Prayer-book he found could be easily used by the congregation in Hong Kong in liturgical worship, but he adds, "*uninstructed women and coolies could not use it.*" "But neither," he remarks, "could they use a colloquial book in the Chinese character. The system of Roman letters is consequently the only thing possible for them." These we conceive to be very weighty statements, and they indicate in concise compass the practical problem of Bible translation in China. The Bishop, we may add, discerns an analogy between the unintelligibility of such a Prayer-book and such a Bible to the uneducated Chinese, and the difficulty on the part of an English cottager in comprehending the Liturgy of the Church of England. But this analogy, we apprehend, is hardly within the limits of strict applicability. For it must be remembered that the Bishop points out that the language of the service or of the Bible which is either in the modified Wen-li or in the Kwan-hwa is in a book which cannot be read by the worshipper. In this case the eye does not assist the ear; and the knowledge of the Chinese characters that must be acquired before the ear can be assisted by the eye is very considerable, and involves a large amount of labour. The analogy also appears to invite adjustment on the ground that the difference between the modified Mandarin or Wen-li and the vernacular dialects is not fairly comparable to the difference between the language of certainly the simpler parts of the English Bible and the comprehension of the English cottager.

On the other side must be reckoned the number of dialects, in which the Bishop discerns, as we shall see, such grave elements of difficulty. He stated that between the southern limit of the Mandarin dialect in the eastern provinces, at Chinkiang in Kiangsu, and Hainan Island, the four coast provinces, with Kiangsu, have at least seventeen distinct spoken languages. There are six other languages bordering those of Fuh-kien on the west. The five provinces south of the Yangtse, and those

along the whole western and northern borders, are counted as supplying many more. In time, it may be hoped, the innumerable patois will be amenable to facilitated locomotion and increasing European contact and education. What has been done in the way of translation for these dialects will appear more appropriately when we arrive at the consideration of the different versions.

On the one hand, then, while it is admitted by all authorities that there should be a Bible which should offer a presentation to the educated Chinese of the Word of God in language and style adequate to endure their keenest criticism, and commanding the admiration of their most cultivated scholars—and such a version is supplied by the Wen-li,—it is questioned, on the other hand, what version or versions should be provided for the great mass of the people. It is known to all European Chinese scholars that the Wen-li is too classical, and therefore not sufficiently comprehensible by even the more educated portion of our Christians. It is affirmed also that its extreme deference to the classical style has cost it the sacrifice of minute exactness in rendering, and has made it untrustworthy for the purposes of critical exposition of the text. But the great importance of a Chinese Bible in the highest classical style, sufficiently elegant to satisfy the fastidiousness of the most cultivated critics of the Chinese world, was ever present to the minds of the translators of the Wen-li, and naturally exercised exceeding force on their translational work. Nevertheless, it would appear that the real question of translation does not connect itself so much with the improvement of the Wen-li as with the rendering of the Scriptures into the various vernaculars of the Chinese. It is this problem which appears to rightly weigh upon the consciousness of the Church.

Nor does the statement of the large number of differing dialects or vernaculars which would demand each their version by any means exhaust the difficulties of the problem. Bishop Burdon asks whether "it is advisable, in the interests of the general work of Missions in China, to have so many translations of the Word of God into a language which, though divided into many dialects, is yet *one* on the written page throughout the whole empire?" He adds that it seems to him "very apt to introduce confusion as to what is the real meaning of our sacred books—a result which might be injurious to the Chinese Christianity of the future."

The Bishop does not, however, lay great stress upon this suggested objection to vernacular or dialectic versions, and we can, therefore, with less reluctance suggest the obvious parallel of Europe, which, though occupied by different nationalities, in the main possesses but one literary language—the Latin. This is intelligible to all educated Europeans; that is, to all educated to the degree of such Chinese as can read the classical Wen-li. The parallel is still further strengthened by the fact that the languages of the different European peoples are largely penetrated by the Latin element; the assimilation of the European tongues extending from the barest affinity of the Indo-Germanic roots to the Romance languages of Italy and the Peninsula. The Wen-li corresponds thus to the Latin. Read in the

churches of Europe the latter would require, if intended to be intelligible to listeners who were not scholars, a translation into their respective tongues. It would consequently demand a translation by the reader, which would infinitely more tax his abilities than the translation of the Latin by a scholar into any European tongue. The possession of such permanent translations into the various languages or dialects of the Latin family would be, in consequence, eminently desirable; nor would the disadvantage of the danger of confusion to the Christian Churches of Europe weigh seriously against the advantage of the possession of the Scriptures in their own understood tongue by each of the European nations.

But there is a more serious difficulty instanced by Bishop Burdon, to which due weight must be carefully assigned. He points out * that the peculiar characters which the vernaculars contain are an offence to the eye of the Chinese classical scholar. This will not be questioned. They are modern, we may remark, and this, in the Chinese view, is sinful. These characters are also framed by the provincial scholars to represent the sounds of the several dialects. This, again, is a capital offence to the educated Chinese, who may tolerate no departure, at least on paper, from the authorized and ancient standards. The objection, which the Bishop also instances, that the vernacular writings contain many low and immoral sentiments, must not be neglected from the problem of vernacular versions. But more serious difficulties await our consideration.† A considerable class of vernacular words which constantly recur have no characters at all by which they may be represented, and this difficulty can only be met by the creation of fresh difficulties of translation. It either means the omission of the word altogether, to the detriment of the idiom, or the employment of some rare and obscure character which will be intelligible to very few reading the version. Once more it will be objected that the vernacular version is limited in its application to a very restricted range of readers using its dialect. But it will in most cases be employed by millions, and none of our North-West American versions have ever enjoyed a range comparable in extent to this.

Again, a version in the vernacular actually employs more Chinese characters than the Wen-li or classical version. We have before indicated the conciseness of the Wen-li and of the classical style in general, but we must recognize that the gain in lucidity to the vernacular is at the serious expense of the additional labour of the acquisition of more characters. Added to this difficulty there is the serious drawback in the danger of the departure in the vernacular from the recognized use of a character in the Wen-li.

This list of objections to vernacular versions, we think, is exhaustive. We have seen none other proposed by the members of the Conference, and we argue that the fact that none others have been adduced in such an assembly, evidences sufficiently that they do not exist. Nevertheless, the difficulty is truly a mighty one in the way of vernacular versions, and might well induce to the abandonment of the task in

* Page 99 of the Conference Report.

† Rev. John C. Gibson, p. 78, Conference Report.

despair. But the prize of winning a people like that of China for Christ may avail to prevent the employment of the term impossible in any enterprise of literary toil.

We advance, in the next place, to consider the expedients which have been proposed for overcoming the difficulties of the problem of the versions. The classical or Wen-li version, which addresses itself to the scholars of China, is, as we have seen, an object of highest desideration, and is, we may affirm without prejudice to any future improvement of it, an accomplished fact. For the mass of the Chinese, who represent those of middle, inferior, or of no education, the instrument of Christian enlightenment imperatively demanded is a version in their own vernacular. The difficulties which attend the translation into a vernacular we have, with the assistance of the Conference, indicated above. They are difficulties and drawbacks so formidable as—in the minds of some of our ripest scholars—to interdict the attempt. But, as our careful readers will observe, these difficulties attach mainly to the Chinese character in which the vernacular versions would be clothed. It is contended, then, that while the multiplication of vernacular versions in the character is equally undesirable and difficult, the difficulty may, and must be surmounted by the appearance of vernacular dialects in the Roman character. The difficulties and advantages of such a method may now be appropriately indicated.

It may be contended that the version in the Romanized vernacular is highly offensive to the taste of the Chinese scholar. This is undoubtedly true. To represent Chinese in any but its own dress is to the Chinese taste exceedingly repulsive. Japanese officers will affect European attire, but Chinese officials, for person or mind, never. It will be distasteful to the Chinese scholar, again, because the Roman character can be acquired with such an exceedingly limited expense of time and pains. There is something to be said for the Chinese scholar who has spent a life in the acquisition of tens of thousands of his native characters being suddenly and rudely confronted by a system which will place a coolie, in a few hours, in possession of an extensive literature; a literature, too, which claims to possess a fuller and deeper store of knowledge than his own. It is not easy for the Chinese scholar, who prides himself as keenly upon his pen as the old warriors of Japan upon the sword, to acquiesce calmly in an utter subversion of the ancient order of things. But unquestionably the Roman system of writing conquers. It is but a matter of time, and the advantage and edification of the Church of God may not be postponed in deference to the prejudice of Chinese scholars; the certainty of spiritual benefit must not yield to the risk of temporal offence.

It is urged, again, that the use of the Romanized vernacular will hinder missionaries from learning the Chinese character. It may be admitted that it has a strong tendency in this direction. On the other hand, many missionaries who have not sufficiently studious habits for the acquisition of the Chinese character are enabled to do good work at a very early stage in their missionary career by means of versions in the vernacular. It is to them an immense help, and at a much-needed time. It may also be observed that in proportion

as the use of the Roman system enters the Chinese Empire, so will the character tend to disappear, or at least relapse into comparative disuse.

It is urged again that in addition to the prejudice against the Roman system as a foreign thing, it tends to present Christianity in a European and foreign attire. This also must be conceded, but it is important at the same time to recollect that the Bible in the Roman letter will, for very many years, only find its way into the hands of Christians. For the scholars we have the Wen-li; to the Chinese church, whose prejudice against Christianity has presumably been altogether overcome, we will offer the Scriptures in the form most easily understood.

A far more serious difficulty arises from the use in the Roman writing of the multitude of symphonious sounds. It is contended that the Chinese character appeals to the eye at once, but that the meaning travels slowly and uncertainly to the mind in the Roman character in the vehicle of a syllable which may mean a vast number of different things. It may be asserted without fear of contradiction that a Romanized Wen-li, or the classical Bible in Roman letters would be absolutely unintelligible even to the most accomplished Chinese scholar, though he should have acquired the Roman system. The argument, then, against a Romanized Wen-li would possess irrefragable power, but it fails of conclusive influence against the Romanized vernacular. "Vernacular Chinese," as the Rev. John Gibson reminded the Conference, "is to a large extent practically polysyllabic, and herein lies the safety both of spoken and of Romanized vernacular."* The agglutinative process, we may add for the benefit of our readers who are not acquainted with Chinese, is already largely at work in the Chinese spoken language. The written character of China has perpetuated for some three thousand years its monosyllabic nature. Vernacular writings are a protest against, and an advance upon, the ancient barbarism of a monosyllabic tongue. "The attempt to render their monosyllabic language intelligible by the Chinese has been by either repeating a word, or coupling two of the same meanings but of different sounds, to convey a single idea; or else by adding a classifying word to express its ideas. Both these modes do, in fact, form a real dissyllable, as it would appear in an alphabetical language. The first sort of these *hien-hioh sz'*, or 'clam-shell words,' as they are called, are not unfrequent in books, but far more common in conversation, and render the spoken more diffuse than the written language—more so, perhaps, than is the case in other tongues."† It is the polysyllabic character of the vernaculars that has thus rendered the use of the Roman character a possibility in China, and constitutes our chief justification for its employment. We venture to recognize the providential guiding of the Master in opening this door for the comfort and edification of His Church.

But nothing succeeds like success, and a reference to the list that we have added of the Romanized versions will indicate the extent of their

* P. 83, Conference Report.

† Williams' *Middle Kingdom*, vol. i. p. 609.

use. "For years," remarks Mr. Gibson, "the Old and New Testaments have been read in the Amoy Romanized vernacular, and for a quarter of a century at least in other dialects as well." It may be added that the missionaries of Ningpo and Amoy have used the Roman character exclusively in their work. It will not be necessary to dwell upon the advantages of the Roman letters; they will be obvious to any intelligent person who is acquainted with the simplest elements of the problem.

It will be borne in mind that the number of Chinese characters is very great. The great dictionary of Kanghi gives forty-four thousand four hundred and forty-nine. Making large deduction from these in view of the facts that the knowledge of ten thousand characters will practically suffice for reading any Chinese work, and that even three thousand are enough for the perusal of common books, still the labour of acquiring these is enormous, and altogether beyond the reach of the poor or even lower middle classes of China. The Roman system, on the other hand, enabled, according to Mr. Gibson, a young boatman wholly illiterate, and not a Christian, to read with tolerable fluency in a few months. In Amoy, an elder of the church, sixty-six years of age, who could not read, learned the Roman character, after some difficulty, so as to be able to read in public for the instruction of the church. Mr. Gibson* even asserts, on the authority of Dr. Maxwell, of Formosa, that a young woman has mastered the reading in a fortnight. In Swatow a schoolgirl, during her holidays, taught a preacher's wife to read and write, so that in about two months she wrote a letter to one of the ladies of the Mission, to show her attainments and express her pleasure at having learned.

We will only add to these facts that every sound heard in the language can be spelled by a simple combination of letters. Every word can be written with ease in the Roman character, which is not the case, as we have pointed out, when using the native character in the vernaculars. The command of the vernacular in its fulness is consequently with the user of the Roman system when he writes. The learning of the writing itself, as the instance cited last will indicate, is of immense advantage. It renders communication of an extensive character possible in the humblest rank of Chinese life. This is otherwise absolutely impossible. The printing is easy and inexpensive. Any one who has practical experience, as the writer has had, of using Chinese type in printing, must know the enormous difficulty of sorting and selecting even three thousand different types.

Thus the foregoing considerations will tend to lead us into accord with opinions expressed at the Shanghai Conference, that vernaculars in the Roman are indispensable for the task of bringing the Word of God into contact with the Chinese heart. It may be suggested, it has been even urged, that this is a duty which takes precedence of the translation into the Wen-li for the educated classes of China. It was contended at the Congress that we have commenced at the wrong point of departure; that the value of the Wen-li as an appeal to the Chinese through their classical taste has been greatly exaggerated;

* P. 87, Conference Report.

that hitherto the impression made upon the educated classes of China, even with the assistance of the Wen-li, is almost *nil*; that among the lower and middle classes there has not been such a corresponding outlay of energy, and, had there been, larger results would have been harvested.

It may be pointed out that the Thebaic, which is the most ancient of the Egyptian versions, was made for the use of the common people among the Christians in Upper Egypt, and the more polished Memphitic, which ultimately remained in ecclesiastical use, appeared next.* But this question has lost its serious interest, for the Wen-li is an accomplished fact, and the missionary company is now mainly addressing itself, whether by an adapted Wen-li, a Mandarin version, or vernacular in character or Roman, to the masses.

There remains but the problem, by what means, as the vernaculars in character or Roman increase, some central idea of unity may be preserved in the translations; for the tendency to diversity of expression, and of idiom, and in consequence of thought, is very considerable. The proposal of the Rev. William Muirhead at the Congress we conceive to be of high value. He pleads in the first place for one standard version of the Word of God to correspond to the standard classics of the several religious systems among the Chinese. He rightly indicates the drawbacks of "a multiplied variety of the sacred writings." But the especially valuable contribution of Mr. Muirhead to the debate was his proposal that, having a uniform and standard version appealing to the educated in the Chinese tongue wherever the Chinese language obtains, the various local and vernacular versions should be affiliated to this parent version. He would strongly affirm the desirability of the vernacular versions being a faithful transcript of the standard and universal version. We repeat that we consider this suggestion of very high value, securing safety, as it appears to us to do, for the conservation of the central conceptions of the unity of God's Word, and making provision for the wants of the half educated as well as the better educated masses of the Chinese Empire.†

The question of what is technically denominated the "Term" problem has not been discussed in these pages. It will be enough to explain it as a controversy which has long agitated the churches of China, and furnished difficulties of agreement to the translators of the inspired volume. It has been contended that the term "Shang-ti," which has been employed to designate God, does rather misrepresent the sacred name, being applied to an inferior deity by the Chinese, the word actually signifying "High Ruler." It is the term which has obtained in the Delegates' version, who considered that whatever might be the ancestry of the term, its application in the Wen-li could cause no uncertainty in the mind of the reader touching the rank and character of the Being whom it indicated; and that its use in Christian churches would ere long remove from it any remaining ambiguity,

* Smith's *Dictionary of the Bible*, Art. Version, p. 1619.

† There is, we are thankful to record, strong ground for the hope that an agreement arrived at by the Conference will result in the fruition of a common standard version in China.

and thus cleansing the vessel from all unholy use, might gradually adapt it to contain the truth of the Supreme and Holy God.

On the other hand, by Christian scholars of high worth the term "Shin" was conceived to be free from the objection of having been already appropriated to a false deity; that the word Shin in itself was usually employed to designate a spirit, and that having in remembrance the great truth that God is a Spirit, the application of such a term would involve less peril of misconception, and facilitate the more rapid naturalization of the term in the territory of Christian thought and theology.

It is not without importance to remark that the term Shin has commended the Chinese version of the Scriptures in which it is employed to the Natives of Japan. This is a contribution to the subject which we have not seen noticed, and it is not without some measure of weight, although we admit that the circumstance of the greater propriety of a particular term in another country may not seriously govern the selection of the term most suitable for the Bible in China. The Japanese equivalent for Shin is Kami, which, having been employed to indicate the ancient deities of Japan—not by way of particular reference to any, but by general reference to all—appeared consequently to enjoy especial claim to pre-eminence. The fact that the version employed by the American missionaries who preceded us in Japan used the term Shin, assisted much to secure permanence and pre-eminence in that country.

A third equivalent term to express the Supreme Being has been employed by Bishop Burdon in the admirable Mandarin work in which he has been engaged. His wide and lengthy acquaintance with the Chinese mission-field invests with peculiar importance his opinion. He employs the term Tien-Chu, or Heaven's Lord. The use of Tien-Chu possesses the especial advantage of avoiding, on the one hand, the term Shang-ti, which might be connected by the Chinese with some special deity of their own; while at the same time it escapes the danger of being identified by the Taouist in China, or the Shintoist in Japan, with their peculiar term for the Beings of the spirit world. It is this term Tien-chū, which has been employed by the Romanists in China, and has passed into Japan. In the latter country the Ten-shū-k'yō is the term by which the Japanese designate the Roman Catholic religion. While this is obviously an element of difficulty in the employment of the term by Protestant missionaries in both countries, it may be questioned whether the difficulties be not outweighed by the advantages of its use. The whole "Term" controversy suggests the even wider subject of the necessity of the creation in China of a complete series of new Christian conceptions. Until the Christian ideas are acclimatized to the Chinese soil, all translations, whether of particular words or of extended statements of Christian doctrine, will be attended with weighty and serious difficulty. It is not until Christ has become intelligible to the Chinese mind that the difficulties of classical or vernacular, character or Roman versions will fully disappear. The adjustment of the conception will be the adjustment of the language. The stream of light

will, while in measure conforming to its linguistic banks, also mould and shape its borders to its need.

We have now, we think, sufficiently prepared the way to consider in order the various versions of the Scriptures which have appeared in the Chinese language.

CLASSICAL VERSIONS IN CHINESE CHARACTER.

There seems no doubt that the earliest copy of the Word of God which entered the borders of the Chinese Empire came in the hands of the Nestorian missionaries. This would have been probably what is commonly known as the Philoxenian, or later version of the Syriac, executed in A.D. 508 by command of Philoxenus, Bishop of Hierapolis, to Polycarp, his Chorepiscopus. It does not belong to this place to describe that version, and it is enough to remark that it probably formed the basis of any translation of the Bible that was made into the Chinese tongue by the Nestorian missionaries. It would thus be in the Syrian tongue that the Book was first carried into China. But did the Nestorians translate the Scriptures into Chinese? There is strong reason to suppose that they did. The Nestorian tablet discovered in the Si-Ngan Fu affirms very distinctly that "in the time of the accomplished Emperor Tai-tsung, the illustrious and magnificent founder of the dynasty, among the lightened and holy men who arrived was the most virtuous Olopun, from the country of Syria. Observing the azure clouds, he bore the true sacred books. . . . In the year A.D. 635 he arrived at Chang-an; the Emperor sent his Prime Minister, Duke Fang Hieuen-ling, who, carrying the official staff to the west border, conducted his guest into the interior; the sacred books were translated in the imperial library, the sovereign investigated the subject in his private apartments." Mr. A. Wylie, to whom we owe the above translation, understands the statement as we have done, and his authority is of great weight. We must bear in mind that printing from movable types was not invented until about A.D. 1030 in China, nor were any real efforts made by the Chinese to replace the old blocks by them, although the distinguished Kanghi and his grandson, Kienlung, directed a large quantity of type to be cast for Government use. These considerations affect the question of the extent of the dissemination of the Scriptures by the Nestorians. It is interesting to note that the rise of the Moslem Tartars terminated the existence of the Nestorian Church, probably fallen into sloth and inactivity.

Nearly six centuries intervene before any translational work is resumed in China. The pen is found now in the hand of John of Montecorvino, who in A.D. 1292 started for China, and laboured most successfully under the auspices of Pope Nicholas IV. He was created Archbishop by Clement in A.D. 1307. He seems to have been devoted to his work. He was probably much in advance of his system, as many of the early Romish missionaries were. He describes his own translational labour thus: "It is now twelve years since I have heard any news from the West. I am become old and grey-headed, but it is rather through labours and tribulations

than through age, for I am only fifty-eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care. I write and read and preach openly and freely the testimony of the law of Christ."

It is probably to the period of the beginning of the Tsing (Pure) Dynasty that a manuscript copy of the New Testament in seven volumes is to be referred, at present in the library of the Propaganda in Rome. Among the Roman Catholic families of Pekin some ancient manuscripts of portions of the Bible are found, whose age and history it would be most interesting to investigate.

Of unknown authorship is a Chinese manuscript in the British Museum, which is said to be without doubt of Roman Catholic origin. It contains a harmony of the Gospels, the Acts of the Apostles, and all the Epistles of St. Paul. The Epistle to the Hebrews is omitted. This manuscript is important as having been apparently the parent, in considerable degree, of later versions of the same portions. It is also remarkable for a most important deviation from all the known Roman Catholic translations in its employment of the word Shin for God. In all the earlier Jesuit translations the term Shang-ti is used to translate "God," and Shin is restricted to the word "Spirit."

We pass now to the version usually attributed to the Rev. John Marshman, the well-known English Baptist missionary. This translation was accomplished by Joannes Lassar, originally an Armenian Christian, born at Macao, who had been professor of Chinese at the Fort William College at Calcutta. Mr. Marshman must be credited with the honour of being its inspiring factor. He also devoted eleven or twelve years of unremitting toil to it. The evidences of correspondence between it and the copy in the British Museum are so striking as to demonstrate either its derivation from it, or their common origin from another source. It labours under the defect of excessive literalness, a restricted range of diction, limited knowledge of the grammatical principle of Chinese, and the poverty of the Chinese tongue of that time to represent Christian ideas. There is a deficiency also, adds Mr. Wherry, of finished scholarship in the work. It is important to note the use of the word Shin for God; also Shin-che-fung, or the Wind of God, for the Spirit of God; and Shing-Fung, the Holy Wind, for the Holy Spirit.

Two years later appeared the version which is connected with the memorable name of Morrison, the first Protestant missionary who lived in China. This version is also under obligation to the Museum manuscript. Morrison was assisted by Milne, a missionary to the Chinese at Malacca. The whole Bible was printed in 1823. A copy was presented to George IV., and created much interest in England. This version has also Shing for God, and Shing-Fung for Holy Spirit. There appears in this version the term Ling for the Spirit, and another term (Sëen) for baptism. Morrison's version was generally adopted by the different Christian denominations, but Marshman's was adhered to by the Baptists. Morrison's appears to be, on the whole,

superior to Marshman's, from his larger command of the services of Native scholars, but the advantage is so slight as to illustrate strongly the great merit of the latter.

In 1835 the New Testament appeared in a new version, which had been undertaken by Medhurst, of the London Mission, Gutzlaff, of the Berlin Mission, and Bridgman, of the American Board. Of this New Testament editions were printed in Singapore, Serampore, and Batavia. The Old Testament appeared several years later. It was the work mainly of Medhurst and Gutzlaff, especially the latter. This was a distinct advance on all that had been hitherto done, and served as an admirable preparation for better work. Medhurst and Gutzlaff were both distinguished Chinese scholars. Their extensive command of the language, however, was not accompanied, it is affirmed, with precision and point in style and idiom. It is important to observe that the term *Shangti* appears for the first time in their version, and *Shin* for Spirit.

Between the years 1847 and 1853 was accomplished the remarkable translation called the *Delegates' Version*. Of it, the New Testament is due to Medhurst, Bridgman, and Stronach; the Old Testament to Medhurst, Stronach, and Milne. This work ranks high in the estimation of Native scholars. It has been largely circulated, and is the version used by the British and Foreign Bible Society. The style is conceived on the best classical Chinese model. It is commended by Dr. Muirhead for its "supreme excellence as a literary production, its perfect scholarship, its adaptation to the native culture, its unequalled appreciation by careful students, its expression of the highest attainments of Biblical learning, which in numerous cases it seemed to anticipate." It is not unnatural that in such a version some peril should have accrued to the finer shades of meaning in the original in the effort to comply with the exigencies of the Chinese classical taste. It has been affirmed that the translation has not steered its way through this formidable peril without actual detriment of this nature. But such objections to the version have not commended themselves with ponderable force to the minds of the Christian workers in China. The *Delegates' Version* maintains its old and exalted ground, though not without defects, and such defects even as invite its ultimate revision.

It is important to observe that on the "Term" problem the views of Medhurst and Gutzlaff prevailed, and *Shin* was replaced by *Shangti*, and *Shing Ling* by *Shing Shin*. In explanation of the first of these changes, we may refer our readers to the preliminary *excursus*. With regard to the second change, that of *Shing Shin* for *Shing Ling*, the disuse of *Shin* (Spirit) in the *Delegates' Version* as the term for God, released it for employment in the representation of the Holy Spirit. The *Delegates' Version* was finished and printed in 1853.

In 1862 appeared the version of Bridgman and Cullertson. This version embraced the Old and New Testaments. The occasion of this version was the inability of Dr. Bridgman to conform his views to those of his colleagues in the translational labour of the *Delegates' Version*. Conceiving that they too much sacrificed the literal to the liberal in the character of their renderings, he withdrew from their

assemblies, and, associating himself with Dr. Culbertson, of the American Presbyterian Mission, began a new version of the whole Bible that would more nearly embody their views. Using largely the already accomplished translation by the Delegates of the New Testament, the version of Bridgman and Culbertson differs little from it. It is in the Epistles of the New, and the poetical and prophetic parts of the Old Testament, that the stronger divergencies of spirit and style emerge. While securing on its side a closer literalness of rendering, it has suffered a corresponding degree of harshness and obscurity. It is, however, high praise for this version that its text is commended as a safer basis on which to repose a critical exposition. The rendering *Shin* for God is restored, but the Delegates' translation of Holy Spirit by *Shing Ling* is retained. It is this version which, extensively employed by the American missionaries in Japan, has established the employment of the term *Shin* for God. The version may for convenience be described as the *Bridgman-Culbertson*.

A new version of the New Testament, the references by the Rev. H. Jenkins, was printed at Shanghai in 1883. The occasion of this version was the desire on the part of the Baptists to retain in use the Marshman version because of its employment of a stronger baptismal term than that approved in the other versions. The Marshman Version had long been printed and circulated by all Baptist Missions, but the unquestionable improvement in the other versions made it plain to them that their version imperatively demanded revision. The task of a new translation was entrusted to the Rev. J. Goddard, of the American Baptist Mission at Ningpo, and revised by Dr. Lord, of the same place and Mission. It is little used outside of Baptist circles, but has especial claims to commendation. It appears in many cases to secure a closer approximation to the original than the Delegates', and frequently with the valuable combination of an easy and agreeable flow in polished Chinese. It was affirmed at the Congress that in the event of a revision of the *Wen-li*, Dr. Goddard's translation will be an indispensable help. *Shin* is used for God in agreement with Marshman's, but *Shing Ling* takes the place of *Shing Fung* for Holy Spirit. This version may be described as the "*Goddard Version*."

Another version, which seemed at one time to exercise a most weighty political influence over the permanent fortunes of the Chinese Empire, was that of Dr. Gutzlaff. This was prepared by him before assisting in the Delegates' New, and Medhurst's Old Testament. It was adopted and printed by the *Tae-pings*. It is not pertinent to our present remarks to consider the character of the *Tae-ping* movement, but had that rebellion succeeded it may be fairly affirmed that the Gutzlaff Version would have been read throughout the Chinese Empire. This version, which does not, on its intrinsic merits, appear to claim survival, may be conveniently designated the "*Gutzlaff Version*."

Two other versions of the New Testament have been made by Dr. Dean, American Baptist missionary to the Chinese at Bangkok, and Mr. Hudson, a Baptist missionary at Ningpo, but these do not seem to be of importance.

Another version was made by M. Goury for the use of the Greek

Church in Pekin. It is based on the preceding versions, and possesses no merit and is hardly used. It passed into a new edition with brief comments by M. Flavian, and was printed a few years ago in Pekin. This may be termed the "Greek Version."

VERNACULAR VERSIONS IN CHINESE CHARACTER.

In describing the local versions in the Chinese character, we prefer to employ the term "vernacular" rather than that of "colloquial," as more accurately representing the character of the work; and as calculated to avoid the reproach, which the latter expression would appear to carry, of defective scholarship, or at least of incorrectness of diction. These vernacular versions we propose to follow through the dates of their several appearance.

We notice first the *Mandarin Vernacular Version*. Some of the Gospels appeared in this dialect in 1854. In the year 1856 the Medhurst translation of the New Testament was published. Another version was that known as the Version of the Pekin Committee. This appeared in 1870. In 1875 appeared Bishop Schereschewsky's version of the Old Testament. "The testimony of the missionaries from the larger part of the vast range of this dialect is, that the colloquial Scriptures are exclusively used in public and private worship, and for private reading and study by the Christians and inquirers."* Only a few of the Christians who are scholars use the Wen-li for their private reading. "The principal instruction of the Chinese in the Scriptures throughout the Mandarin-speaking provinces is now done by the use of the colloquial versions, and it is almost certain that it will continue to be so in the future."†

The *Soochow Vernacular Version* possesses in it the New Testament which, translated by a Committee of Missionaries, was issued in 1881. This vernacular joins the Mandarin in the south-east, but is materially distinct from it. This version is also preferred by the Christians to the Wen-li, and is used in public worship and in private devotion by them.

The *Shanghai Vernacular*. This has possessed the Gospel of St. John since as early as 1846. The New Testament has been in use since 1870, also the Psalms and several other books of the Old Testament. The different Missions in Shanghai have not agreed upon a common vernacular version, and in consequence several are in use.

The *Foochow Vernacular*, which "joins that of Wenchow on the north, Hinghwa and Amoy on the south, and Kienning and Tsiangloh on the west, the Shaowu being further west, beyond that of Kienning." In 1853 the Gospels appeared in this dialect. In 1867 the New Testament was translated by a Committee from the two American Missions. In 1883 a joint Committee of all the Missions produced the Old Testament.

In addition to this, several editions of the New Testament and of some of the Old have been issued. New translations of some portions of the Old Testament have also been made, and the whole Bible is

* P. 90, Conference Report.

† Ibid.

now being revised by a Committee of the three principal Missions. The Bible in this form is now in almost universal use by all Christians who can read at all. The Wen-li is also used in the schools for purposes of study.

The *Swatow* Vernacular, or Ch'ao Chow, joins the Amoy Vernacular district on the south. The Gospels in this vernacular appeared first, and were followed by the whole of the New Testament. This is now in process of revision.

The *Hakka* Vernacular. In this language the Scriptures commenced to appear in 1865. The New Testament has been in use since 1883.

The *Canton* Vernacular. In 1867 one or two Gospels appeared in this language; and the whole of the New Testament, translated by a joint Committee of different Missions, in 1880. Of the Old Testament, several books have been published, and the whole is in preparation. The Scriptures in this vernacular are largely used by missionaries and Native helpers in schools, preaching, and in private reading.

VERNACULAR VERSIONS IN THE ROMAN LETTER.

We proceed now to tabulate from the published statements of the Rev. F. S. Woodin an account of the versions in the Roman character in use throughout the mission-field in China.

The *Mandarin* Vernacular. After exclusive possession of this field for a third of a century by the character Scriptures, the New Testament appeared for the first time in 1889.

The *Shanghai* Vernacular has possessed the Gospel of St. John in this form since 1853, and the New Testament since 1870. It is remarkable that for a number of years the use of the Roman character has been declining, and had almost ceased until a renewal of interest in it in the last few years has appeared, and a revised alphabet has been prepared by a joint Committee of different Missions.

The *Ningpo* Vernacular. The New Testament has been Romanized in this vernacular since 1860, in several editions and revisions, also several books of the Old Testament. In case new converts do not read the Wen-li they are taught the Romanized colloquial. Pupils in schools are taught to read the colloquial fluently, but in their study of the Scriptures the Wen-li is more used.

The *Foochow* Vernacular has possessed for the last four years two of the Gospels in the Roman character, and it is believed that the whole of the New Testament will appear immediately. Very little use hitherto has been made of the Roman system in this district.

The *Amoy* Vernacular is particularly rich in the Roman letter. The Gospels were published in 1853; the New Testament and Psalms in 1873; the Old Testament about 1883. All the Missions here had a share in the work of translation.

The *Swatow* Colloquial has possessed a Romanized Gospel of St. Luke since 1877. Six other books of Scripture have also appeared in the Roman character.

The *Hakka* Vernacular contained portions of the Scriptures in this form since 1865. The New Testament has been in use since 1883. Elderly

persons, we are told, prefer the Scriptures in the Chinese character vernacular, but for school work the missionaries prefer the Roman system.

The *Canton* Vernacular possesses only one Gospel in the Roman system.

The *Kinhwa* Vernacular has possessed one Gospel for three years.

The *Shaowhu* has enjoyed the same, and for about the same time.

The *Hainan* Vernacular is equally rich and equally poor with its two former fellows.

It will assist our readers to comprehend the magnitude of the work thus already accomplished, that the Mandarin versions address themselves approximately to two hundred and forty millions of the Chinese; those of Soochow, to ten millions; Shanghai, to two millions; Ningpo, to four millions; Foochow, to five millions; Amoy, to nine millions; Swatow, to four millions; Hakka, to seven millions; Canton, to ten millions; Kinhwa, to one million; Shaowhu, to half a million; Hainan, to a million and three-quarters. These estimates are, we repeat, but approximate; yet they indicate not alone the results that have been achieved, but also, and far more forcibly, imperatively, and urgently, do they demonstrate the exceeding vastness of the undertaking. They emphasize the magnitude of the Christian enterprise in China, which calls especially for translational labourers with the special qualifications demanded alike by the dignity and the difficulty of the task.

GEORGE ENSOR.

BENARES, THE SACRED CITY OF HINDUISM.

THE North-West Provinces and Oudh are studded with great historic cities bound up with the whole religious and social past of India. Delhi, Lucknow, Cawnpore, and Allahabad each reflects some special and deeply interesting phase of Indian history. But Lucknow and Cawnpore are chiefly bound up with memories of the Mutiny; and Delhi, now transferred to the Punjab Province, as the centre of the Mughal power in former days, and as the living picture to this day of the splendid works of Mughal sovereignty, associates itself in thought chiefly with the conflict of Christianity with Mohammedanism in India, and does not, therefore, adequately reflect the pre-eminent splendour of Hinduism. But the latter religion, in its every side, finds a perfect expression in its sacred city, Benares. It still has a vast secular importance as the first city of the North-West Provinces, approachable both by land and water by means of the Ganges, here widened out into a bay, and the East Indian and Oudh and Rohilkand Railways, together with the Grand Trunk Road. Its merchants and bankers find a market there for the sugar, indigo, saltpetre, and their accompanying mercantile transactions, of the surrounding district; it forms a convenient distributing centre for the imports of trade to the North-West. Its splendid wares are as famous to-day, in silks and shawls, gold and silver embroidered cloth, filagree work, jewellery, and

vessels of wrought brass, as in the days described by Lord Macaulay, when "from its looms went forth the most delicate silks that adorned the balls of St. James's and of Versailles; and in the bazaars the muslins of Bengal and the sabres of Oudh were mingled with the jewels of Golconda and the shawls of Cashmere." It has in its western suburb the colleges and Missions which are the centres of Government education and of religious activity; the Queen's College, a noble Gothic structure of perpendicular style, with a roll of 700 students; the Normal School for the training of village schoolmasters; the Missions of the C.M.S., Baptist, and London Missionary Societies. Its handsome observatory, built by Rájá Jái Sinh in 1693, overlooks the sacred stream.

But Benares, after all, is a city consecrated to a faith. Its greatness from a remote past which lies beyond the birth of Buddhism, has lain in the love and reverence which it inspires in every Hindu heart. It is the Jerusalem, the Rome, the Mecca of the great complex system of Modern Hinduism. Its very wealth finds its secret there. For at least 2500 years the history of Benares has been bound up with the history of India, and for a large part of that period the history of Benares and the history of India have been one.

To-day it stands forth with a magnificence and a degradation as intensified and apparently enduring as in any moment of its long previous history. It is "the living oracle of the nation, and governs the Hindu with a despotic hand in all his sacred rites and practices." In its strength and wealth and undimmed popularity it represents to the Christian mind the sum of the forces visibly arrayed in Hindu India against Christ. At the present moment Benares is the sacred city of more than one-half the whole human race. The birth-place of the creed which, driven from India, has found its resting-place among the millions of China, Japan, Burmah, and Thibet; the spot where Sákya Muni first announced his doctrine of Nirvána, henceforth to become the watchword of the most wonderful uninspired religion which the world has seen; the place whose very soil and wells and air and stream and people are holy to millions of minds throughout the whole East; the natural home of the proud, self-complacent Brahmin; the school, endowed by wealthy Indian princes, for the propagation of the sacred faith; the hallowed gate of Heaven, towards which the dying eye is still turned as though it were the portal of heavenly, everlasting bliss; the ancient, picturesque town, clustering on the steep bank of the broad stream at the convex of its ample curve, with lofty ranges of gháts, towering palaces, fortress-like ancient houses, and slender minarets reflected in the calm surface of the stream on whose shores hundreds of pilgrim-bathers cluster;—Benares has but few rivals in claiming upon every sort of ground, among the cities of the world, a special and peculiar interest. Nothing can equal its richness and strangeness to a Western mind.

Its vicissitudes of spiritual history are shown in the fact that it bristles with 272 mosques sacred to the Mohammedan faith, though it is the "Holy Kási" of Hindus. Alá-ud-dín boasted that he had destroyed 1000 Hindu shrines there. The Mussalmáns converted

all the larger temples into mosques or tombs.* But its Hindu temples to-day bear testimony to the reverence which even its reverses have inspired. Rajá Man Sinh of Jeypore boasted that he gave 100,000 temples to Benares in one single day. The Golden Temple to Bisheswar, the idol-king of Benares, with its gilded tower and dome and lofty spire, like a mass of burnished gold in the Eastern sunlight; the well of Manikarnika, whose foetid water, said to be the sweat of Vishnu, is bathed in yearly by thousands of pilgrims as the healing balm which can wash away sin; the graceful Temple of Tárakéswar, upon the most central and sacred of all the gháts which descend to the Ganges, and often itself surrounded by water in the rainy season; the minarets of the lofty mosque of the narrow-minded Aurangzeb, 150 feet high, with another 150 feet down to the stream from their base, towering far above all other buildings, discernible for many miles;—these together give Benares an oriental aspect which constitutes it the typical city of India to an Englishman. It is the wonder of the traveller from the remotest West. "Its narrow winding streets, thronged with humanity and sacred bulls; its crowded houses and airy palaces built by devout princes for their visits; its two thousand temples and mosques, besides innumerable shrines and niches for gods; its tempting bazaars with rich displays of gold and silver embroidery, fabrics of gauze and cashmere, barbaric jewels and precious stones, wooden toys, and the famous chased brass-ware; its hosts of pilgrims, holy mendicants, Nautch girls, sacred monkeys, and patient beasts of burden; its fringe of palms, acacias, and venerated pepauls; its sunny skies by day, and myriads of smoky household fires by night; and its pervading atmosphere of base religion, idolatry, and hopeless superstition,—all combine to form a striking picture of Indian life."† And the same traveller adds, as he goes on to speak of that which lies behind this picturesque and ancient sanctity—the absence of all true moral ideas from a religion which reflects without uplifting the Eastern mind as we find it to-day :—"Every instinct of toleration is changed to one of antagonism before this frightful hydra of Hinduism. The more we see its serpent-folds, holding a hundred and ninety million souls in terror and degradation, the more we ponder how the noxious monster may be destroyed."‡ For behind that mass of dazzling marble and gold, represented in terrace and minaret and ghát and portico and cloister, lie the idolatries which make Benares filthy with their exaltation of the creature above the Creator of all—the temples swarming with filthy apes, such as the Monkey Temple dedicated to the Goddess Durga, or conspicuous with their undisguised phallic emblems; the melás, or festivals, in the temple-courts, or garden tanks, which are too often mere excuses for unrestrained and open vice and excess; the corpses lying on the shore of the river, half in the water, waiting to be burnt, polluting the overlaid air; the passages

* Hunter's *Imperial Gazetteer*, Art. "Benares," first edition. p. 540.

† J. Moore's *The Queen's Empire, or Ind and her Pearl* (pp. 160-1): Lippincott Co., Philadelphia.

‡ *The Queen's Empire*, p. 169.

of the city itself so blocked with the filth which is the necessary accompaniment of animal-worship, that even the eager traveller can scarcely endure them for a moment; the shameless fronts of some of the temples, such as notably the Nepalese Temple, proclaiming in the frieze which runs along them, to every passer-by, the sanction given by Hinduism to vices, not only natural but unnatural, such as even the museum of Pompeiian remains at Naples cannot show.

The story of Church Missionary work in Benares has been well told by the Rev. C. B. Leupolt in his *Recollections of an Indian Missionary*, published in 1843, and his *Further Recollections*, published in 1884. The Church Missionary premises stand at the western side of Benares, in what was once a jungle haunted by Thugs, or professional stranglers and highway robbers, which no one dared to travel through alone at night. The story of the first planting and the subsequent extension of the work at Benares forms a part of that great onward movement in North India with which we associate the names of Bishops Middleton and Heber, of Henry Martyn, of Claudius Buchanan, of Thomas Thomason, and of Daniel Corrie. But foremost among these, as far as relates to Benares, was Daniel Corrie, who came out, like Buchanan and Martyn, as a Government chaplain at Charles Simeon's earnest request, after having formed, years before, one of his band of followers at Trinity Church, Cambridge. It is interesting now to read the extracts from his journal on his way to Benares in 1817. He was shocked to behold two women "employed at the riverside filling the mouth of a child with mud." They were wilfully putting it to death, and only laughed when they were told so. A little further on he beheld a young Brahmin trying to bind a heavy weight around the neck of a sick man in order to sink him in the river, whilst he strenuously resisted. Such were the still-allowed customs of native life in India. At Benares he continued for awhile to labour, founding schools and correcting translations of the Holy Scriptures. In 1822 he wrote from the banks of the Hooghly: "This day sixteen years ago I came to India, chiefly with a view to the propagation of the Gospel, and that view, I trust I can say, has not been lost sight of. My time has been principally devoted to that object; my money, too, has chiefly gone in that cause. I trust a Mission has been established at Chunar, Agra, and Benares, through my humble means, which will go on and increase with the increase of God." That Mission has increased with an increase which, though not rapid, has been marked by a steady advance. In 1832, Mr. Leupolt landed in India, and at that time there were two European missionaries, with one Native missionary, at Benares. The only stations then occupied were Benares, Gorakpur, Chunar, Agra, and Delhi, with C.M.S. agents and agents of the London and Baptist Societies. There were five Native Christians at Benares, and 300 or thereabouts in the whole of the N.-W. Provinces. The statistics of the Indian Government and recent missionary reports will show in a moment what a real advance has been made, both in Benares and in the N.-W. Provinces as a whole. In 1833 there were also only two girls' schools, one of which was at

Benares, and the other at Agra. Now, schools and colleges are planted over the whole of the N.-W. Provinces, in every large town,* as well as in Oudh and the Punjab, which were then absolutely closed to Missions altogether. When Mr. Leupolt wrote his first book, in 1844, he had six Mission chapels connected with the Benares station—four in the city, one at Sigra, hard by, and one in the military cantonments. But in the year 1845 a piece of land was taken for a Christian settlement, close to the orphans' and boys' institution, and upon this fourteen houses were erected, and four in the Mission compound. A good brick well was at the same time sunk to a depth of ninety-two feet, with sufficient water for 100 families. This settlement was afterwards increased by sixteen more houses. In October, 1847, a substantial Gothic church, large enough to hold 500 persons, was opened, at a cost of nearly 1600*l.*, with a couple of bells, a church clock, a beautiful font, and a square tower, of Gothic design. There is a curious history connected with this tower, which is out of proportion in height to the size of the church. Mr. Leupolt was in the villages preaching whilst the church was being built. The workmen had received from him particulars of the true dimensions of the tower which they were to raise. But they agreed together to give Mr. Leupolt a pleasant surprise, and to build the tower eight feet higher than Mr. Leupolt's plan, without charging him anything for the extra labour involved in this addition to the church! Mr. Leupolt gives a most interesting account of the incidents and difficulties of missionary work in the "sacred" city. Each day of the week was marked out for special work, in which outdoor preaching formed a leading part. Sometimes the simplest illustrations were found to succeed best, as when he enforced the fact that all mankind were sinners, and that partial fulfilment of God's law did not exclude any from this universal failure, by the picture of a boat full of people, drifting down the River Ganges in a storm, and rapidly filling, almost saved from complete wreck, but not actually so, by a chain being flung into the boat attached to a stone from the shore, the chain breaking in one link only, and so becoming wholly severed at the critical moment. Or again, by the Native catechist illustrating the groundlessness of Hindu opposition to Christianity as a new and foreign thing, by crying aloud at a *melá* (or festival), "Potatoes! Potatoes! Poison! Poison!" and then when people came together, attracted by his cry, reminding them that when potatoes first came to India they had been greeted thus, yet had proved wholesome food. On one occasion no less than 3000 listeners were present. Sometimes, of course, the missionary was met with active opposition. Thus, Mr. Leupolt was attacked by a man who kept crying, "Show a miracle," thrusting at the same time a blind man forward. After some delay, Leupolt called out, "I have just performed a prodigious miracle," and, when challenged, "The miracle which I have just performed," he said, "is that I have listened to your reviling and borne

* Leupolt's *Further Recollections of an Indian Missionary*, p. 53.

your shameful conduct without being angry," whereupon the crowd assented and the rebuker stood rebuked. On another occasion when two Mohammedans were forcibly ejected from the service by two friendly Sepoys for their interruption and opposition, the missionary was shortly afterwards disconcerted by the appearance of a monkey dressed like a European soldier with the black cap of a Sepoy on his head, who entered the Mission chapel on two legs, and, having made his bow, retired, leaving the whole congregation in fits of laughter!

Not only preaching but school work occupied the missionaries at Benares. There are both Day and Orphan schools. The first of these is a free school, which was the gift of Jai Narain, a wealthy Native of Benares, at a cost of 50,000 rupees (3000*l.*). Besides this gift of a house for the school, a further gift of two houses was made, the rent of which, together with the Government grant, defrays the working expenses of the school. The Orphan School has two branches, one for boys and one for girls. Mr. Leupolt's *Further Recollections* gives most interesting histories of several who were members of these schools. Nowhere else in India have so many orphans been placed under the care of missionaries as in North India and the Punjab.* An infant school was also established in 1849, and has made steady progress. In 1861, Normal Schools for the training of catechists, schoolmasters, and schoolmistresses were erected, a gift of 2000*l.* being sent from England for this purpose. Within ten years some eighty young men had been sent forth from these schools.

Zenana work was commenced in Benares in 1855 by Mrs. Leupolt. Zenana lady-missionaries followed in 1860. But these ladies had to return to Europe, and it was not until 1867 that a lady was sent out by the Indian Female Normal School Society to work in their stead. This work has since made good progress. The Industrial Institution was the direct outcome of the generous kindness of Lady Muir and the Hon. Mrs. Drummond, assisted by other ladies in the North-West Provinces. In 1865 the Institution commenced its work, and has since proved a most valuable aid to the widows in finding them remunerative employment, and also to the Normal School girls and the children of Christians. The three branches of work taught are needlework by the sewing-machine, lace-making (brought from South India), and making of vests by means of vest-machines. The lace-work in particular has been crowned by marked success.

Benares is not yet won for Christ. But the work is going steadily on. And with Benares will fall the huge system of Hinduism which it represents. Then the city now holy only in name shall in truth be "Holy Kasi," for it shall stand forth in the immortal light of God, and shall be to Indian hearts "the City of the Lord, the Zion of the Holy One of Israel."

T. A. GURNEY, M.A., LL.B.

* Leupolt's *Further Recollections*, p. 246.

THE BISHOP OF EXETER IN JAPAN.

LETTER FROM ARCHDEACON WARREN.

Osaka, Nov. 6th, 1891.

HE Bishop of Exeter's visit has cheered and encouraged us all very much. His Lordship, Mrs. and Miss Bickersteth, and our own beloved Bishop reached Osaka on Saturday, the 24th ult. A considerable number of Japanese Christians connected with the Society, including our four resident Native clergymen—the Revs. B. H. Terasawa, T. Makioka, S. Koba, and Y. Nakanishi—were at the station to meet the party. The Revs. P. K. Fyson, G. Chapman, and myself, together with several ladies of the Mission, were also there to give them a welcome. In the evening all the members of the C.M.S. Mission in Osaka were invited to meet the Bishop of Exeter. The next day was a busy one for his Lordship. He attended Holy Trinity Church in the morning. Our own Bishop administered the Holy Communion, assisted by the Revs. B. H. Terasawa and S. Koba, and preached on Phil. iii. 20, "Our citizenship is in heaven." The Bishop of Exeter was in the chancel in his robes, and administered the elements to the two officiating clergy, repeating the accustomed words in English. There was a large congregation present. The communicants numbered eighty-five, of whom seventy-three were Japanese, three of the latter being clergymen. It is a service like this that cheers the heart of an old missionary. At such a time one cannot but remember that a few years ago there were no Christians in Osaka. It is only fifteen years since our first six converts were baptized; and now in *one* church on this occasion three Japanese clergymen and seventy Japanese brothers and sisters of the laity were present to celebrate with the Bishop of Exeter the love of our Master and only Saviour in dying for us.

In the afternoon there was an united service in the recently erected Church of the Saviour. After a hymn—a translation of "Through all the changing scenes of life"—the assistant minister of the church, the Rev. T. Makioka, read a lesson from the New Testament, and subsequently the Litany. After another hymn, "Our blest Redeemer, ere He breathed,"

the Bishop of Exeter came to the entrance of the chancel and announced as his text, Luke xviii. 41, "What wilt Thou that I should do unto Thee?" The sermon was simple, pointed and earnest, and, in some of its passages, touching. It was helpful to us all to listen to the venerable prelate as he spoke of the Christian's privilege of approaching Jesus for the supply of every need, bodily and spiritual, with all the weight of a ripe age and long personal experience of the lovingkindness of the Lord. I felt it to be a great privilege to be the interpreter of such precious and helpful words to the large congregation assembled. I was especially thankful for the line the good Bishop took, because it was a lesson in itself. God grant that it may be the means of leading our young men especially to see that for themselves, and in their preaching for others, nothing can take the place of the living, personal Christ! The Bishop's words seemed to say, "Christ is all; with Christ you have all that you need. Know Christ, trust Christ, preach Christ."

We had another opportunity of hearing good and helpful words from the Bishop at the English service in the chapel of the Divinity School at 5 p.m. His Lordship preached on Ps. xc. 17, "And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." The congregation was, as usual, almost entirely made up of missionaries and their families, and the sermon was one just suited to the occasion. Even the children were not forgotten—his Lordship had a special word or two for them. During the course of his sermon he said that Japan would not be won to Christ without much laborious toil, but he emphasized the influence of character, and said that the success of our work would be just in proportion to the measure in which we were clothed in the beauty of holiness.

On Monday, October 26th, the Bishop, accompanied by Mrs. and Miss Bickersteth, visited the Bishop Poole Girls' School. As one who had known the late Bishop, and from his close connection with him at the time of his con-

secration, and the part he took in the consecration service as the appointed preacher on the occasion, he naturally felt a deep interest in visiting the school erected to his memory. His Lordship visited every part of the building, including the dormitories, class-rooms, dining-room, and even the kitchen. Here, as he saw the classes at work, he addressed to each of them some good and helpful word generally suggested by the work in which they were engaged. Finally all the girls—about fifty—were collected in one of the large rooms so that the Bishop might see them all at once, hear them sing, and speak to them collectively. They sang several hymns in English and Japanese, and two or three of the elder girls played voluntaries on the harmonium. It was a very interesting occasion, and I thoroughly enjoyed interpreting the Bishop's address, in which he showed them from the Bible that heaven is described under a large variety of figures taken from what we love best on earth. It would have cheered Miss Oxlad, by whose toil and patience the school was originally commenced, and Mrs. Arthur Poole, who worked so heartily to collect funds for the present well-arranged and substantial building, if they could have seen the girls assembled in the spacious class-room and heard them sing.

Later in the morning, the Bishop visited the Training Home for Bible-women. The ten women at present under training were assembled in their class-room, and listened with evident attention to the few remarks made by the Bishop on woman's work, which he introduced by telling them that it was called the missing link in England. The Bishop expressed himself as much pleased with all he saw, both at the Girls' School and Women's Home. Certainly I think Miss Tristram, Miss Boulton, and their colleagues in the one case, and Miss Cox and her colleagues in the other, are to be congratulated on the progress of the work they have in hand. To God be all the praise!

Knowing how deeply interested the Bishop of Exeter is in all missionary work, and how his heart goes out in sympathy and love for all who love our Lord Jesus Christ in sincerity and are seeking to do His work, the ladies of the C.M.S. Mission invited the missionaries of all denominations to

meet his Lordship in the evening of the same day. Two of the Divinity School lecture-rooms were thrown into one, and tastefully decorated, and here a very pleasant season of social intercourse was spent. A little after nine o'clock I announced the hymn, "O God, the Rock of Ages," after which, as the representative of the C.M.S. Mission, I addressed a few words of welcome to the Bishop, expressing the great pleasure we of the C.M.S. felt in having amongst us one who for so many years had been such a warm friend of the Society, and who had rendered it such signal services. The Rev. J. Gulick, of the American Board, followed, speaking for the American Missions, and his Lordship made a short reply. He spoke of the circumstances under which he had come out to visit his son with a view to helping forward missionary work, and of his deep sympathy with all engaged in the Master's work. He expressed a hope that his visit might result in a deepening interest in Japan on the part of English Christians in general, and on the part of those in his own diocese in particular.

On Tuesday, the 27th, all the members of the C.M.S. Mission in Osaka, with a few others, were invited to meet the Bishop at a picnic at Nemó, under the waterfall. It was a little too early to see the maple and other trees in their autumnal beauty, but nevertheless the wooded hills looked beautiful, and altogether we had a most enjoyable day, returning to Osaka by 6 p.m.

On Wednesday morning at 6.40 there was a very severe shock of earthquake—the severest felt in these islands for nearly forty years. . . . At nine o'clock the Bishop of Exeter went to the Divinity School to meet the students. I was not present at the first part of the proceedings, but arrived in time to hear the Bishop's address. I believe the students read or spoke to him an address of welcome. His Lordship gave them a helpful address, and afterwards visited the various parts of the College buildings. Mr. Fyson presided at the meeting as Principal of the College, and the Rev. S. Koba, the Japanese tutor, interpreted the Bishop's address.

The Boys' High School was visited early in the afternoon. Mr. and Mrs. Price invited the Bishop of Exeter and

his party, and the members of the School Committee, to luncheon, and afterwards the dormitories, class-rooms, and other parts of the building were visited. At the close the boys were assembled in one of the large class-rooms and were addressed by the Bishop, who based his remarks on the proverb, "Sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." One of the boys at the close made a most creditable speech in English, in which he thanked the Bishop of Exeter for all that he had said.

In the evening of the same day, the Christians connected with the Nippon Sei Kokwai—Church of Japan—invited his Lordship to a social gathering which was held in the Bishop Poole Girls' School. The entertainment, from the decorations to the refreshments, was altogether Japanese. Flowers were arranged most artistically in vases on one side of the room, and at the close we were requested to walk round and examine them. Some blind musicians were employed to give illustrations of Japanese music on the *koto*, a stringed instrument. It was a very sensible and enjoyable gathering. The Rev. T. Makioka presided, and after a hymn had been sung and the Rev. S. Koba had offered prayer, he briefly explained the object of the meeting, which was to give a welcome to the Bishop of Exeter, and he explained the position of the city and diocese of Exeter, and gave particulars about the number of clergy, the cathedral of the diocese, &c. The Rev. B. H. Terasawa then made an address of welcome to the Bishop. He said it was but a short time before that they had had the pleasure of meeting Canon Tristram, and now they had the honour of entertaining another distinguished guest. They would like to give his Lordship a welcome worthy of the occasion, but as this was beyond their power, they had done what they could. They had chosen to have flowers arranged because they were amongst the most beautiful of God's works, and they had engaged musicians to come to show their guests what Japanese music was like, and because it was one of those things that touched the emotions, and would, he hoped, be largely used in the church in the future. The sense of Mr. Terasawa's address having been conveyed to the Bishop, he made his reply, which was

duly translated into Japanese. After another hymn had been sung, our own Bishop pronounced the Benediction and the meeting separated.

The Bishop and his party spent the next day, Thursday, in visiting the ancient town of Nara. On Friday, October 30th, the two Bishops, the Rev. S. Swann and myself, started for Fukuyama. We left Osaka at 8.31 a.m., and reached our destination about 5.50 p.m. Mr. Arato and a number of the Christians were at the railway-station to meet us. It will be seen from what has just been said how much nearer the railway brings Fukuyama to Osaka. How great the change in every way since Mr. Pole first visited this town in the autumn of 1884! Then there was not a single Christian. Now they number a hundred, not to mention some who have left the place, and some who have entered into rest. Arrangements had been made for a social gathering similar to that held at Osaka, and at 8 p.m. we made our way to the room. There were about a hundred present. Mr. Madeley, a gentleman who is teaching in a Government school at Hiroshima, and who hopes to be ordained by the Bishop at Christmas, joined us. Mr. Arato made an address of welcome to the Bishop, and a chart was presented to his Lordship, showing the progress of the work from 1885 to 1891. In his reply the Bishop alluded to the presence of his son as the Bishop of the Church of England in Japan, and to the special interest he felt in Fukuyama from the fact that it was hoped that Mr. Swann, whom he had ordained both deacon and priest, would soon take up his residence there. The principal object of the Bishop's visit to Fukuyama was to lay the foundation-stone of the new church which the Christians are making efforts to build. This ceremony took place at 8 a.m. on Saturday, October 31st. Deep interest was shown in it by all the Christians, who mustered in strength. The two Bishops and myself were robed. Our Bishop read the first part of the service and I the latter. The Bishop of Exeter, after laying the stone, in doing which he used a small silver trowel presented to him by the Society's missionaries in this district, made an address on the words, "In all places where I record My name, I will come unto thee and I will

bless thee." After the conclusion of the ceremony the Bishops went to visit Mr. Takahashi's school, and at 10.30 a.m. they and Mr. Swann left for Kobe.

Thus ended the Bishop of Exeter's happy and pleasant visit, which will long live in our memories. His earnest and loving words spoken on the several

occasions mentioned, and the many words spoken privately in his daily intercourse with us, will live in our hearts. God grant that they may be translated into living deeds of love and holiness in our lives! I went to Kobe last night to say "good-bye" to them and they left by the usual steamer.

[We append an extract from a letter written by Bishop Bickersteth of Japan, in which he refers to the earthquake and to the marvellous escape of his honoured father. Archdeacon Warren's account of the earthquake is given in this month's *C.M. Gleaner*:—]

Kobe, Nov. 5th, 1891.

There is great reason for thankfulness at the escape of all Europeans in Japan in so terrible a catastrophe. With the exception of two Methodist missionaries at Nagoya, who were struck by falling bricks, all have escaped quite unhurt, and the injuries of these two, though serious, are not likely to do them, I believe, any permanent harm. The Japanese have suffered most severely—six thousand, I fear, at least, being killed outright, and many more injured for life, while the amount of property destroyed is very great, and the ensuing destitution and trouble very serious. Mr. Chappell, of your Mission, and Mr. Cooper Robinson, of the Canadian Church Mission, were the only two Anglican missionaries in the district most affected. We had been Mr. Robinson's guests eight days before at Nagoya, and had seen Mr. and Mrs. Chappell at Gifu. Gifu and the neighbouring town of Ogaki (one of its out-stations) suffered more

severely than any other places. Mrs. Chappell was alone at the time the earthquake occurred, Mr. Chappell being in the country. Their house was shattered, but Mrs. Chappell had escaped into the street. She has since been sent down to Osaka, and is with the Fysons. Mr. Chappell's intrepidity and disinterested assistance of the sufferers is mentioned with hearty praise in all the newspapers. I have no doubt that, sad though this catastrophe is, it will, as a Japanese said to me on Sunday last, "excite the faith of some," and increase the influence of the missionaries, to whom the people have turned in their distress. At the time of the earthquake we were all staying at Osaka as guests of Archdn. Warren. My father was in considerable danger, as a chimney fell in just above his room, but, by God's mercy, on the other side. No harm was done beyond the wrecking of the drawing-room roof and furniture.

WORK AMONGST THE ESKIMOS.

NOTES FROM JOURNAL OF THE REV. E. J. PECK, OF FORT GEORGE.



ARCH 13th, 1891.—After committing my dear wife and children to the care of Him who never fails, I started for Great Whale River. My Eskimo companion was up in good time, and we were able to make an early start and were well out on the ice first—by 7 a.m. Here we found the path bad for our sledge and dogs, on account of the heavy snow-drifts, which retarded our progress; we pushed on, however, with stout and cheerful hearts, hoping to reach a tent in which we had taken refuge the previous year. We succeeded with difficulty in reaching the tent, but

found it almost destroyed, so there was no alternative for us but to make a "barricade." This we did by digging a hole in the snow some twenty feet in circumference; we then made a shelter on the weather-side with some tent-cloth, and then went in search of wood to make a fire; this we had some difficulty in finding, as it was now dark; but in time we were able to make a fire, and then had the pleasure of drinking a cup of tea, which was a treat indeed after our long day's travel. After prayers we managed to coil ourselves up near the fire in our warm rabbit-skin blankets, and were soon fast asleep.

14th.—Strong wind blowing right ahead, with heavy drift. We determined, however, with God's help, to face it, and try and reach some Indians who were living some ten miles away. After about three hours' battling with the blinding drift we were more than glad to meet an Indian, who kindly guided us to the people we were in search of. Found on arrival some thirty Indians, young and old, who received us very kindly. Taught the children and had service for adults. Trust, with God's blessing, to spend a happy Sabbath-day with these poor people.

15th (*Sunday*).—Spent a very happy day. Taught and catechised the children, had morning and evening service for adults, also taught my Eskimo companion. In spite of some outward discomforts, we were able to realize, I trust, in some measure the preciousness of our Saviour's promise—"Where two or three are gathered together in My name, there am I in the midst of them."

16th.—Fine day, cold, but calm. After a brisk drive arrived at another Indian tent, where I found a goodly number of people. Did what I could to teach the children and adults, and found them all very willing to learn.

17th.—Fine day. Passed over Cape Jones into Hudson's Bay. The country about here is dreary in the extreme—not a tree or living thing to be seen, nothing but one vast expanse of ice and snow as far as the eye can reach. But it is well to be here amidst these lonely wastes to spread the knowledge of a Saviour's love. Surroundings are nothing comparatively. The use we make of life is the *great* reality.

18th.—Started early and made our way far out on the ice. The weather being clear my companion thought it well not to hug the coast but make what sailors call "a straight course" to a point some twenty miles to the north. After some five hours' drive we reached the land, and finding the dogs still fresh we pushed on again, and finally succeeded in reaching an old tent, having travelled during the day over forty miles.

19th.—Started early. The ice-field being in good order (*viz.*, smooth, and the snow on top of ice hard) our dogs trotted along at a brisk rate, so that we reached Great Whale River before dark. I was most happy to find some Eskimos at the post and to lay before them the Gospel of God's grace and love.

20th.—Taught the children. Was pleased to find some amongst them who had tried to learn during my absence. Visited adults and had service in evening. Found all glad to listen to the message of salvation.

21st.—Taught children and adults. Had conversation with a man who had once professed faith in Christ, but, alas! has fallen back. May God bring back the wanderer to Himself!

22nd (*Sunday*).—Held services in Eskimo, Indian, and English during day, also taught the children.

23rd.—As the Hudson's Bay Company have abandoned Little Whale River it will be necessary to take down our iron church and erect it at this post, Great Whale River, by-and-by: I have arranged, therefore, to go on to the more northern station, taking with me my Eskimo companion, also an Eskimo lad to work about the church. I shall also, I hope, be able to find some of our poor people on the ice, with whom I hope to stay in their frozen dwellings. Left Great Whale River early in the morning, the wind being ahead and bitterly cold. After some seven hours' travelling we found four families of Eskimos, whose snow houses were built close to some high rocks. Found one family most of whom were Christians; these gave me a warm welcome and cleared away a space in their snow house for my box and bedding. Crept into all the houses and spoke to the inmates of that Mighty One who came to seek and save the lost. They listened very attentively and spoke in grateful terms of my coming to see and teach such dirty people. True, the latter term is by no means too strong an expression to use in this connection. The sights and smells of an Eskimo iglo are indescribable, but I am thankful to say that, in some cases at least, the people are becoming more cleanly in their habits, and as time goes on we hope to see greater changes still. In the evening had all the people together in the iglo in which I was living. Here, by the light of an oil-lamp, we sang hymns, read together, and prayed together. I then gave them a simple Gospel address which they listened to with much attention. After private reading, wrapped myself up in fur blanket and slept comfortably through the night.

24th.—A wild morning but not so cold as preceding. Two Eskimos were going to see their friends who were out

on the ice some twenty miles to the north, and as I thought this a capital chance of finding them we (i.e., myself and companion) packed up and followed them. After pressing on some ten miles the wind increased almost to a gale, with heavy drift; so blinding was the drift that our poor dogs could not make headway against it, so we made for the land, where we finally managed to find an old tent, where we made ourselves as comfortable as possible. I am glad to say that my Eskimo friends proved real, hearty, brave companions. Indeed we all seemed to enjoy our little adventure, and had many a hearty laugh as we brushed away the snow from our deer-skin coats. Had very happy season in the evening, when I spoke of the Lord Jesus and the great love He has shown to us.

25th.—A fine morning. Reached the Eskimos we were in search of in good time. Found here four snow houses, each house being inhabited by one family; visited each family and spoke to all about their souls. All the people then gathered together in the largest house, and I then laid before them that precious salvation which Jesus has purchased for us with His own blood. After staying some time we passed on to the Little Whale River. We got on nicely until within seven miles of the post, when our way was almost blocked up with vast boulders of ice. We knew, however, there was no good sitting still and looking at each other, the only way to get through before dark was to press on; so driving our dogs over the frozen masses we worked away with a will to keep the sledge moving as the dogs wended their way through the rugged road. After some three hours' hard work arrived at Little Whale River, where we found some Eskimos living in an old shanty. Put up with these, and made ourselves as comfortable as possible. Had short service for our friends, when I laid before them, as usual, the Gospel of the grace of God.

26th.—Hard at work taking down the iron church. It makes one sad to remove the building in which so many of our poor Eskimos have gathered from time to time, but it is no use here now. The Eskimos must go to Great Whale River, as there is not an article of trade left or a single servant of the Company in residence.

27th (Good Friday).—Taught children and had service for adults.

28th.—At work about church. Taught children and had service for adults.

29th (Sunday).—Spent a happy day teaching the children and holding services for adults.

30th.—Left Little Whale River in company with an Eskimo lad whom I have had as student for some time. Met some Eskimos about mid-day. When questioned they complained, poor people, of their dulness in remembering the truths they have heard from time to time. How many of us more privileged than they forget the words of our Friend and Saviour!

31st.—Rose early and went in search of some Eskimos: these we had the pleasure of meeting in good time, and hearing that there were some more of the people living out to seaward, I started to see them, intending to return in the evening. After a brisk drive, saw our Eskimo friends, whose snow houses were built in close proximity to some vast boulders of ice. Such a desolate-looking scene, these vast piles of ice with the mound-like dwellings which looked like large balls of snow scattered amongst the frozen mass. After a glance at the surrounding scene I crawled into the first snow house. Here I found three inmates, two of whom are Christians. After a friendly chat I asked for their books: we then read together, after which I exhorted them to cleave to Jesus and to follow Him to the end. Passing on to the next igloo I found a man who is sadly addicted to conjuring practices, and who, I am sorry to say, has done much evil amongst the people. I spoke to him faithfully but affectionately, and then prayed with him. May God in His mercy turn him from the path of death ere it be too late! Entered next igloo; here I found a man and his wife whom I had not met for years. They told me they had been far out to sea somewhere, and had not been able to come near the white people. Although they had been away so long, I was most pleased to find how well they had kept up their knowledge, and how glad they were to hear more of Jesus. After prayer with these I passed on to the next igloo. Here I found a party whom I can hardly call encouraging; true, they say they believe, but I'm afraid their hearts are still far from God. Exhorted them to really turn to Jesus;

we then knelt down together and I prayed for them. In the next igloo I found a party who are on the whole encouraging; true, one man has given me much sorrow, but I trust he is now desirous of turning again to the Saviour who loves him still. In the last snow house I found a party who are candidates for baptism. These received me in a very hearty manner, and listened with much attention when I spoke to them. After shaking hands with the people I returned to the Eskimos whom I had left in the morning. On entering the igloo where I lodge for the night, the first thing that met my gaze was a large seal stretched along the floor. This had been just harpooned by one of the Christian Eskimos, who very kindly offered me a portion to feed our dogs. Had all the people together

before retiring to rest, and had a very pleasant little meeting with them.

April 1st.—After having service with people, packed up and started for Great Whale River in company with four of my friends. Arrived at the post in good time, and after settling down had the Eskimos together and spoke to them of God's laws, the demands He has made in those laws, our inability to meet those demands, and the remedy offered to all in the finished work of a crucified Saviour. Poor people, they listened with great attention, and I do believe that in some cases the people are finding out the utter depravity of their fallen, ruined state. This we know is the first step towards the Cross. Men will seek Christ when they feel their great need of Him.

A MODERN APOSTLE.



HAVE been requested by the Editor of the *C.M. Intelligencer* to bring under the notice of its readers in a brief sketch the life and work of a man of remarkable gifts and enthusiastic missionary spirit—the late Rev. Alexander Neil Somerville, D.D., Moderator of the General Assembly of the Free Church of Scotland. The pleasant duty has been entrusted to my pen, because in my boyhood I knew Dr. Somerville and his family intimately; and though he was some years my senior, I had the privilege and pleasure of his friendship, and owe much to his wise and loving counsels. When I entered what was then called “The Edinburgh New Academy”—because it had been lately established—my home at Stockbridge was close to the Somerville's, and I had no greater delight than in daily intercourse with him and his family. In my book, *Reminiscences of a Boyhood*, I have, among other things, chronicled my friendship with one who rendered many and great services to God and the Church, and left the world better than he found it.

I question whether the life and career of this devoted Christian and eminent evangelist are so well or so widely known as they ought to be; and it is a real pleasure to me to direct the attention of the readers of the *Intelligencer* to a most remarkable man.

Writing from Hungary a year before the termination of Dr. Somerville's career, Rabbi Lichtenstein said of him: “I long to see face to face that reverend patriarch who, like Father Abraham, goes from place to place to build altars, and to proclaim the name of the Lord.” The same rabbi, after seeing “the reverend patriarch,” declares: “I received from this remarkable, youthful, divinely enthusiastic old man, impressions for all my life, which every one must feel whose heart God has awakened.” Truly, as I hope to show, Dr. Somerville was “a youthful, divinely enthusiastic old man.”

Always a youth of unblemished character, full of joyous energy, and of a perfect physique, the great crisis in his spiritual life was brought about by the influence of Captain Cargill, an old India and Peninsular officer, who, attracted by his geniality and humour, resolved to seek to win him to Christ. Captain Cargill's efforts were blessed to the conversion of his young friend, whose

spiritual life was strengthened under the teaching of the Rev. Dr. Henderson, the minister of St. Bernard's Chapel, Stockbridge, of which the Somerville family were members. It was now that the light broke in upon the future evangelist in full; and having received the truth in the love of it, he set his face Zionward, and never cast a backward look on the world, which had, for a man of his mental calibre, many attractions, all of which he counted loss for Christ. Captain Cargill was a member of the congregation of the Rev. Edward Craig, who had a chapel in Broughton Place, and was known as an Episcopalian clergyman of deep spiritual insight, eloquent also, and mighty in the Scriptures; and the old soldier induced young Somerville occasionally to attend this church. My friend, who was desirous to bring others under teaching which he found profitable to himself, took me with him at times to the Broughton Place Chapel, and I remember to this day the pleasant walks we had on the Sunday morning, and his bright and earnest tones as he made remarks on something that struck him in the sermon he had just heard. St. John's Church, in Princes Street, where Dean Ramsay (though not then a Dean) was one of the clergy, was the church where I used to attend; but my friendship with the Somervilles often led me to attend St. Bernard's Chapel, and the interval between the morning and afternoon services was frequently spent at their house in Malta Terrace. And this was the means of an acquaintance with Robert Murray McCheyne, whose praise is in all the churches, and who was Somerville's bosom friend. It was said that, like the Siamese twins, the two were inseparable. "Many sweet and precious morning hours were spent by them in the study of the Hebrew Bible and the Septuagint. Much time also was given to prayer and spiritual conversation with each other. In this way did they become, as students and ministers, fervent in spirit, and thoroughly acquainted with the Word of God." In a Providence which is to us mysterious, McCheyne, after a brief but wonderfully fruitful ministry of six years at Dundee, was cut off in the midst of service and the vigour of life at the age of thirty; while Somerville, after serving God for forty years in Glasgow, in the parish of Anderston, first as a minister of the Established Church, and, after the disruption, of the Free Church, was permitted to pass the allotted threescore years and ten. "Lovely and pleasant were they in their lives," and in their death—though what seems to us a long period intervened—"they were not divided."

Many friends, whose names are widely known, at this time also gathered round young Somerville, and maintained a loving friendship with him through life. Among these were Horatius and Andrew Bonar; Burns, who afterwards went as a missionary to China; Dr. Laughton; Sir Henry Moncrieffe; and others; most of whom have been called home, and now, "in super-eminence of beatific vision, clasp inseparable hands with joy and bliss in over measure for ever." When I think of his friendship with such men as these, and of the time he devoted to Biblical study, as a member of the Exegetical Society, I am amazed at his condescension and kindness to me, then a young boy. I used to go to him several evenings in the week, and indeed whenever I wanted help, and read over with him the lessons that were to be prepared for the next day. He not only devoted to me much of his valuable time, but was patient with my blunders, and took infinite pains to teach me the true meaning of the text, or the real bearing of the passage under consideration. I remember even now the sweet smile of pleasure and encouragement which passed over his face when I told him that I had done well in class, and "got up a place" or two higher. He was a good classical scholar, fond of literature, and of a practical mind; and all these gifts, natural and acquired, were laid on the altar of God.

No doubt young Somerville received a fresh inspiration from the lectures of Dr. Chalmers, who had left his parishes in Glasgow and St. Andrew's for the Chair of Divinity in the University of Edinburgh, and whose class-room was crowded, not only by students, but by the ablest men in all professions. "Two years," says his biographer, Dr. George Smith, "of such an influence, and a third of the accurate scholarship and gracious teaching of David Welsh, elevated and directed the energies of Alexander Somerville to that region of spiritual meditation and aggressive energy in which his whole life was to be spent."

It was at this early period of his life that the missionary spirit, always so strong in him, began to develop itself. He became a member of the Students' Missionary Society, founded by John Wilson, of Bombay, which held its meetings every Saturday during the session; and out of this grew a Visiting Society for the poor of the High Street, extending from the Castle Hill to the Canongate and Holyrood. Somerville threw himself with ardour into this home missionary effort, but not in such a way as to interfere with his divinity studies. These, and in this he is an example to others, had his first thoughts. "Our rule was," writes Dr. A. Bonar, "not to subtract anything from our times of study, but to devote to this work an occasional hour in the intervals between different classes, or an hour that might otherwise have been given to recreation. All of us felt the work to be trying to the flesh at the outset, but none ever repented of persevering in it."

Many circumstances combining to prevent the desire of Somerville's heart to go out as a missionary to the heathen, he was licensed in the year 1836 as a preacher in the Church of Scotland by the Presbytery of Jedburgh. From that time to the end of his life he preached with power and fulness, and in a manner eminently fresh, scholarly, and winning, the glorious Gospel of the Blessed God. There was everything, humanly speaking, to commend his preaching to his hearers: his clear and musical voice, his dramatic manner, his intense earnestness, the richness of his language, and the aptness of his illustrations—all were in his favour; and when we add to this, an unction from the Holy One, we can well understand the effect he produced, and can readily believe that such a ministry was greatly blessed in bringing souls to Christ. In the year 1837 he was called to be the minister of the Parish Church of Anderston, in the old Barony Parish of Glasgow. It was here, where he had ample scope for his remarkable powers, and where his labours were systematic and incessant, that, soon after his call to the parish, I heard him preach the only sermon I had the privilege of listening to from his lips. Through the distance of so many years, I well remember the text, and more faintly, yet distinctly, some of the illustrations with which it was adorned. His subject was, "the unsearchable riches of Christ" (Ephes. iii. 8), and I recall to this day the winning manner in which he unfolded the character of Him "in whom are hid all the treasures of wisdom and knowledge."

In 1841 Somerville married Miss Isabella Mirrlees Ewing, a pattern wife and mother, as her children testify, and one who nobly and unselfishly gave up her husband to God's service when in later years he was called to enter upon the foreign mission-field.

On May 18th, 1843, the memorable disruption of the Church of Scotland took place, and Somerville, a member of Assembly for that year, walked out with his fellow-protesters from St. Andrew's Church, Edinburgh, to Canon Mills, to assist in the formation of the Free Church of Scotland. His congregation, with scarcely an exception, adhered to him, and cast in their lot with his fortunes. On the Sunday when he marched from Anderston

Church with his Bible under his arm, "he had not," we are told, "a sixpence either in his house or in the bank." But he had faith in God, and believed that He would provide. A new church in Cadogan Street was opened for him in February, 1844. This soon became a fresh centre of most active and varied work, prosecuted with his usual energy and zeal. Nor were his labours confined to his own parish; he was sent as a deputation to several parts of England, Ireland, and Scotland, and at the request of the Colonial Committee went out to Canada to represent the cause of the newly-formed church.

In 1848, compelled to take rest because of an affection of the throat, and while a new church was being built for him, he made a tour in Palestine and Egypt, visiting Mount Sinai, and returning by Constantinople. It would be impossible in a sketch like the present to speak of all his works of faith and labours of love; of the part that he took in re-establishing the National Bible Society of Scotland; his endeavours to promote sanitary reforms, and an improvement in the dwellings of the poor; his evangelistic visits to Spain, his friendship with the martyr Matamoras, who was to him as a son. Matamoras died prematurely in consequence of the hardships of his imprisonment, but his death only deepened his friend's interest in Spain; and when a revolution occurred in that country, which seemed to promise a measure of religious freedom, he availed himself of the opportunity to visit it, with a view to its evangelization. He learned the language, assisted in the preparation of a confession of faith and a scheme of organization, and went to fairs and other public gatherings that he might distribute the Word of God.

In 1874, and when he was in his sixty-second year, Somerville acceded to the request of the Rev. John Fordyce, Secretary of the Anglo-Indian Christian Mission, who was looking out for a suitable man to conduct the winter mission of the Society, and bent his steps to regions beyond. Accompanied by one of his sons, whom he took at his own cost, that he might assist in the musical services, he left London for Calcutta, and reached that city on the anniversary of his ordination, November 30th. "The mission in India extended to about twenty different cities, as far north as Lahore and Mooltan, and from Calcutta to Bombay, lasting over six months. Not only did he address the ministers and missionaries of various churches, officers and soldiers in the army, merchants, physicians, ladies, and Native converts, but he spoke to the English-speaking Native population; and in almost every city he had opportunities of preaching the Gospel to hundreds who had never heard of a Saviour. He travelled about 5600 miles, and he conducted not less than 357 religious services.

In the summer of 1876 he was selected to convey the loving congratulations of the Free Church General Assembly to the first General Assembly of the newly united Presbyterian Churches in Canada, held at Toronto. In the course of a little more than three months he travelled 5800 miles in the two Canadas, and in a portion of the United States, delivering a hundred sermons and addresses in thirty different centres, and finding, as he travelled to different places, a vivid and grateful remembrance of his former visit, thirty-one years before.

The time had come when he was to receive a formal call to be a missionary to the world. At sixty-four, an age when most men feel that they must relax some of their labours, and withdraw from the more onerous duties of their calling, he was, at his own request, released from his pastorate that he might be free to go—as it was expressed in the call of the Glasgow United Evangelistic Association—"wherever the English language is spoken, unfettered as to where and when and how he should work." We are told, and can well imagine, that at

the meeting of the Free Presbytery, on February 7th, 1877, there was hardly a dry eye when Somerville, at the end of his statement, added that his mind in the whole matter was expressed in those words of the Psalmist (Ps. lxxi. 16—18): "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only. O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works. Now also, when I am old and grey-headed, O God, forsake me not; until I have showed Thy strength to this generation, and Thy power to every one that is to come."

Before he left for his evangelistic tour in Australia, Dr. Bonar said to him, "You sometimes remind me of Caleb. Like him, when very young, you gave a good testimony to the land of promise. But it was when Caleb was over eighty that he did his most wonderful exploits. I trust we shall hear from you of the falling of many a Kirjath-Arba in foreign lands."

Somerville received from the University of Glasgow the honorary degree of D.D. on May 2nd, 1877, and was presented to the Vice-Chancellor as "the old divine whose mild spiritual features and flowing white hair realize one's ideal portrait of a missionary for the world." On the next day he set sail for Australasia; and in eighteen months travelled by land and water upwards of 34,000 miles, visiting Australia, Tasmania, and New Zealand.

"Within twelve years," to quote the words of Dr. John Marshall Lang, "he made twelve missionary circuits, ranging over the habitable world, preaching and teaching, developing in a marvellous way the possibilities of interpretation, in perils by land and perils by sea, sometimes suffering from pain, but never faltering in his resolution, always bright and buoyant, gentle, but firm. Nothing daunted him; and there was such wisdom, prudence, hopefulness in his energy, that difficulties which seemed to others insurmountable, were overcome."

It would be impossible within a limited space to give even a summary of his subsequent evangelistic labours in Great Britain and Ireland, France, Italy, Germany, Russia, South Africa, Asia Minor, Turkey, and other countries. Wherever he went, he sowed beside all waters, preaching to Jew and Gentile, professing Christian and benighted heathen, "the unsearchable riches of Christ;" and as an ambassador for Christ, praying men in Christ's stead to be reconciled to God.

On May 20th, 1886, he was elected Moderator of the General Assembly of the Free Church of Scotland, and delivered a characteristic and powerful address on "Evangelization for the World." Three years afterwards he accepted the invitation of the Jewish Mission Committee of the Church of Scotland to address the General Assembly in connection with the Jubilee of that Mission. He was the first Free Church minister who had spoken in that Assembly since the disruption. His reception was enthusiastic. The whole body of ministers and elders rose to their feet to welcome the aged minister and evangelist, whose face, like the face of an angel, was radiant with joy, and whose heart was so touched and moved that for some minutes he was unable to speak. "At last," writes one who was present at that memorable scene, "the old man eloquent got under weigh and pleaded the cause of Israel with trumpet-tongued enthusiasm. It was a magnanimous appearance, and it was crowned by the magnanimous gift of a hundred guineas from Dr. Somerville's family to the Jewish Mission of the Church."

The night was now far spent for him, and the morning was at hand. The day was soon to break and the shadows to flee away. His last public service was rendered in taking part at a communion in the United Presbyterian Church at Kirn, a watering-place on the Clyde. Ten days after, full of years

and honours, walking like Enoch with God, and after a brief illness, he died in the arms of one of his sons. "He was not, for God took him." The end of this "youthful, divinely enthusiastic old man" was peace.

The story of his life, as well told by Dr. George Smith, is an inspiration. Would that my words might induce many to read it! In these days of doubt, when the old faith is assailed, and the Bible made a target for shallow but audacious criticism, it is good to take fellowship with one who knew whom he believed, and whose trust in God and His Word was the source of a life-long self-denying service. To conclude with a sentence borrowed from Dr. John Marshall Lang:—"The words he addressed to some young men in the last year of his life remind us of the conviction which had inspired his own indomitable courage, 'With the Bible in your hearts, in your hand, and in your life, no power in earth or hell shall be able to withstand you.'"

CHARLES D. BELL.

WILLIAM CAREY'S PAMPHLET.*



OST students of the past history of Missions are aware that William Carey published, in 1791, a pamphlet entitled, "*An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are considered, by William Carey*;" but very few have ever seen or read it. In Dr. George Smith's *Short History of Missions*, published five or six years ago, it is stated that only three copies of the pamphlet in any form were then known to be in existence. A friend of the Baptist Missionary Society, in whose family a copy has been preserved, has now had it reprinted in facsimile, with an introduction giving an account of how the pamphlet came to be written. The occasion is particularly appropriate, seeing that just 100 years have now elapsed since its publication. It was in May, 1792, that Carey preached his famous sermon at Nottingham on Isa. liv. 2, 3, in which his two heads were the two sentences which have since become historical:—"Expect great things from God," "Attempt great things for God." It was just at the same time that the *Enquiry* was published, and it was on October 2nd of that year that the Baptist Missionary Society was constituted at Kettering; and in the following year Carey himself went to India. The introduction to this reprint gives an interesting, though brief, sketch of the history of that period.

The *Enquiry* itself is of extreme interest. In his *Life of Carey*, Dr. Smith says:—

"This *Enquiry* has a literary interest of its own, as a contribution to the statistics and geography of the world, written in a cultured and almost finished style, such as few, if any, University men of that day could have produced, for none were impelled by such a motive as Carey had.

"In an obscure village, toiling save when he slept, and finding rest on Sunday only by a change of toil, far from libraries and the society of men with more advantages than his own, this shoemaker, still under thirty, surveys the whole world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom, tabulating his results with an accuracy, and following

* *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens.* By William Carey. Reprinted in facsimile. London: Hodder and Stoughton, 1891. Price 1s. 6d.

them up with a logical power of generalization, which would extort the admiration of the learned even of the present day."

The work comprises eighty pages, and is divided into five sections, namely, (1) An Enquiry whether the Commission given by our Lord to His Disciples be not still binding on us; (2) Containing a short Review of former undertakings for the Conversion of the Heathen; (3) Containing a Survey of the present state of the World; (4) The Practicability of something being done, more than what is done, for the Conversion of the Heathen; (5) An Enquiry into the Duty of Christians in general, and what means ought to be used, in order to promote this work. The second section notices the Apostles and their successors, the missionaries of the early Church, the mediæval missionaries, &c., and Eliot, Brainerd, Ziegenbalg, and the Moravians. The third section is very remarkable. There are twenty-three pages of tables giving the population and religion of all the countries in the world as known in 1791. Some of the countries are much over-estimated, and some much under-estimated, and the list is a very curious one. Carey's total amounts to 731 millions, namely, 420 million Pagans, 130 million Mohammedans, 100 million Roman Catholics, 44 million Protestants, 30 million Greeks, &c., and 7 million Jews. What Carey says of the Christian divisions of the world is worth reading:—

"Fifthly, In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Christians, so called, of the greek and armenian churches, in all the mahometan countries; * but they are, if possible, more ignorant and vicious than the mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbours, relations and children, for slaves to the Turks and Persians. And it is remarked, that if any of the greeks of Anatolia turn mussulmen, the Turks never set any store by them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the greek church are very ignorant. Papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness; and many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The lutherans in Denmark, are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of Christendom; the truths of the gospel, and even the gospel itself, are attacked, and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ."

In the last section it is proposed to form a society, and this proposal is introduced in the following words:—

"We must not be contented, however, with praying, without *exerting ourselves in the use of means* for the obtaining of those things we pray for. Were the children of light, but as wise in their generation as the children of this world, they would stretch every nerve to gain so glorious a prize, nor ever imagine that it was to be obtained in any other way.

"When a trading company have obtained their charter they usually go to its utmost limits; and their stocks, their ships, their officers, and men are so chosen, and regulated, as to be likely to answer their purpose; but they do not stop here, for encouraged by the prospect of success, they use every effort, cast their bread upon the waters, cultivate friendship with every one from whose information they expect the least advantage. They cross the widest and most tempestuous seas, and encounter the most unfavourable climates; they introduce themselves into the most barbarous nations, and sometimes undergo the most affecting hardships; their minds continue in a state of anxiety, and suspense, and a longer delay than usual in the arrival of their vessels agitates them with

* The spelling is Carey's own.

a thousand changeable thoughts, and foreboding apprehensions, which continue till the rich returns are safely arrived in port. But why these fears? Whence all these disquietudes, and this labour? Is it not because their souls enter into the spirit of the project, and their happiness in a manner depends on its success?—Christians are a body whose truest interest lies in the exaltation of the Messiah's kingdom. Their charter is very extensive, their encouragements exceeding great, and the returns promised infinitely superior to all the gains of the most lucrative fellowship. Let then every one in his station consider himself as bound to act with all his might, and in every possible way for God.

"Suppose a company of serious Christians, ministers and private persons, were to form themselves into a society, and make a number of rules respecting the regulation of the plan, and the persons who are to be employed as missionaries, the means of defraying the expence, &c. &c. This society must consist of persons whose hearts are in the work, men of serious religion and possessing a spirit of perseverance; there must be a determination not to admit any person who is not of this description, or to retain him longer than he answers to it.

"From such a society a committee might be appointed, whose business it should be to procure all the information they could upon the subject, to receive contributions, to enquire into the characters, tempers, abilities and religious views of the missionaries, and also to provide them with necessaries for their undertakings."

We are grateful indeed for the reproduction of this most interesting and remarkable work. We hope that all our readers will make themselves acquainted with it.

AFRICAN NOTES.



GERMAN Expedition to the Victoria Nyanza.—It is well known what efforts have been made to organize this expedition. It is stated by a *Times* correspondent that Herr Borchert, formerly in command of the rear column of Dr. Peters' Emin Relief Expedition, left Berlin in the beginning of last month to take the lead in it.

It is said that such an expedition for the transport of the steamer *Herr Wissmann* will need some 5000 men. Another statement is that Herr Borchert is to proceed first with a smaller expedition to lay out a small dockyard at Lake Victoria, to put together and launch the steamer when it arrives later. It is to be hoped the time is not distant when both the German and British East Africa Companies will have their steamboats plying on the great Lake, especially as the C.M.S. Committee do not see their way to sending up a steamer of their own. It would be a matter of regret to us, however, if the Germans should be the first to enter on a sphere of commercial and philanthropic influence on these shores, especially as the British Company have, in occupying Uganda, a position which gives them so commanding an advantage for the purpose.

Dr. Stewart's Missionary Expedition.—The exploring missionary party of which Dr. Stewart, of Lovedale, is the head, left Mombasa, the *Free Church Monthly* informs us, on September 18th of last year for the interior. They had 200 porters, and the caravan when on the march was more than a mile long. Their early march was through a difficult, jungly country; but when last heard of, on October 9th, they had struck a section of Sir W. Mackinnon's proposed railway, now deserted indeed, but still a good roadway, and not, it is to be hoped, to be abandoned as a railway-line. The whole party were in excellent health and spirits.

Lake Bangweolo and the Southern Congo.—We have recent accounts of several travellers in these regions. There is first the Belgian expedition to

Katanga. Msiri appears to have rejected the advances of the South African Charter Company and to have placed himself under the Congo Protectorate. This secures to the Belgian Company that has been formed, the possession of a district rich especially in copper-mines. M. Delcommune has returned from Katanga, having established several trading stations, it is said; two European officers having been left in charge at Katanga. Some twenty European agents, under the direction of M. Hodister, are being sent to these regions. Mr. Joseph Thomson has lately reached England from his Central African expedition, lasting some eighteen months, and extending to Lake Bangweolo. The full particulars of his journey he proposes to communicate at an early meeting of the Royal Geographical Society this year. He passed through the Shiré regions, and gives a highly favourable report of their progress. He then crossed the plateau extending from the Lake Nyassa to the Lake Bangweolo regions, but little explored since the days of Dr. Livingstone. He succeeded in making many treaties with chiefs, especially round Lake Bangweolo, in the British interest. He has formed a high estimate of the agricultural value of the plateau betwixt Lakes Bangweolo and Nyassa. The Shiré plantations may probably be widely extended into them. The River Chambisi, which flows into the Lake Bangweolo, is the true source of the Congo. It has its rise not far from the Stevenson Road. Passing through Lake Bangweolo—the extent of which is greatly reduced, it is found, after the rainy season—it takes the name of the Luapula, and then later of the Congo. He saw there the tree on which Livingstone's men carved the record of his death. His observations on the situation, extent and character of Lake Bangweolo will be found to have much that is novel and important. Another famous African traveller is approaching, or has probably reached, these regions. Mr. Arnot writes to the Royal Geographical Society from Bihé, August 6th last, that his long detention there, he hopes, is coming to an end. His caravan was nearly complete, and he hoped in a few days to cross the Quanza river on his easterly route. He was accompanied by Mr. H. B. Thomson and a party of five missionaries and four coloured handicraftsmen from Jamaica. Three of them were to remain at Cuvale, and Mr. Thomson, probably followed by Mr. Arnot, would go on to Garenganze. The present of the Royal Geographical Society would be taken and delivered to Chitumbo, the chief of the Kala country, who behaved so well in connection with the removal of Livingstone's body and personal belongings.

Development of Mashonaland.—An interesting letter from Mr. A. R. Colquhoun, in the *Times*, deserves notice. It confirms the favourable intelligence recently received. Mashonaland, he states, has been occupied without any kind of trouble from the Matabeles and Mashonas; the troubles with the Portuguese and the danger of a Boer *trek* from the Transvaal seem at an end. Progress last year was exceptionally hindered by the unusually protracted rains, but everything now promises rapid extension. The greater part of Mashonaland Mr. Colquhoun regards as adapted for colonization—the land well watered and, for South Africa, well timbered, a large section being also from 4000 to 5000 feet above the sea-level. The telegraph from the south now extends to Fort Victoria, and will shortly reach Fort Salisbury. Besides the southern route now opened up, along which hotels and stores are springing up, there is the eastern route by Port Beira, which we have already noticed. From Manica, also, a good road has been opened up to Fort Salisbury. According to Mr. Colquhoun, alluvial gold is still found in some districts in payable quantities. Mr. Rhodes, however, scarcely seems to support this opinion. Gold-mining fields have been opened up at Umfuli or Hartley Hill, Mazoe, Manica, and

Lomagondi. A large amount of land favourable for agriculture has been found; some specially for grazing. Much interest has been felt as regards the recent explorations of Zimbabwe by Mr. Theodore Bent, the results of which have not been communicated, but will be speedily.

French Congo Expeditions.—The two French expeditions intended to penetrate northwards, toward Lake Tchad, seem to have proved failures, for the present at least. That of M. Crampel, starting from the Mobangi last January, terminated, it is believed, in a massacre, more or less numerous, of its members. M. de Brazza, however, thinks still that there are doubts as to the catastrophe, as it turns mainly on the testimony of one black witness. M. Crampel seems to have reached the 6th degree N. Lat. at the end of January, and to have been at no great distance from the Shari at the end of April. It is said that he was well received by the Arabs, but treachery intervened, and nothing since has been heard of the expedition. M. Bascarrat, at the head of a rear column, seems also to have perished. M. Dybowski has been sent later, with a considerable reinforcement, to follow up the expedition, ascertain its fate, and press forward northwards. M. Liotard, later, has been appointed to follow in the same direction. Further west, M. Fourneau headed an expedition from the Sangha to penetrate the unknown regions between the Sangha, the Cameroons, and the German territories. They were to penetrate northwards by a route parallel to M. Crampel's, but some 140 or 150 miles further west. The expedition is said to have reached seven degrees N. Lat., but M. Fourneau did not accomplish his object. His force was attacked and suffered such losses in men and baggage as to be forced to a hasty retreat to Uassu, on the Sangha. We notice that the German Geographical Society, at their late meeting at Nuremberg, were far from being satisfied with the German position at the Cameroons, and desire that the boundaries separating the Cameroons from the English and French spheres of influence should be laid down, and a free access given them to Lake Tchad. We may notice here that the Welle Mobangi problem, according to a note in the Royal Geographical Society's *Journal*, has been solved by Captain Van Gèle, who has now explored the section of the river intervening between his former explorations and the point gained by Junker. Starting from the Falls of Mokwanga, he made his way to Adalla. By the latest account in the *Times* we notice that a discussion has arisen between the French administration of Brazzaville and the Congo authorities, as to the expedition of Captain Van Gèle. He is said to have gone beyond the Mobangi, advancing to the north of that river in a region part of which was reserved to France in 1887.

The Mobangi.—As regards the Mobangi we are not indebted to the French and Belgian expeditions only. Mr. Grenfell, of the Baptist Mission, deserves much credit for his explorations of this river; to him, indeed, geographical science is here specially indebted. The *Anti-Slavery Reporter* notices a recent lecture of his on the Mobangi, in which he stated that it falls into the Congo some 500 miles above Stanley Pool, and the rapids are reached at the distance of some 450 or 500 miles up the Mobangi. At certain periods of the year these rapids are passable to steamers; at all times boats may be drawn up by ropes. Having passed them, some 250 or 300 miles are still navigable, and thus bring the voyager up to Gordon's outposts, so long shut off by the Mahdi. These seem almost accessible to the steamer, and thus may be reached at no distant day from the ports of Europe. The Mobangi system may thus eventually form

the highway to the Eastern Soudan, the provinces so long ruled over by Emin Pasha.

French Colonial Companies.—The higher Colonial Council of the French Government has expressed itself in favour of the institution of societies analogous to the great English Charter Companies and those being organized by the German Government. The possession by such Companies of powers almost sovereign in their extent has been an active and successful principle in colonial development. The French Companies have been, on the other hand, too much hampered by the colonial and military departments. It is not, indeed, proposed that French Companies should have such full freedom and authority of action as, for instance, the Royal Niger Company or the British South African Company enjoy. They will have a larger initiative, but must still submit to the State their annual budget of expenses of administration and of Police, and the Government will control their acts.

French Colonial Extension.—Meanwhile, whatever advantages future arrangements may introduce for colonial expansion, there is no European country more keenly engaged than France in the work of annexation and extension. On the Senegal side it is gradually absorbing all the country it can make treaties with, or subdue, to the west of the Say on the Niger. Both the British Colonies on the Guinea Coast, and the Germans in Togoland, are kept out, so far as possible, from the Hinterland. M. Variclé is being sent out to complete the work of exploring and appropriating any regions as yet unannexed of Upper Guinea. Every native power hostile to France has been crushed. The Trarzas, to the north of Senegal, are now subject to it. The formidable Ahmedou of Segu has been driven from his territories with Samory and his hostile forces. Kong is now occupied, and it is uncertain even if the French do not make a claim on Salaga, on the Volta. It is only when we reach the Slave Coast and Calabar that the Hinterland of Yoruba and of the Calabar country are under the protection or within the sphere of British influence. There has been, it is true, a delimitation of French and English boundaries; but over all unclaimed, France has sought to make treaties which confer upon it the suzerainty.

British Interests in West Africa.—On this subject an influential deputation of British merchants lately waited on the Government to urge that the interests of Sierra Leone and the West African Colonies should be guarded from aggression. A caravan from the Upper Niger to Sierra Leone had been lately stopped for a time by the French near Falabah, a district within the British sphere of influence. French operations, it was agreed, must be carefully watched. The subject is one which closely concerns Protestant Missions, as where the French power is established such Missions, judging by past experience, if they do not happen to be French, are likely to be impeded in their work, or even absolutely debarred.

Sahara.—In the Sahara an aggressive course is also being pursued by France. El Golea, her new frontier station, south of Algeria, is now strongly garrisoned by Meharists, or what may be called camel-troops, who can make long rapid marches in the desert. France is making a strong claim on Tuat and Insalah, lying further south, or rather, as it is put, she is prepared to resist the claims of Morocco on these territories. The desert,

it is said, was left free by treaty, and thence it seems to be assumed that it should be under French influence. It has even been urged in the French press that Lord Salisbury admitted this, but this regarded only British claims. He had no power to cancel any rights of Morocco, or Spain, or Tripoli and Turkey. It has even been urged that a French military force should be sent to Tuat by the Morocco frontier, or directly by camel-marches to Tidikelt. The French Government meanwhile, however, prefers to regard this as a matter of police, but this seems to assume either that Tuat is in their territories, or subject to their superior control. To hold Tuat would, of course, be of great value if the proposed railway to Timbuctoo and Senegal be carried out. Further east, French jealousy has been recently excited by a proposal, said to be made on the part of English engineers, to construct a railway from Tripoli to Lake Tchad. The project seems, however, if entertained, to have been abandoned on the ground of the formidable resistance that would be offered to it by the Tuaregs and Senoussi forces generally. Any attempt of this kind it is likely will convulse not only the Sahara, but the whole Soudan, and can end only in a fierce Christian and Moslem crusade. A more pacific course will be better both for Africa and for European African colonization.

The Hiring of Slaves by British Officials.—The attention of the British and Foreign Anti-Slavery Society has been drawn of late to the fact that large numbers of slave-porters were reported to have been hired at Zanzibar by Mr. H. H. Johnston, Her Majesty's Commissioner for the Protectorate of Nyassaland. It was said also that Captain Stairs proposed engaging men of this class for the expedition of which he was at the head, to proceed to Katanga, in the service of the Anglo-Belgian Company. The Committee regarded this hiring of slave-porters as stimulating the slave-trade. The advances given to the porters—whether hired directly or indirectly from their masters—get into the hands of their masters, and enable them to purchase more slaves to be let out on hire. The Society thinks it must also create confusion in the minds of the great slave-traders on Lake Nyassa if they see in Mr. Johnston's train slaves, some whom they may possibly recognize as captives who formerly passed through their hands. They esteem it also as unfavourable to the free native labour now largely available in Nyassaland; where, for instance, the warlike semi-Kaffir tribe, the Angoni, are eager to undertake work in coffee plantations some 200 miles from their own homes, under Mr. John Buchanan, late H.M.'s Representative, at present one of the most successful employers of native free labour in the Shiré Highlands. As the Zanzibar Government declined permitting Captain Stairs to enlist slaves as carriers, and as since they refuse to allow of any hiring, out of Zanzibar, of slave-porters, the question may be said to have lost its importance locally. It is one, however, the interest of which extends to other regions where such hired slaves may be employed. It is besides one that has an important bearing on the question of the systematic purchase by missionaries or others of slave women and children. This system the British and Foreign Anti-Slavery Committee equally condemn. They appeal to a statement of Cardinal Lavigerie, at the Conference of St. Sulpice, 1888, as pointing out "the great danger that exists of encouraging slave raids and capture of slaves; for if the traders find that they have a ready market at Mission stations, they will be stimulated to shoot down the male slaves, and to carry off for sale the helpless women and children." "The Committee trust that his Eminence will give effect to his views by interdicting the practice of ransoming slaves from their captors."

J. E. C.

INDIAN NOTES.



THE uncompromising hostility of the heathen to their Christian brethren in India is apparent in the highest, as well as in the humblest classes. Education we look to to accomplish great things for Christianity in India, but education will not accomplish everything, and the eradication of the ancient animosity between the kingdoms of good and evil, it cannot, and will not, accomplish. Such a reflection occurs to us as we read in the *Christian Patriot* of July 9th that much dissatisfaction exists in Travancore with respect to the civil and educational disabilities imposed upon the Native Christians in that part of India. It states on the authority of Colonel Munro that while there were in the Government service of Travancore in 1815 no less than 200 Syrian Christians, there are now not more than thirty-two. The *Christian Patriot* suggests that the solution of this is to be found in "the sympathetic recognition of the claims of this community by the then British Resident of Travancore and Cochin." We should be sorry to think that, were the Government of Travancore prepossessed in favour of Christianity, the failure of such "recognition" could avail to produce so serious a change. But a more significant statement is made in the *Christian Patriot* that the Tiya Christians are by the Superintendent of District Schools prohibited from admission to the schools.

Any evidence respecting the disintegration of Indian caste is of interest. Two native meetings were convened to consider the action of forty-two Brahmin gentlemen who took tea at a social gathering in St. Mary's Convent at Poona. A Poona paper, the *Mahratta*, courageously vindicates the action of the forty-two gentlemen in question, and warns the select committee to whom had been committed the task of investigating the conduct of the Brahmin gentlemen, that they must well weigh the action they propose to take in the matter. We share with the *Messenger of Light*, which records the circumstance, the gratification with which it views the courage of the *Mahratta*. At the same time we cannot but desire that if caste is to be broken, it should be at some more auspicious place than in a convent, and some more hopeful occasion than at such a "social gathering."

The *Homeward Mail* reproduces the following, which strikingly illustrates the operation of caste, especially upon the minds of the young and of the ignorant. It would not, it is true, be a fair representation of the character of caste to depict it only in its abuses and its extremes, but it is not unjust to select the following illustration as fairly indicating the force of its influence in India. The collector of North Arcot, we are told, in reporting the difficulties he had to contend with in trying to induce the Vellama people of the Kalahasti Zemindari to resort to the relief-kitchens, said: "I had up the local heads of their caste Panchayat, as also their male relations and the Zemindari Tahsildar, who is of the same caste. The latter and the Panchayetdars admitted somewhat reluctantly that, although their caste prejudices did not allow of the girls going to the kitchen, they would not put the girls actually out of caste for going. This being so, I pressed them to bring the girls that evening to the kitchen, and accordingly with some difficulty I brought the whole party, Panchayetdars and Tahsildar included, to the kitchen. I had clean leaves provided for the girls, and asked them to eat. This they refused to do, with bitter tears. The Deputy Tahsildar, who was also present, reasoned with them in vain. So, too, in a half-hearted way did the Panchayetdars. As the act was not held to be one

which would outcaste the girls, I suggested to the male relatives to feed them. With great difficulty the girls were made to sit down, and their male relatives dipped their (the girls') hands in the food, and tried to convey the hands to the mouth. A grain or two of rice was forced in. All this time the children were crying bitterly, and the scene was very painful. As, however, the Commissioner thinks that a 'persistent endeavour' should be made to overcome such objections, I stayed till it was dark, and went away, *re infecta*."

"A remarkably pleasant event," we are told by an Indian paper, "came off in Northern India, the other day, in the shape of a dinner given by the youngest wife of a high Indian official at her own house in honour of the birthday of their only son, to all the ladies of the station." All this sounds very delightful on the surface, but we fear there is another and a very different side to the question. We strongly suspect that neither the dinner nor the fact in the honour of which it took place was "a remarkably pleasant event" to some other people. How about the other, the older and the sonless wives? It is, alas! the old story. These are "the remarkably pleasant events" that have sent the multitude of sorrowing wives into the wilderness of despair, have raised up race animosities of deathless duration, and have deluged, ere now, the fair fields of earth with blood. We wait in earnest hope for the sound in the forest of Indian society of the fall of that monstrous and poisonous growth, the *Upas-polygamous*. Had we the power we would apply to its roots the axe of a strict, a stern, and a strenuous legislation. Meanwhile we shall not cease to assail its vitality with the sharpness of the Spirit's sword, with cut and thrust continual of the Word of God.

Dr. George Smith reminds us that India was enrolled first among the subjects of the Empress-Queen in the census of 1891. The addition of Upper Burma and Beloochistan, combined with the natural growth under the gentle and fostering English sway, have offered to us thirty more millions to rule and to evangelize. This year, therefore, a population amounting to three-fourths of that of the British Isles demands from us, as Christians, that something should be done for it in the cardinal matters of sin, righteousness, and the life to come. Truly, these are responsibilities most vast and weighty, and very serious consideration and very solid effort do they require at our hands.

The other side of the question touching the comparative difficulties which attend conversions from the higher and the lower castes, is usefully illustrated by a statement of our valued missionary, the Rev. Ruttonji Nowroji, at Aurungabad. He remarks:—"It is generally supposed that high-caste converts have to make all the sacrifices, and the low-caste ones have hardly any. But it is not so. The latter, too, have much to bear. Then, again, people generally set a high value on converts from the upper classes, and think lightly of the rest. We would do well never to forget what our Lord has told us, that 'the Gospel is preached to the poor.' In every age and in every country this truth has been verified. I could mention several instances of the sincerity and devotion of the humbler classes of Christians. They have patiently borne persecution. They have striven hard to maintain themselves. They have endeavoured to bring others into the narrow way. They have witnessed a good confession. They have fought a good fight. And the heathen, who had held them in contempt, have acknowledged that they were all the better for their conversion to the Christian faith." We reproduce this statement at length. We conceive it to be a consideration of especial contributory value

to the just estimate of missionary statistics. Touching the comparative values of conversions from the higher and the humbler castes, it serves as a valuable corrective on the one hand, an invaluable encouragement on the other.

An American missionary, writing to the *Bombay Guardian*, furnishes a painful reminder of our great opium crime. "I was going," he says, "along Parel Road, near the corner of Bhendy Bazaar, where the American Marathi Mission have their church, when I noticed a new shop where liquid opium, otherwise called *chandoo*, was sold and smoked. I stepped in and saw a large room; some twenty smokers were there, although it was only 8 a.m. This shop had a second 'shelf,' about five feet from the floor, on which smokers lay and smoked. One of the smokers had on European clothes. I approached him and spoke to him in English. His story was sad. He was fourth engineer on a steamer, was taken to an opium-shop at Hankow, and has used the opium since. He has left all regular employment, gets a few pice and then buys opium. His wife and children do the best they can; he has not given them any money for years; all he gets he needs for opium. He has repeatedly tried to shake off the habit, but failed. Once he was in the hospital twenty days, got no opium, and resolved not to touch it again, but the opium-shop was the first place he visited. He got work as fitter often, but would stop work in a few days. Here is a new shop not satisfied with the regular space allowed, but having actually built a second shelf on which smokers lay. The contractor must do this to make up the quantity his contract calls for." "But what," adds the American missionary, "what shall the harvest be?"

A correspondent of the *Indian Witness*, referring to the Baptist Church, Vepery Road, Madras, supplies an explanation of the connection of the building of that church with General Sir David Russell and the officers of the 84th Regiment. He traces it to the coming of those officers under the spiritual influence of the American Baptist missionary, Dr. Stevens, in Rangoon. At a large meeting of the representatives of Young Men's Christian Associations in the United States and Canada, which was held in Montreal, Sir David Russell took the opportunity of acknowledging his sense of personal indebtedness to the Christian efforts of the American missionaries in Burma; "and still further, in 1877, entrusted Dr. Stevens with sixteen thousand rupees to be used for the support and training of Native evangelists." This, we may remark, is an incident of Mission work by no means without parallel and counterpart in the history of our Church Missionary Society. It illustrates with emphasis the indirect issues of Mission energy. It indicates not indistinctly the collateral and parallel consequences with which the chalice of the Gospel overflows in blessing even upon our own countrymen. Not alone as the instrumental origination of their divine life, but as a co-operative factor in their spiritual edification, has the Church Missionary Society been invaluable to multitudes of our countrymen on heathen shores.

Half a million of Chamars in the North-West Provinces, says a writer in the *Kaukab-i-Hind*, are a caste calling for Christian conquest. While something is being done amongst them, opening doors demand still more strenuous effort. The writer we refer to received a petition, with a Court stamp upon it and signed by ten names, from a Tahsil Town District, thirty miles from any Sudder station. The Jutia Chamars were asking for a school. A recent deputation waited on some of the Chamar Christian students to ask for instruction. They represented some twenty-three villages. The cry of the Chamars is but the universal voice of the heathen world.

G. E.

E

THE MISSION-FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone, who had planned a visit to Lagos and to the interior Yoruba stations in November, has been obliged by pressing business to give up the proposal for the present. He regrets this very much, as it once more deprived him of the pleasure, which he has looked forward to, of getting to Ibadan and seeing the work there for the first time. We trust the need of a Bishop for the Yoruba country is not forgotten in prayer by our friends. Canon Taylor Smith also did not feel strong enough to fulfil his engagement to conduct a mission at Lagos in December (see *Intelligencer*, December, 1891, page 908).

Bishop Crowther wrote from Lagos, at the end of October, that his health was so far restored that he hoped soon to be able to resume work.

Mr. P. A. Bennett is temporarily residing at Brass, to which place he removed from Obotshi, at the Rev. H. H. Dobinson's request, in October. The Rev. S. Peters, the Native pastor of Brass, is on furlough in Sierra Leone, and the Rev. A. C. Strong, formerly of Onitsha, is taking Mr. Peters' place.

EGYPT.

Mrs. Bywater and Miss J. Ellis arrived at Cairo on October 29th. The former writes :—"In this great city, where 'a darkness that may be felt' seems hanging over the poor Moslems, we have not only need of earnest, wrestling prayer for God's Spirit to rest upon the work and the workers, but we need much wisdom to know how to reach their hearts, and to show that the religion of Jesus Christ is pure and holy. For this we ask your prayers."

NORTH INDIA.

We have recorded baptisms at Calcutta somewhat frequently of late. The North India *Gleaner* gives particulars of several which took place in October :—

On Sunday, October 11th, a young man named Chunder Kanto Roy was baptized in Trinity Church, Calcutta. His father is a Brahmo. It is interesting to note that he traces his conversion to impressions received when he was in a missionary school in Lahore. Since then he had become acquainted with the Salvation Army and been mixed up a good deal with their work.

On October 12th, the Rev. Raj Kristo Bose, C.M.S., of Calcutta, baptized Babu Ganendra Chunder Ghose and his wife. Mr. Ghose is a gentleman of wealth and culture, and is an honorary magistrate of Calcutta. He and his wife have been for many years drawing nearer to Christianity, and when recently they were attacked by serious sickness they felt that they must delay confession of Christ no longer. They sent for Mr. Bose and were baptized at once.

A Hindu fakir was baptized at Trinity Church, Calcutta, on October 25th. The following account of his conversion has been sent us by a young convert who was baptized him-

self in the same church only a few weeks ago :—

"A man named Satyandra Nath Banerjee, better known as Shada Nundo Swami, was baptized by the Rev. I. W. Charlton in Trinity Church, Calcutta, on Sunday, the 25th October, at 9 a.m. He belonged to a Hindu Brahmin family of Navadip, and became an ascetic at the age of twenty-five. He practised *Joga* for some twelve years, and was revered by all classes of Hindus, even by some of the zemindars and rajas of Lower Bengal. About a year ago he happened casually to get a copy of the New Testament, and he went to the Rev. Mr. Butler, of Krishnagar, to be baptized. Mr. Butler kept him under trial, during which the poor man again fell into the hands of Satan. He was, however, re-awakened, and came to Calcutta on October 10th, and applied to Mr. Charlton of the C.M.S. for baptism. He was kept under the training of Babu Ishan Chunder Biswas, who, with his good wife and sons, spared no pains in giving him a

sound Christian training. During his probation he went about preaching with the Christian brothers in places where he had formerly been revered and respected as a *Jogi*. After baptism, he knelt down before the altar,

prayed with the simplicity of a child, and bore testimony to his hankering after peace and salvation for the last twelve years, and at length finding it at the foot of the Cross."

These recent converts have been encouraged to join the Calcutta Voluntary Workers' Union, and the Rev. I. W. Charlton gives the following account of a visit which some of them and other members of this Union paid recently to Andul:—

During the last Durga Poojahs, when most men get a little holiday, a band of the members of the Voluntary Workers' Union visited Andul, a village about eleven miles from Calcutta.

The object of the visit was twofold: first, to press home, by special preaching for two or three days, the Gospel of Christ on the heathen in the village and neighbourhood; and secondly, to stir up more of the spirit of enthusiasm and self-denial in our workers by two or three days' constant battle against heathenism.

I think we may say this double object was accomplished.

Certainly the little band of men whose hearts God had touched to spend part of their holiday in this way, did, almost without ceasing, from Friday morning till Monday midday (the term of our stay at Andul), in every bazaar, lane, street and corner available, sometimes in two companies, sometimes all together, by preaching, singing, selling Gospels, giving tracts, &c., press home upon the people of Andul the fact that he who is not with Christ is against Him, and that they must decide definitely to refuse or to receive our Lord.

We had with us several men themselves converts to Christianity, including four baptized within the last few months, and most of these having been Brahmins their testimony excited a good deal of opposition and excitement. But nothing worse came than a little dust, a few brickbats, and a good deal of shouting.

Besides the repeated testimony of these Brahmin converts, I am sure one or two other little incidents will impress our visit on the minds of the

Andul people. Among these might be mentioned these three things:—

1. An English lecture in the Rajbattee on the Divinity of Christ, about which Babus have since been heard to remark in a Calcutta train, "in the very place where anti-Christian meetings were held, a Sahib now preaches Christianity. What shall we see next?"

2. An Eurasian band hired to play in honour of the Hindu Poojah, catching up and joining in our Christian hymn, till full band and chorus were playing and singing "Hold the Fort;" but their employers at length boisterously commanded them to desist and return to their proper business.

3. The sight of our Bengali preachers acting as porters and carrying their own beds and boxes to the steamer, rather than waste money on the exorbitant demands of the coolies. One bedstead, being carried by the Sahib at one end and a Bengalee at the other, was a sight not often seen and not easily forgotten in this land, where carrying luggage is a work exclusively done by a certain class of rather looked-down-on men.

These things, together with the almost all-day and all-night singing of Christian hymns by our happy band of workers, ought to be a good advertisement of Christianity.

I think we may also say that the second object of our trip was fully accomplished, and the spirit of unity, enthusiasm, and devotion greatly stirred up among the young men. We pray that God may increase in them more and more the spirit of zealous endeavour to bring the lost to God.

The Rev. E. F. E. Wigram, who was spending a few weeks in Bengal before proceeding to the Punjab, writes of these voluntary workers:—

Mr. Charlton is getting out young Eurasians to go and preach with him in the lowest and worst bazaars, entirely as volunteer labourers, which is of course a great point. It appears, too, that they

are by no means assured against personal violence, and their pluck has surprised some of the older workers. The other day some Hindus said, "Look here, we'll kill you if you come here

preaching again!" and as Calcutta has been in a somewhat turbulent state of late, I suppose they might anyhow resort to serious assaults and the like.

The men practically said, "All right, kill us if you like; only let us preach the Gospel first."

The District and Central Councils of the North-West Provinces met at Gorakhpur on October 14th and 15th. Papers on "How to promote self-support in the Hindustani Church," and "How to make the Church Council a spiritual power," were read and discussed. The Treasurer, the Hon. G. E. Knox, Judge of the Allahabad High Court, mentioned an interesting testimony to the power of the Gospel. It had come under his notice that a magistrate in the North-West Provinces, in reviewing a case which he had recently tried, complained of the impossibility of getting trustworthy evidence. He made, however, an exception in favour of one witness, whose answers, he remarked, were manifestly truthful, straightforward, and to the point. Mr. Knox had the curiosity to make inquiry as to who this exceptional witness was, and found to his gratification that he was a Native Christian of (he believed) the Gorakhpur Mission.

TRAVANCORE.

The foundation-stone of the Buchanan Institution, which the Rev. A. H. and Mrs. Lash went out in 1890 to establish, was laid on October 31st, by H. B. Grigg, Esq., the Director of Public Instruction in the Madras Presidency, who is the Acting-Resident in Travancore. The following account of the proceedings has been received:—

The laying of the foundation-stone of the Buchanan Institution took place this afternoon (Oct. 31st). The well-known Director of Public Instruction for the Madras Presidency, H. B. Grigg, Esq., who is just now Acting-Resident, performed the ceremony. As this was the only time within the memory of man that a British Resident had visited quiet little Pallam; there was much excitement in the neighbourhood, and a very large attendance of friends from all the district round. Nearly 1000 were present. The ceremony took place in a beautiful pandal erected by the contractor, and decorated with palms, plantain-trees, flags, texts, &c., while the compound and the road to it from the landing-stage were similarly ornamented.

The proceedings commenced by the singing of a lyric by the girls, more than 100 of whom were present. I append a free translation of a few stanzas:—"Oh, Jesus, Lord of all, bless this Institution. Make it a blessing to our daughters, Thy handmaids. Bless the stone that we lay to-day, Thou who art the Corner-stone of Zion. May it be the foundation of an edifice designed for the glory of Thy name. Remove all difficulties, and fulfil the hopes of Thy servants. Bless this Institution to make known far and wide the glory of Thy mighty

name. Grant that our women may abound in true knowledge, and enable them to walk in wisdom's ways."

After prayer in Malayalam by the Rev. Jacob Chandy, Pastor of Pallam, the Rev. A. H. Lash said a few words of welcome to Mr. Grigg and all the friends present. He expressed great regret at the unavoidable absence of the Bishop, whom he had asked to preside, and read a letter from him explaining his absence, and expressing his regret, and his cordial sympathy with the work. He also read a letter from Mrs. Grigg, who would have laid the stone, had not illness prevented her. Mr. Lash then gave a sketch of the past history of the Institution, beginning in December, 1870, when Miss Eliza Osborne gave 2000*l.* to be employed for the establishment of a Female Training Institution in Travancore, and suggested that it should be called the Buchanan Institution. Mr. Lash mentioned that he had already 120 pupils in the Institution, ninety-five of whom were boarders, while many more were waiting for admission.

After the laying of the stone, Mr. Grigg spoke as follows:—"It gives me very great pleasure to take part in the laying of the foundation-stone of this Institution. You have heard the history of the events which led up to the doings of this day. I can only hope

that the long period which has elapsed since the work was first thought of, and which at length has resulted in the establishment of this Institution, may augur well for its stability. I am sure that both Syrians and Hindus in this kingdom will feel grateful that this Institution bears the name 'Buchanan.' Dr. Buchanan was the first to attract the attention of the Church of England to the interesting Syrian Church of this country. He was employed by the British Government to examine the resources and industries of the country, and he then became acquainted with the Syrian community. It was in consequence of his representations that the Church Missionary Society was induced to establish their Mission in Cottayam, and to send out such men as Bailey, Fenn, and Baker to lay the foundation of the work, which has now been carried on for three-quarters of a century. You are all indebted to the C.M.S. for the great work they have carried on. I need hardly say that I believe that education combined with religion is the mightiest engine for the elevation of a people. This engine the C.M.S. has applied through its noble and devoted agents. We do not count success only by the multitude of adherents to a cause or church, but rather by the change for the better which is produced throughout the whole of society by being brought in contact with purifying influences. I esteem you all are very happy that the Institution has been begun under the kind and able management

of Mr. and Mrs. Lash. It has been my duty (as Director of Public Instruction) to make myself acquainted with some of their good works in Tinnevely. Under their loving care the Sarah Tucker Institution became the most efficient institution in the Madras Presidency. They were the first to establish a Female Normal School in the Presidency, and it came to be regarded as a model for the establishment of several institutions working on the same lines. I feel sure that among the pleasures of contemplating the work they have done, not the least is the consciousness of having set an example which has been largely followed both by religious and secular societies. I am sure that not only the Madras Government, but all who are interested in the cause of female education in India, owe a deep debt of gratitude to Mr. and Mrs. Lash. I also feel that, if permitted to carry on this work among you for a few years, it will prove a great benefit to the cause of female education in this kingdom. Among the influences for good brought to bear by the C.M.S. in North Travancore, it would be ungrateful not to mention the work of Mrs. Baker, senr. Four, or perhaps (considering the early marriages in this country), I might say double that number of generations of girls have passed under her influence. But I feel that the movement of to-day will tend to make that good work even better. Our friends have come to perfect that work."

SOUTH CHINA.

The Rev. H. M. Eyton-Jones writes that the Native teacher who has assisted him in learning the language has decided to become a Christian. He was originally a vegetarian. Mr. Eyton-Jones says: "It is a great thing when a literary man, a Confucianist, recognizes in Christ not only a 'Teacher sent from God,—subordinate to the Chinese age—but One who is indeed the Son of God.'" Mr. Jones visited Foochow to present himself for his first examination in the language in June. He made the journey to and fro by boat, and was impressed with the opportunities presented for work in the villages along the coast.

The Rev. J. and Mrs. Martin arrived safely at Fuh-Chow at the end of September.

Bishop Burdon visited the Fuh-Kien Mission in October. In the Hing Hwa district, where he and the Rev. Ll. Lloyd spent several days, the Bishop confirmed one hundred candidates.

JAPAN.

The Rev. J. Williams sends the following account of the baptism of a man and his wife, which took place in October last, under interesting circumstances:—

About seventy miles from Tokio, mountain of Miyogi San rises abruptly in a northerly direction, the rugged from the plain. Its serrated ridge is a

prominent object in the midst of a strikingly picturesque landscape. In the hamlet at the foot of the mountain, lived three Christians. One of these was a young carpenter, aged nineteen, of the name of Nobusawa Kintaro, who had been adopted by an aged couple living in the place, and who followed the occupation of his foster-father. On June 4th last, his elder brother called to see him, and the two sallied forth to climb the mountain. Arrived at the summit, some flowers, springing from the face of the precipice, attracted their attention. With the rashness of youth, Nobusawa leaned over to secure them, grasping a tree to save himself from falling. Alas, for him! the treacherous tree, badly decayed, gave way; and down fell the poor young fellow, a sheer descent of nearly 600 feet. Half mad with terror, his brother rushed down to the village for help. A search party was soon organized, and started on its melancholy errand. Before long they arrived at the foot of the precipice, and found the body, bruised indeed, but slightly so, considering the immense height of the fall. Sato San, who was the first to be baptized in Miyogi, at once wrote to the church here, and Fuyeki San, the catechist, started off to give what help and consolation he could to the distracted parents. Before many days had passed, some of the people about began to shake their

heads and say that this was what came of taking up Christianity; that doubtless he had met a Tengu Sama on the mountain, who had pushed him over the precipice, and this was clearly a punishment for forsaking the religion of his fathers. These Tengu Sama are fabulous beings, supposed to have abnormally developed noses, very red faces, and an aspect half-sly and half-malicious. They are said to live on the mountains, varying their monotonous existence by playing practical jokes on passing travellers.

I feared that the sad accident might hinder the work in the district; but judge of my joy and gratitude when I heard from Tanaka San, our school-master, who spent his summer holiday at Miyogi, that Nobusawa's foster-parents had applied for baptism. Last week I went out to see them, and after satisfying myself as to their sincerity, admitted them to the Church by the rite of baptism. Others, too, in the place seemed impressed; and so, in a very real way, our brother "being dead, yet speaketh." Truly we may say, "God moves in a mysterious way, His wonders to perform."

The very thing which we feared would hinder, has "fallen out rather unto the furtherance of the Gospel." To God be all the glory. Let us bless Him for what He has accomplished hitherto, and trust Him more fully for the time to come.

NORTH-WEST AMERICA.

The Rev. D. D. Macdonald, of Thunder Child's Reserve, Battleford, was ordained priest at Prince Albert's by the Bishop of Saskatchewan, on August 5th. In May and June Bishop Pinkham visited Battleford and Onion Lake. He writes:—

The Rev. R. Inkster is labouring on Red Pheasant's and the Stony Reserves. An evening service was held on the former Reserve when I arrived, and the next morning I confirmed twelve Indian men and women. While I was on this reserve I was told by an official of the Indian Department that a short time ago one of the Roman Catholic priests residing at Battleford had come out to the reserve and offered two of our people, an old woman and her daughter, a dollar apiece, to allow him to baptize them. They would not consent, but you can easily understand that offers of that kind are likely to be accepted by some, since the Indians on these reserves are mostly very poor.

The Rev. D. D. Macdonald is doing faithful work at Thunder Child's, Little Pine's, and Moosemen's Reserves. A priest is now residing on the first-named reserve, where Mr. Macdonald also lives, and is making most determined efforts to win our people over. I confirmed nine Indians on this reserve. On Little Pine's Reserve I baptized a family of five, received an Indian girl into the Church, and confirmed five.

Sunday, May 31st, was spent with the Rev. I. J. Taylor at Onion Lake. Here I confirmed eight persons. Mr. Taylor is meeting with a very great deal of opposition from the Romish priests, and I regret to say several of his people have joined them.

THE MISSIONARY MISSION TO YOUNG MEN.

THE November Mission to Young Men, to bring before them the claims of the Heathen and Mohammedan World, has now come and gone. That Foreign Missions have a distinct claim upon the young men of our churches is indisputable, and a fact just as indisputable is, that these young men as a class do not adequately realize this claim. Earnestly and quietly the Lay Workers' Union for London has, since its formation nine years ago, been working amongst young men; but it was felt that the time had arrived when one great determined effort might be made in the C.M.S. constituency in the metropolis to enforce upon them the spiritual and Scriptural reasons for missionary work, and to urge a threefold call—a call to *Prayer*, a call to *Work*, and a call to *Go*. This has now been accomplished, so far as has been practicable, by the series of meetings and sermons which have just come to a close.

The plan of operation decided upon by the Lay Workers' Union Committee, and sanctioned by the Committee of the C.M.S., was briefly as follows:—(a) Parochial Meetings and Sermons, (b) Aggregate Meetings in districts, (c) Mass Meeting in Exeter Hall. It hardly requires to be stated that many misgivings were felt as to the success of a movement for which there was no precedent; but remembering that small missionary meetings frequently had most blessed results, the Committee determined, in the strength of God, to go through with a work so very desirable in itself, supported as they were by the members, and encouraged by the Parent Committee.

Sermons specially addressed to young men were arranged in nearly 150 churches, and several indications have come to hand which show that these have been of the greatest value towards the attainment of the desired end. The clergy, as a rule, selected those services when the young men were most likely to be present, and in some cases, as in Kensington, arranged special services for men only on Sunday afternoons. A few sermons were preached to City men in the week at midday, and at Harrow and elsewhere on week-day evenings. One was arranged in King's College, on St. Andrew's Day, to the students, which was preached by Canon Girdlestone. It can easily be understood that the number of men thus reached to have the subject brought before them must have been very considerable.

The parochial meetings, numbering about 130, varied according to the circumstances of the parish in which they were held, but on the whole they were of a very encouraging character. The addresses were for the most part given by members of the Union, and seem to have been generally appreciated. "Addresses earnest and interesting, listened to with rapt attention," in one case; "earnest and stirring addresses much impressed the hearers, who listened with great attention," in another; and many more to the same effect, are testimonies to this. Over and over again has the expectation of fruitful results been expressed, either in the formation of missionary bands, or increased efficiency in parochial organization, or in some other way.

The following summary of the meetings will give some idea of their character, the order followed being similar to that printed in the list of arrangements which was issued. In some cases, out of compliment to the speaker, regard for the cause, and anxiety to have a good meeting, the audiences were not confined to men.

In the *City* two meetings were held, one on a Sunday afternoon, "an experiment," and the other on a week-evening, when the attendance of working people of both sexes numbered seventy, fifteen only being men, however.

In *Hackney* nothing could be done in the shape of meetings, and the effort was thus limited to the sermons, of which three were preached.

Islington Rural Deanery had twenty-five meetings, with attendances varying from twenty at St. Barnabas', to seventy at St. James's, Holloway, and 110 at St. Stephen's, Canonbury. In one case, increased efficiency in the parochial missionary organization is looked for; in two others, proposals were made to form missionary bands, and in another the Young Men's Society becomes in part a Young Men's Missionary Union.

St. Sepulchre's Deanery had two meetings—St. James's, Pentonville, where the attendance was small, and St. Peter's, Clerkenwell, which was linked with their Annual Meeting of the C.M.S.

In *Shoreditch*, All Saints', Haggerstone, alone participated, where the attendance was only ten, but the vicar reports—"A small but earnest, and I hope fruitful meeting. We must in this parish be content with small beginnings. Effective Deputation."

Spitalfields had three meetings, and at St. Paul's, Bethnal Green, it is hoped that a missionary band will be formed. At Whitechapel the speaker reports, "A very earnest lot of men."

In *Stepney* there were five meetings, the reports from four of which are very encouraging. At St. Stephen's the Union has already a branch, but an additional one was formed at Christ Church under the excellent title of "Livingstones."

Chelsea Deanery had two meetings, that at Park Chapel, where there was an attendance of forty men, being described as "bright and helpful."

In *Ealing* Deanery only the aggregate gathering took place, except at Acton, where at St. Mary's a meeting of twenty men was held and some new interest evoked.

Enfield depended more upon their aggregate meetings, but three others were held besides.

Fulham, omitting Hammersmith, was well worked, and the reports of the four meetings held are decidedly favourable, even if the attendances are to be accounted small. New interest in the cause was elicited, and misconceptions as to the relations between home and foreign work removed. In one case it was the first C.M.S. meeting in the district. A friend writes, "I am very thankful that the mission has been held; altogether we have been stirred up."

Harrow Deanery had successful meetings at Roxeth and Child's Hill, the attendances in each case being satisfactory, and the interest good.

Highgate Deanery includes Hornsey, Finchley, Hampstead, and part of Kilburn. Seven meetings were held, two in drawing-rooms. The attendances were generally good, and in one case an effort is to be made to further the circulation of the *Gleaner*, and in another it was resolved to hold monthly meetings for the study of missionary work.

In *Kensington* six parishes joined the movement, three of which had sermons to men only on Sunday afternoons. There were, besides, two drawing-room meetings. The meeting at St. Paul's, Onslow Square, where Mr. Eugene Stock spoke on the only occasion on which he was able to take part in these meetings, is recorded as having been "deeply impressive;" and at St. Luke's it is proposed to meet monthly.

Paddington had seven meetings. At one, three young men gave in their names as desirous of becoming missionaries; in another, the audience of fifty-five men were "attentive and enthusiastic."

Bloomsbury was not easy ground, but the very earnest work of our local representative made the movement to be well known. Only two meetings were ultimately held, each having an attendance of thirty, men only, but in these interest in the cause was aroused.

Nothing could be done in the rural deaneries of *St. James's*, *Westminster*, and *St. Margaret's* and *St. John's*. In St. Michael's, Chester Square, however, sermons were preached on November 8th.

At *St. Martin's-in-the-Fields* a small meeting was held, but "an earnest, it is hoped, of more aggressive work in the future."

In *Marylebone* our only supporter was the new rector of Holy Trinity, where the meeting resulted in the formation of a missionary band.

St. Pancras proved a very difficult field, but gatherings were held at Christ Church, Somers Town, St. Thomas's, Camden Town, and St. John's, Fitzroy Square.

Crossing to the south of the Thames, an excellent spirit was evoked at Mitcham, where a combined meeting of three parishes was held on Sunday afternoon, and addressed by students from the Clapham Institution. The meeting took place at Mitcham Vicarage, sixty-four were present, tea was provided, and it is hoped that a missionary band will result.

Kew, Richmond, Kingston, Surbiton, and Norbiton, in the *Kingston* Deanery, each had meetings, though at Kew the audience of forty was not confined to men.

In the South London Auxiliary district of the Lay Workers' Union, comprising nine rural deaneries, a good number of meetings were held. In district No. 1 (Clapham, Battersea, &c.), at St. Andrew's, Battersea, the formation of a missionary band is expected to result. At St. George's, after a missionary sermon on Sunday evening, some members of the "Nyanzas" conducted an "after-meeting" at the request of the vicar. At St. Michael's, Wandsworth, very keen interest appears to have been aroused, and it is hoped a missionary band will be formed.

In No. 2 district, nine meetings were arranged, two of which, however, fell through. At St. Bartholomew's, Camberwell, 160 were present, but this meeting was not limited to men. In Brixton, Camberwell, Kennington, Streatham, and Tulse Hill, there were good attendances and successful meetings.

In district No. 3, comprising Norwood, Dulwich, Anerley, and Penge, no meetings could be arranged, the effort being limited to two sermons.

In No. 4 district (Lambeth and Newington), four meetings, with fair attendances, were held.

Southwark Deanery, district No. 5, had three meetings arranged, the single report that has reached us stating that thirty-five were present, attentive audience, and a spiritual tone maintained throughout.

In district No. 6 (Deptford, New Cross, and Greenwich) some excellent meetings were held, and in no other district have the meetings been as a whole of a more substantial character. The attendances were all good, and results excellent. In one case a branch of the "Gleaners' Union" was started, and forty of those present joined."

At Blackheath, Lee, and Lewisham, three successful meetings were held; and at All Saints', Shooter's Hill, held at the close of a parochial mission to men conducted by the Rev. J. E. Rogers, of Tunbridge Wells, several stood up to testify their willingness to go out as missionaries if God should make the way clear.

Erith: at St. John's, ninety men attended, and a branch of the Union formed with a membership of fifty. A meeting was also held at St. Luke's, Bromley.

In South Barking Deanery, diocese of St. Alban's, excellent meetings were held at St. Saviour's, Forest Gate, St. Paul's, Stratford, and at Emmanuel, Forest Gate; at the first of these a new missionary band was started.

In addition to the above-mentioned meetings, about twenty young men's societies had meetings, mostly branches of the Y.M.C.A., the branches of the Church of England Young Men's Society coming in under their respective churches. A large number of men were reached in this way.

A most encouraging meeting of fifty-five men was addressed at Rotherham's drapery establishment, Shoreditch, at one of the ordinary meetings of the Bible-class connected with the house. It was the first distinctly missionary effort made, and was most enthusiastic and earnest in tone.

The aggregate meetings for districts were nine in number, being held at Tottenham, Kilburn, Islington, Paddington, New Southgate, West Ham, Fulham, Ealing, and South London. In each case the most strenuous efforts were made for their success, and the exertions put forth must have resulted in a large number of men having the claims of the heathen brought to their notice, even if they did not attend the meetings. The speakers at these meetings included Archdeacon Richardson, the Revs. B. Baring-Gould, C. V. Childe, G. S. Streatfeild, J. Robertson, W. H. Barlow, E. A. Stuart, H. Burnside, E. L. Roxby, General Brownlow, Colonel Morton, Colonel W. W. M. Smith, Major Seton Churchill, Mr. G. Martin Tait, Mr. D. Marshall Lang, Mr. A. H. Cesar, and others. In most cases there were good attendances, Paddington mustering 300.

In all these meetings there was a gradual working up to the grand finale—the

Exeter Hall Meeting on Tuesday, December 1st. At a very early stage the Bishop of London kindly promised to preside, and this gave a character and sanction to the meeting, and indeed to the whole movement, which was invaluable. Then, when the Rev. Dr. Butler, the Rev. E. A. Stuart, and the Rev. E. Cyril Gordon, and afterwards Colonel Stewart, who had had unrivalled experience in Mohammedan countries, promised to speak, members and other friends of the Society felt the utmost encouragement in working for the meeting, and their efforts were rewarded by the really splendid gathering which took place. We do not know how many were present—the *Record* states 3000—but the large hall was filled from end to end with men, in some parts to crowding point. And the addresses were worthy of the occasion. The Rev. Dr. Butler was unfortunately laid aside by influenza, and his absence was a great disappointment to all; but at a few hours' notice, the Rev. B. Baring-Gould took Dr. Butler's place, and delivered an address which we should have been sorry to have missed. Nothing was more remarkable about this meeting than the earnestness with which the speakers addressed their audience. No compliments, no reference to each other's addresses, they seemed absolutely filled with one great intent and purpose—urging those present to be strong in the Lord's cause amongst the heathen. Next to this was the expectancy and receptivity of the audience. They knew what they had come for, and eagerly took in the words as they were spoken. There was a sympathy between speakers and audience which has, we should think, rarely, if ever, been excelled; and a large number proved their acquaintance with missionary work by the enthusiastic way in which they caught at the references made by speakers to workers in the mission-field.

A great deal of literature was circulated in various ways during the mission, and this with the bills, tickets, notices, &c., was a mission in itself on behalf of the missionary cause. Some most effective notices were circulated, one prepared for the meeting at New Southgate being especially striking. A leaflet explaining the scope and purpose of the movement, and setting forth in some measure the claims of Foreign Missions upon young men, circulated by many thousands, as did also the tickets and invitation-slips for the Exeter Hall Meeting, on which there was not only the usual announcement of the meeting, but passages of Scripture showing "God's Word on Mission work," and "Solemn questions."

Of course such an effort could not be carried through without a great deal of labour and expense. The former was given voluntarily by men of business after office-hours; the latter has in part yet to be met. Contributions from friends of the Society will be most thankfully received by the Hon. Secs. of the C.M.S. Lay Workers' Union for London, Salisbury Square, London, E.C.

T. G. H.

THE WEST AFRICAN CHURCHES.



OUR readers are aware that the Report of the Special Niger Sub-Committee, which we published in the *Intelligencer* for February of last year, was regarded as very far from satisfactory by the late Rev. J. A. Robinson. A letter written by him shortly before his death, and signed by all the European missionaries, stating the grounds of their dissatisfaction, was received at Salisbury Square at the close of July, and was considered by the Committee of October 13th, immediately after the recess, when three of the signatories, the Rev. F. N. Eden, the Rev. E. Lewis, and Dr. C. F. Harford-Battersby, were present. The Committee then requested the Rev. W. Allan, the Rev. A. Oates, and Mr. Eliot Howard, to re-examine the documents which the missionaries considered had not received adequate attention, to confer with the three missionaries above-named and with the Secretaries, and to report to the Committee as to whether, in their judgment, any further steps were required on the part of the Society to make clear the Committee's deep sense of the unsatisfactory character of much of the Niger Mission work in the past, and their determination, by God's help, to carry on that Mission more efficiently

in the future. After a patient and full inquiry, these gentlemen reported, on Nov. 17th, that in their united judgment the Report of the Special Niger Sub-Committee was arrived at after due consideration of the facts of the case; and that, whilst they considered that further steps were not necessary to make clear the Committee's views, they nevertheless recommended that a letter should be issued by the Committee expressive of their solemn sense of the need that exists for a higher moral and spiritual tone on the part of the West African Churches. The Committee adopted the Report, and, in accordance with its recommendation, the Secretaries wrote the following letter to the West African Christians connected with the Society. The Committee further, in view of the proposal to establish a Native Pastorate for the Niger Delta, and of the fact that a Deputation was about to proceed to the Niger, felt the moment to be opportune for addressing the West Coast and Niger congregations on the subject of the Niger Mission, and the statement which follows the letter was accordingly approved by the Committee and sent out at the same time.

LETTER TO THE WEST AFRICAN CHRISTIANS CONNECTED WITH THE CHURCH
MISSIONARY SOCIETY.

DEAR FRIENDS,—We write to you as Secretaries of the Church Missionary Society, in the name of its Parent Committee.

We remember that we are addressing ourselves to Christians, and by the word Christians we mean not those who are so only externally, but those who have passed out of death into life and who are longing to have life more abundantly, those whose deepest and strongest desire for themselves and for one another is, that Christ may be fully formed in their hearts. That there are those who are very evidently such in the West African C.M.S. Christian community, amongst the flock and amongst its pastors, we have, it need scarcely be said, no doubt. There are some of you respecting whom we, and still more the European missionary brethren labouring amongst you, are assured of this by personal acquaintance; and we feel certain that there must be, and are, many more, hidden from us, but known to God. As regards the proportion of these to the merely outward adherents, we do not attempt to draw any comparison between the visible Churches of West Africa and those of other countries.

Nor can the Parent Committee be said to have done so, though they have certainly on more than one occasion, recently more especially, referred with sorrow and shame—with shame, because there cannot but be something parental in their relations and feelings towards you—to features which have appeared to them defective and lamentable and distressing in the communities to which you belong. A statement on this subject has just appeared almost contemporaneously with the letter which we are now writing. We wish to avoid restating anything there said.

The object of this letter is not to persuade you into any belief as to the actually existing condition of things amongst you, nor do we purpose to base any rebukes, or even entreaties, upon statements which you may regard as inaccurate. But our object is, referring only to facts and truths, which you admit equally with ourselves, to found upon them very earnest solicitations, that you will, with faithfulness and vigour, take some steps of a kind from which there are considerations, circumstances, human tendencies, which may incline you to shrink back.

The course of action to which we refer is of twofold application. It applies first to discipline in the congregations, and secondly to the selection and superintendence and retention of spiritual agents.

Those of us who have, whether for many years or for briefer periods, carefully watched the West African Churches, and have compared those Churches, as is right and natural, with Churches in the British Isles, have often been struck with one fact, one difference between the two bodies.

The difference is, in its origin, one of outward circumstance. It is this: In England an open and decided profession of religion is very widely regarded with suspicion, even by persons who profess to be loyal to the English Church. A man who makes such a profession finds often that he is giving offence to many of

his acquaintances and associates. They regard him as asserting a kind of superiority, and as reflecting upon themselves. This somewhat latent feeling bursts out at once into indignation, contempt, and scorn, if the religious profession is known to be accompanied by any inconsistency, such as sinful self-indulgence or dishonesty in business.

The consequence is that in England every religious manifestation beyond mere presence at ordinary Church services, such as being a communicant, attending prayer-meetings, using religious phraseology, is very seldom, comparatively speaking, accompanied with any very flagrant moral delinquency in the direction either of fraud or of sensuality. The Annual Reports of the Society, almost from the very first gathering together of congregations in West Africa, seem to indicate very strongly that such is not the case on that coast, or at least much less the case than in England. Open expression and manifestation of religious emotion seems much more easy to the African than to the Englishman, especially the more highly-educated Englishman. This has, it need not be said, its advantages, but it has also its temptations. It surely renders discipline at once more difficult and yet more urgently needed.

We have been in past times often surprised, or, when the first surprise has passed away, all the more deeply pained, to find mention—candid mention—in the reports of African clergymen, as well as of European missionaries, of gross immorality among West African communicants. We have expressed this pain in official communications, and also in those individual letters which at one time it was the duty of one of the undersigned to write to the English-speaking clergy attached to the Society.

You are aware, of course, that lately attention has been specially called to this point by European missionaries labouring on the shores of the Niger and its estuaries. This may, not unnaturally, have the effect of making you most anxious to diligently point out, and earnestly protest against, any inaccuracy or exaggeration in the statements referred to. But surely a very much more important and desirable effect would be that you would set yourselves to guard against any such evils, and to root them out wherever they exist. This, dear friends, is what we now most earnestly implore you to do. *Purge out*, we would venture to say, *the old leaven*. And we would, with all Christian affection, ask your most serious attention to the whole chapter in which the words just quoted occur, the 5th of the first Epistle to the Corinthians. We are sure that loyal and faithful obedience to the commands of God there expressed will bring its own reward.

We turn to the second point, the selection, superintendence, and retention of spiritual agents. We may say at once that the task of keeping off and eliminating all unfit agents is one of extreme difficulty in almost all the Society's Missions. There is nothing of which we are more certain from experience than that, speaking generally, the Society's European missionaries are more likely to err in wishing insufficiently qualified agents to be employed, than in needlessly rejecting those who, though not coming fully up to the desired standard, might yet do useful service and prove themselves to be accepted by the Lord of the harvest. Such everywhere is the appalling lack of evangelists, that the temptation is exceedingly strong to employ, as the expression goes, the best men that can be found; that is to say, suitable men not being found, to employ unsuitable men. Let us only repeat here what is said in the Committee's contemporaneous statement already referred to, that the employment of such men, especially as pastors or pastoral agents, is cruelty to the flock. We are here speaking more especially of the employment of such men as regularly appointed agents. When, as is the case in the great majority of instances, such an agent is salaried, the act is aggravated by the fact that the man is regarded as one whose whole time should be given to this work—a work for which he is unfit—and also that the appointment assumes a character of permanence, and can less easily be brought to a termination. In all candour, we must say that we see no reason for supposing that Native members of infant Churches will be less liable to this temptation than European missionaries. And speaking more particularly, it is absolutely impossible for us not to believe that this evil has existed to a painful extent in the Niger Mission. Indeed, Bishop Crowther himself declares that such has been the case, while, at the same time, he points out that it arose in

some cases from his own desires and plans being misunderstood, or overruled, or at least not rendered practicable, by the Parent Committee. We, as representing the Parent Committee, frankly admit that we have not unfrequently erred. In particular, on looking back, it seems clear that the Bishop's letters did not at one time always receive due attention. During the last ten years this remissness has been, to a large extent, prevented by alterations in our methods of administration.

But in this letter we go back on the past only so far as may tend to throw light on the present and the future. Again, therefore, we most earnestly press on you, dear friends, the immense importance of employing none but faithful and competent under-shepherds. May we again refer you to the Word of God, spoken through the great Apostle, Titus i. 5—9, 1 Tim. iii. 1—13? Bishops—as presbyters were then often called—and deacons are the only officers there mentioned, but the directions are clearly equally applicable to office-bearers of every kind. Beware, beware, dear friends, you will kindly allow us to say, lest by carelessness in this matter you allow “grievous wolves” to enter the flock, or, having entered, to remain.

And here we must be allowed to say, in all humility, what we honestly believe, as to some advantages possessed by members of a Church twelve or more centuries old over those of a, comparatively speaking, infant Christian community. Englishmen have had the benefit of a Christian civilization for many centuries; and we do most sincerely believe that those who have had this blessing have certain gifts and talents to use in the Master's service which you do not possess, and by which we may in a very important manner help and serve you. We cannot but think, and we must say, that the considerations just named point to the great desirableness of your having European advice constantly near at hand, and your availing yourselves, for the instruction and training of spiritual agents, of that particular kind of ripened Christianity, learning, and experience, which can scarcely be looked for except in European teachers.

In conclusion, we ask you, especially our brethren in the Niger Delta, not hastily to reject our help, and not to take it for granted too quickly that that help can only be obtained at a price which you ought not to pay. We implore you to do nothing rashly; to wait upon God for guidance, and to believe that as He will hear your sincere and honest prayers for strength and direction, He will do the same for us, so that you and we may not only agree together in the truth of His Holy Word, and live in unity and godly love, but may also in practical questions be perfectly joined together in the same mind and the same judgment.

Your loving brethren in Christ,

*C.M. House, Salisbury Square,
Nov. 4th, 1891.*

CHR. C. FENN, } *Secretaries,*
FRED. E. WIGRAM, } *C.M.S.*

STATEMENT FROM THE COMMITTEE TO THE CONGREGATIONS ON THE WEST COAST OF AFRICA IN CONNECTION OR ASSOCIATION WITH THE SOCIETY.

In view of the proposed Native Pastorate for the Niger Delta, and of the fact that a Deputation is about to proceed thither, the Committee consider the moment to be opportune for addressing their West African brethren on the subject of the Mission.

They have no wish to hide from themselves or from their supporters at home the very serious evils that have grown up in the Niger Mission, the nature and extent of which their European missionaries of that Mission consider did not receive adequate acknowledgment in the Report published last January.

The whole matter has been most fully gone into afresh by an independent body appointed by the Committee. That body has carefully considered the past history of the Niger Mission; and whilst their Report states that “further steps are not necessary on the part of the Committee to make clear the Committee's deep sense of the unsatisfactory character of much of the Niger Mission work in the past, and their determination, by God's help, to carry it on with more efficiency in the future;” nevertheless, the Committee deem it desirable to make a fresh statement, in which they may put more clearly certain points which may

have been lost sight of in their Report, or which may not have been adequately treated.

The Committee feel that the evils existing in the Niger Mission have been mainly due to failures in the life, character, and work of many of its agents. In making this sad statement, the Committee recognize that, in fairness to the Bishop and Archdeacons, they must share with them full responsibility for any faults in the system; moreover, the Committee do not forget the peculiar difficulties that have beset the Bishop from the beginning.

But they consider that the agents hitherto employed have too often been accepted without sufficient guarantee as to their spirituality; and that, in consequence of isolation and inadequate supervision, many of these agents have succumbed to the strong temptations to which they have been exposed. The Committee have always endeavoured to act in love and forbearance towards any such persons, remembering their own responsibility for the positions in which their agents have been placed, and the specially trying circumstances of the Niger Mission. If the Committee have erred, they believe it to have been in the direction of leniency rather than of severity. They have striven to exercise that charity which believeth all things and hopeth all things.

They now desire in all affection to lay before their brethren of the West African Churches, for most serious and prayerful consideration, the following points in reference to the past troubles:—

1. While the Committee cannot undertake in every case to notify the causes which have led them to disconnect an agent, whether African or European, yet they would assure their African brethren that they in no case have disconnected any agent without fully satisfying themselves that such an one (from whatsoever cause) was unfit to continue in their employ for the sacred work, whether of pastor, evangelist, or schoolmaster.

2. The Committee desire once more to emphasize the rule of "spiritual men for spiritual work;" and to point out that to err in excess of charity towards an unfaithful pastor would be to sin against his congregation, which cannot be expected to understand what Christianity means, if those who minister in holy things set an unchristian example. For instance, if any agent in the employ of the Society fails in morality, truthfulness, or honesty—as, alas! too many have—he is not only useless as a worker in Christ's vineyard, but (which is yet more serious) is doing positive injury to the cause of Christ. Let it ever be remembered that life speaks more loudly than teaching; and that any grievous sin among those who should be "examples to the flock" must cause the name of Christ to be blasphemed.

3. The Committee, in parting with the services of any African agents, have not been influenced by race-feeling, or by the desire to supersede Africans by Europeans as such. Each case has been considered on its own merits, entirely apart from any question of race; and if no European missionaries had been sent to or were available for the Niger, the Committee, with their present knowledge, would feel bound to come to the same decisions, whether there were any immediate prospect or not of filling the vacancies so occasioned.

4. The Committee desire to testify on behalf of their European missionaries that, although, owing to the exceptionally painful circumstances in which they were placed, the tone of some of their words and actions at the Finance Committee was more severe than they would have adopted in calmer moments (as indeed these brethren have from the first readily and frankly acknowledged), yet the Committee are persuaded that their actions throughout have been prompted by the sole desire to further Christ's cause and to honour His Name; and the Committee are fully assured that they entertain no feeling of personal or racial hostility towards their African fellow-Christians.

In conclusion, the Committee earnestly pray that God's blessing may be seen to rest henceforward upon the whole Niger Mission without let or hindrance, and upon every worker engaged therein, whether European or African; and they beg them all to unite in brotherly love and consecrated zeal for this great end.

NOTES ON OTHER MISSIONS.



HE party from Trinity College, Dublin, who are going out in connection with the S.P.G. to work as a community under the Bishop of Chota Nagpur, sailed on December 10th.

Another new departure, whose progress will be watched with much interest, is the attempt which is now being made by two S.P.G. missionaries to obtain an entrance into the country of the Betsiriry, the leading tribe of Sakalavas, whose lands lie "at some distance inland behind the centre of the west coast of Madagascar." This tribe had a law that any stranger attempting to enter their territory should be put to death. The Rev. E. O. McMahon, however, who was stationed in the Hova country, twice visited the Betsiriry at the risk of his life. Coming home on furlough in 1890, he induced the S.P.G. to make a grant to enable him to take advantage of the opening thus secured. The Rev. G. H. Smith, one of the Society's organizing secretaries, who had formerly been for eight years in Madagascar, having volunteered to go with Mr. McMahon, they went by sea from Tamatave to Marondava on the west coast. Journeying inland from this point to Mahabo, they sent friendly chiefs to Tocra, king of the Sakalavas, from whom they have now received permission to reside. While waiting for the return of their messengers, they did what they could at Mahabo.

MRS. MEREDITH'S INSTITUTIONS in the Holy Land have lately been reinforced by five ladies, three of whom have gone to work at the Jerusalem Deaconess House, and the other two to Bakleen. A medical missionary and several missionary nurses are to follow. Mrs. Meredith has received a gift of land in the Lebanon from Miss Wordsworth Smith, on condition of carrying on the Medical Mission established there, and completing the hospital now in contemplation.

The total cost of MORAVIAN MISSIONS throughout the world during the year ending July last is estimated at about 70,000*l.* The balance-sheet only shows 23,140*l.* as received and 23,489*l.* as expended. The difference, amounting to two-thirds of the whole, "is raised in the Mission provinces themselves." These "Mission provinces" include Greenland, Labrador, Alaska, certain districts among the North American Indians, the West Indies, Surinam, South Africa, Australia, and Central Asia.

We gave some details about the Surinam Mission in our September issue. Since then, news has come of great disturbances in Paramaribo between the negroes and the oligarchy of Jewish traders, arising out of class feeling in general, heightened by an attempt of the traders to form a "corner" in grain. The Moravian missionaries were accused by the traders of sowing discontent among their people, although the latter had taken little or no part in the riots. The Governor of the colony, who attempted to act impartially, has been forced to resign, but the excitement does not appear to have yet subsided.

The great church of the FREE CHURCH OF SCOTLAND Mission at Blantyre on the River Shiré, not far from Lake Nyassa, has lately been opened. It was built by Natives from the designs of a missionary. Judging from illustrations of it which have appeared in more than one magazine, it is a magnificent building, the like of which, with the possible exception of the Cathedral at Zanzibar, it would be hard to find nearer than Egypt or the Cape. It is difficult to explain the erection of a building so exotic, so costly, and so far beyond the unaided powers of the Native population to maintain, unless it be to help to raise the Native conception of God.

A lucid account of the progress of the country, written by Dr. Kerr Cross, of Blantyre, under the title of "Dawn in Nyassaland," appeared in *Blackwood* for November last. Of course only the philanthropic and industrial side of the work is dwelt upon; but even so the appearance of such an article is a welcome sign of growing interest in, and respect for, the labours of missionaries.

The *Free Church of Scotland Monthly* reports the baptism of Mrs. Rabinowitz, wife of the now well-known Rabbi Rabinowitz, of Budapesth.

J. D. M.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1890.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. *The amounts are exclusive of Dividends, and of Contributions from Abroad.*)

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society	£232,729
Society for the Propagation of the Gospel	147,503
London Society for Promoting Christianity among the Jews	30,737
Church of England Zenana Missionary Society	31,113
Colonial and Continental Church Society	18,031
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about)	15,000
Universities' Mission to Central Africa	19,522
South American Missionary Society	8,836
Missionary Leaves Association	9,005
Fourteen smaller Missions	21,862

534,338

Estimated value of other gifts sent direct to Mission stations

21,000

£555,338

JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

Brit. and For. Bible Society (Amount devoted to foreign work, about)	£105,000
Religious Tract Society (ditto ditto)	14,238
China Inland Mission	29,932
Indian Female Normal Society	17,158
British Society for the Propagation of the Gospel among the Jews	6,342
Society for Promoting Female Education in the East	5,666
Six smaller Societies	29,304
Estimated value of other gifts (as above)	7,500

£215,140

FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society	£109,706
London Missionary Society	82,902
Baptist Missionary Society	59,921
English Presbyterian Foreign Missions	16,142
Friends' Foreign Mission Association	9,342
United Methodist Free Church Foreign Missions	6,621
Welsh Calvinistic Methodist Foreign Missions	7,616
Nine smaller Societies	29,353
Estimated value of other gifts (as above)	10,000

£331,603

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions	£69,086
United Presbyterian Missions	36,111
Church of Scotland Missions	41,074
National Bible Society of Scotland	15,000
Edinburgh Medical Missionary Society	4,108
Three smaller Mission funds	5,463
Irish Presbyterian Missions	19,276

£190,118

Roman Catholic Missions £9,380

Grand Total, £1,301,579; last year, £1,301,306.

EDITORIAL NOTES.



ALL too quickly the first of the solemnly precious years of this nineteenth century's last decade has sped, and its record of service, and of sinful neglect of service, is on high. We invite our readers very earnestly to pray that 1892 may be a year of far richer blessing to the whole Church of Christ than any previous one has been. In view of the millions whom the Lord has by His Providence brought nigh to His Church, but who yet are, through the Church's apathy, still far off from God, and from even an elementary knowledge of God, we recall the answer given by Henry Martyn, when he lay fever-stricken in Persia, to the question how the missionary spirit in the churches at home is to be called forth and intensified. Henry Martyn replied, "Live more with Christ, catch more of His Spirit; for the Spirit of Christ is the spirit of Missions, and the nearer we get to Him the more intensely missionary we must become." May God be merciful unto us, and bless us, and cause His face to shine upon us; that His way may be known upon earth, His loving truth among all nations!

THE memory of one whose name must ever be fragrant to the lovers of Missions is being brought just now into due prominence by the Baptist Missionary Society. It is a hundred years since William Carey sailed for India in 1792, having first by his "enquiry into the obligations of Christians to use means for the conversion of the Heathen," done his best to impress his own strong sense of responsibility upon English Christians. We rejoice to see that this "Enquiry" is being republished in fac-simile (a notice of it will be found on an earlier page of this issue) as a centenary landmark of the Baptist Missionary Society. It is indeed a marvellous production, especially considering when and by whom it was written; and the honour must be given to the Holy Ghost. May He make it far more effectual as an instrument in arousing the Church now than it was on its first appearance! Very fervently do we hope that the one hundred additional missionaries, and the funds to send them forth, may be supplied by the Baptist Christians, as requested by their Missionary Board. To them belongs the honour of having led the van in the missionary movement of this century; we shall rejoice indeed in their joy if it is given them to set once more an inspiring example to the whole Church of God.

MANY friends are working and praying in view of the February Simultaneous Meetings to be held in February next, God willing, throughout the Province of Canterbury, excepting London and the County of Essex. A short statement on the subject will be found on page 70. Will all our readers plead that the Spirit of power and of love may be poured out on those who will take part as deputations, and that in every place to which they shall go, a spirit of expectation and a readiness to hear what the Lord shall say to them may be given to the people?

THIS number commences with the address which the Bishop of London delivered as Chairman of the remarkable meeting in Exeter Hall on December 1st, which concluded the "Missionary Mission to Young Men." Those who were present at that meeting will not soon forget the forcible and moving arguments and appeals which were addressed to them in succession by the several speakers.

MR. T. G. HUGHES, one of the Honorary Secretaries of the Lay Workers'

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Union, has supplied us with a report of the Mission, which we gladly publish; from it a general idea of the extent of the work may be formed; but of the enormous labour involved in organizing and carrying through this effort—all done voluntarily by the committee and members of the Union during the hours at their disposal after their day's work in the City—of this the Report gives but a very feeble conception. Mr. Hughes' own part in the movement is naturally not even hinted at in the Report, but the Committee were so sensible of the valuable services he has rendered the Society in this Mission, that they adopted the somewhat unusual course of mentioning him by name in their Minute expressing appreciation and thankfulness for what has been done.

At the General Committee of December 8th, no less than five deaths were recorded of officers and well-known friends of the Society. These were the Bishop of Carlisle and Bishop Perry, Vice-Presidents; W. J. Grane, Esq., Life Governor; Miss Edwards, Honorary Life Member; and Mr. John Shields, a leading Evangelical layman in Durham, an ardent supporter of the C.M.S., and the father of the Rev. A. J. Shields of the Society's Santal Mission.

THE testimonies borne by several members of the Committee, Archdeacon Richardson, Canon Hoare, Mr. Barlow, Mr. Wigram, Mr. Sydney Gedge, Dr. Cust, General Hutchinson, and others, to the constancy and fidelity and loving thoughtfulness of the late Bishop Perry, were very heart-stirring. But most especially so was that of Canon Hoare. He had come up to town from Tunbridge Wells for the express purpose of bearing his testimony, after an intimate friendship of sixty years' standing, to the purity, simplicity, downrightness (to use the Canon's own expressive word) and guilelessness of his departed friend. Canon Hoare gave some deeply interesting particulars regarding the adoption by the late Bishop, during his early Cambridge days, of those Evangelical convictions which he avowed so courageously thenceforward, and cherished with ever-increasing warmth and devotion. Remembering his brilliant degree (he was Senior Wrangler of his year, also First Smith's Prizeman, and seventh in the first class of the Classical Tripos), it was touching to hear Canon Hoare quoting from the last letter which the Bishop had written to him with his own hand, in which, after referring to a book or pamphlet he had been reading, he said, "I have not thought it profitable at my age to exercise my mind upon the theological questions of the present day. I am content to believe in my Bible, as I have been used to do, being the inspired Word of God, and I trust that I shall find it able to make me wise unto salvation through faith, which is in Christ Jesus." We hope next month to print Canon Hoare's remarks in full—they were too precious to be lost—and we much regret that we cannot afford the necessary space in the present number.

THE late Dr. Harvey Goodwin was one of the Prelates who assisted the Archbishop of Canterbury in investigating the questions that had arisen in reference to the Society's Palestine Mission. He took great pains on that occasion in mastering the voluminous documents which were submitted, and he ever manifested a deep interest in Foreign Missions. Mr. W. J. Grane had been a member of the Committee for several years, and his calm judgment and loving spirit were deeply prized. Miss S. C. Edwards, of Hardingham, was one of the first eleven ladies whom the Committee selected in 1888 on the new list of Honorary Members for Life. Though over seventy years of age,

she recently visited Palestine, and endeared herself much to our missionaries by her untiring sympathy. She was present at the Gleaners' Union Anniversary last October, and continued her active labours of love in her Norfolk village home until a few days before her death, which occurred on St. Andrew's Day.

In the *Intelligencer* for January, 1891, we stated in summary the demands for reinforcements which had been received up to that time from the various Missions in response to the Keswick letter of July, 1890. The three Sub-Committees which are in charge of the several groups into which the Society's Missions are divided, after waiting for the more tardy reports from abroad, have taken the needs of their respective fields into careful consideration. They report that, *leaving out of account the needs for extension*, for the purpose of strengthening existing work and adequately manning the present Missions, there are required the following additions to the staff:—Of ordained men, 60; ordained or laymen for educational work, 9; medical missionaries, 7; ladies, 11; bands of Associated Evangelists, each band consisting of one clergyman and about three laymen, 6; three are needed for industrial work, also one accountant and one printer. Total, 110. These are the first and urgent requirements of the Missions; when they have been supplied, the loud call which comes from the numerous unoccupied districts of India, from the teeming millions of the neglected provinces of China and Japan, and from the unevangelized races of Africa, will have some prospect of attention. "O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us!"

THE Committee have now definitely stated that they see no prospect at the present time of undertaking the responsibility of sending a steamer up to the Victoria Lake. The Committee's reluctance to the undertaking does not arise from any fundamental objection to possessing a boat on the Lake. This is evident from their having sent up with the first expedition of 1876 not only an experienced engineer in Mr. Mackay, but engines and boilers for two boats at a very considerable cost. Notwithstanding, no steamboat has yet been placed on the Lake, and although it may be hoped that the difficulties will prove to be not insurmountable, the Committee have become convinced that they must involve an expenditure and a risk of failure which, in their judgment, the comparative advantages of a steamer over a sailing-boat for the Society's purposes would not warrant *their* undertaking. For the benefits of steam locomotion, both for the land and lake portions of this journey, we must be content to wait patiently as the result of commercial enterprise, assisted possibly from the Imperial exchequer.

The Committee's views have been very courteously met by the holders of the fund contributed for a steamer. They are willing, we understand—the proprietors of the *Record* have publicly stated their willingness—to hand the money to the Committee, if the donors consent, when satisfactory terms shall have been made by the Committee with the Imperial British East Africa Company to secure to the Society such use of their steamer as may be required after it has been placed on the Lake.

The comments of the London and provincial press show how wide and deep an interest is taken in the question; and while they have in some instances been unfavourable, they have yet for the most part been temperate and fair, and we see no reason to enter further into the arguments for and against. It does, however, appear necessary to attempt to remove a certain misapprehension which evidently prevails in some quarters. The Committee have not

made, and are not making, any appeal for funds either to maintain the East Africa Company in Uganda or to enable them to place their boat on the Lake. The appeal at the Gleaners' Union Anniversary, as it was carefully explained at the time, was not put forth in the name of the Committee. The influential and honoured names which were attached to the printed appeal were attached to it in the private capacity of those gentlemen and on their individual responsibility. In like manner Bishop Tucker, on learning that the Committee had not accepted the offer of 4000*l.* by the holders of the Stanley Fund, made a personal promise to the representatives of the Company to issue a public appeal for funds to assist in putting their steamer on the Lake and maintaining it for two years, which promise he discharged by his letter to the *Times* of December 3rd. Until the Bishop informed the Committee in person at their meeting on December 1st, the Committee were not aware that he had given this undertaking. Consequently, whatever praise or whatever blame may be thought to attach to either or both of these appeals, is not rightly due to the Society. All the Committee have contemplated doing is to endeavour to negotiate terms with the Company for the use of their boat in the event of its being placed upon the Victoria Lake. Such terms would be of the nature of a commercial contract, the Society paying an estimated equivalent for the accommodation provided, and would in no sense involve the confusion of the missionary objects of the Society with the objects, political or commercial, for which the boat might be employed by its owners.

On a previous page we have printed a statement from the Committee, and a letter written by the Committee's instructions, to the C.M.S. congregations on the West Coast ; and in the few words of introductory comment we have explained the occasion of their being sent. Those who have studied our pages for the past two years, and who have read the recent Annual Reports, and the Committee's statement in what is known as the "Report of the Special Niger Sub-Committee," will, we think, find it easy to agree with the judgment of the three gentlemen, the Revs. W. Allan, A. Oates, and Mr. Eliot Howard, whom the Committee asked to advise them in the matter, that the Committee's views have been very clearly stated regarding the Niger Mission. It seemed nevertheless desirable, in view of the Deputation which was about to go out, to issue a further statement, and to send an affectionate letter to assure once more our African brethren of the Committee's fervent longing for their progress in every grace of the Gospel. We trust that the Rev. W. Allan and Archdeacon Hamilton, whose departure we referred to last month, will have a place in the daily intercessions of our readers. We regret that the Rev. F. N. Eden, partly for reasons connected with the past, and partly on account of a difference of opinion between himself and the Committee on a question of missionary policy, has felt obliged to resign his connection with the Society. It is a cause of unfeigned sorrow to us and to the Committee to lose so true and devoted a labourer. The two other European Niger missionaries who are at home, the Rev. E. Lewis and Dr. Harford-Battersby, are, we rejoice to say, able to remain with us, and we trust that many years of fruitful service may be granted them.

THE details which have now been received and published in the secular press of the earthquakes in Japan at the end of October, show that the early reports were within the truth, terrible as they were. The letter of Bishop Bickersteth of Japan on an earlier page, and that of Archdeacon Warren which appears in this month's *Gleaner*, show how very near the

danger was suffered to come to the Bishop of Exeter and Mrs. Bickersteth, and to all the Society's missionaries at Osaka. The deliverance of Mrs. Chappell was very remarkable; she was at Gifu, the ill-fated town where scarcely a house was left standing, and where the ravages of fire completed the destruction wrought by the earthquake. Yet she was enabled to escape from the wreck of her house, and to reach Osaka in safety. Mr. Chappell was from home at the time, itinerating in the neighbourhood. Truly the 91st Psalm, which the Bishop of Exeter read at family prayers at Archdeacon Warren's house the evening before the calamity and again on the morning following it, was a Divinely sent message of assurance and was verified to the letter. The Lord *was* their refuge and their fortress; He covered them with His feathers, and under His wings they trusted.

THE anti-foreign agitation in China increases in intensity and in the breadth of area which it covers. The Hunan riots in May, and those of Ichang in October, were succeeded in November by disturbances in the far north beyond the Great Wall, which were attended by the massacre of a large number of Roman Catholic Christians. We are thankful to learn that the European missionaries—Belgians—escaped. There is much uncertainty regarding the motives for the agitation: by some it is ascribed to hatred of missionaries, by others to hatred of all foreigners, and by others again to disloyalty to the present ruling dynasty in the country. It is disputed also whether it is to be ascribed to the influence of the literary and official classes, or to secret political societies. There is no doubt, however, that the circulation of offensive and abusive placards, especially in the Yangtse Valley, is one of the most potent agencies for fomenting the riotous spirit, and these appear to emanate chiefly from the province of Hunan, which has succeeded hitherto in keeping missionaries without its borders. Much prayer is needed that these prejudices may abate, and that God's children among the Natives may be strengthened to maintain their Christian profession amid persecution and shielded from the fury of the oppressor, and that the European missionaries may be preserved. Mr. Horsburgh and his party will, we trust, have reached Shanghai before these lines appear; their journey up country will be through the disturbed district.

ON December 8th, the Committee had an interesting interview with Miss Helen Richardson, who described her rescue work among the women of Bombay; and the Revs. A. B. Hutchinson, T. Dunn, and G. W. Coultas were welcomed home, the first two from Japan, and the last from Mid China.

THE Rev. J. Bambridge's illness, which lately brought him home from Karachi, took a very serious turn after he reached this country, and grave anxiety was felt regarding him. We are thankful to state that a decided improvement is reported at the time of our going to press, and we earnestly trust that his valuable life may be spared.

THE Committee have accepted the following for missionary service since our last notice:—The Rev. Claud Herbert Alewyn Field, M.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Andrew's, Lambeth; the Rev. Arthur Henry Sheldon, B.A., St. John's College, Cambridge, Curate of St. Leonard's, Exeter; the Rev. George Scott, St. Aidan's, who has lately been working in the Diocese of Toronto; Mr. E. Millar, B.A., Trinity College and Ridley Hall, Cambridge; Mr. George R. Campbell; and Miss Louisa Bazett.

The Rev. R. J. Kennedy, who came home from the Punjab last year at his own charges in order to pass his final B.A. examination at the London University, having renewed his offer of service was also accepted. Mr. Field is a son of Sir John Field, K.C.B., one of the Secretaries of the Evangelical Alliance. Mr. Sheldon is a son of the Rev. J. Sheldon, formerly of the Society's Sindh Mission. Another gentleman, Mr. H. Roscoe, an engineer, who was accepted subject to a favourable report by the Society's Medical Board regarding Mrs. Roscoe's state of health, has, we regret to say, been disappointed in his hope, as the report proved to be unfavourable. The Rev. P. G. Wood and Dr. F. Laird have been located to the Cairo Mission, and Miss M. H. Millett (accepted Nov. 17th) to assist in the Middle Class Girls' School at Amritsar, in the Punjab.

THE new Bishop of Worcester, Dr. Perowne, is not forgetting that he and his brothers (the Archdeacon of Norfolk and the Master of Corpus) are sons of a C.M.S. missionary, and that he was born in the C.M.S. mission-house at Burdwan. He has signalized the first year of his episcopate by already presiding at the Society's anniversaries at Worcester, Birmingham, and Kidderminster; and he has startled some of the clergy by suggesting that Foreign Missions might be referred to in church and in school *once a month*. "Nothing," he said, "so enlarges the heart and carries us out of ourselves as to think of the great work that God is doing by the instrumentality of missionaries in setting up the kingdom of His grace upon earth. We feel we are not any longer units; that it is the whole world that Christ claims as His heritage."

FEBRUARY SIMULTANEOUS MEETINGS, 1892.

IN our November number we briefly referred to the Simultaneous Meetings which will be held in February next throughout the Province of Canterbury (London and the County of Essex excepted). We may remind our readers that the object of these meetings is to press upon the Christian public, by the pulpit, the platform, the press, and the diffusion of missionary literature, the claims of the Heathen and Mohammedan World, and the urgent call for increased effort to carry the Gospel to "the uttermost parts of the earth." It will be at once appreciated that the success of this movement depends, under God's blessing, on the united and hearty co-operation of clergy and laity; and in order to secure this, communications have been addressed to the clergy within the Province, to our Honorary District Secretaries, and to the various Unions—Ladies', Lay Workers', and Gleaners'. These have been asked to make the movement the subject of special prayer; to explain that its object is to plead the cause of Foreign Missions *as a whole*; to enforce the spiritual reasons for missionary work; to urge on individual consciences the duty of assisting therein; and, last not least, to evoke offers of personal service in the field. The call to go forward sounds louder every day; and it is surely incumbent on all to whom Christ's command is imperative, and Christ's cause dear, to avail of this fresh opportunity for united and earnest endeavour to deepen interest in Foreign Missions, and to enlist agents and provide means for the holy crusade.

On Thursday, January 14th, at 3.30 p.m., a Devotional Gathering of Workers and Speakers will, it is hoped, be held in the Church Missionary House, Salisbury Square (to be merged into the ordinary Weekly Meeting for Prayer), to invoke the Divine blessing on the movement.

We subjoin a preliminary list of centres for meetings, so far as these have been settled, in anticipation of full details which will appear later.

In case it may be useful as a guide, we also print below a copy of the programme of the arrangements in a northern city on the occasion of the last Simultaneous Meetings, prepared and issued by the local Committee; and need scarcely add that our Home Department will gladly supply any papers or information which may be desired.

Preliminary List of Centres.—First Week, February 8th—12th, 1892.

Bedfordshire.—Bedford.
Berkshire.—Faringdon, Reading.
Buckinghamshire.—Aylesbury, Chesham.
Cambridgeshire.—Cambridge, Soham.
Derbyshire.—Ashbourne, Buxton and Fairfield, Chesterfield, Chapel-en-le-Frith, Derby, Heanor, Matlock, Ripley.
Hampshire.—Bournemouth, Southampton, Southsea, Winchester.
Hertfordshire.—Bishop's Stortford, Cheshunt, Hertford, Hitchin, Hoddesden, St. Alban's, Ware, Watford.
Huntingdonshire.—Alconbury, Huntingdon.
Ile of Wight.—Cowes, Sandown.
Kent.—Ashford and Eastwell, Canterbury, Deal, Dover, Folkestone, Herne Bay, Maidstone, Margate, Ramsgate, Rochester, Strood, Chatham and Brompton, Sheerness, Sittingbourne, Tunbridge and Tunbridge Wells.
Leicestershire.—Ashby-de-la-Zouch, Leicester, Melton, Market Harborough.

Lincolnshire.—Boston, Grantham, Lincoln, Louth, Stamford, Wragby.
Norfolk.—Norwich, Lynn, Yarmouth, and Meetings in various districts.
Northamptonshire.—Kettering, Northampton, Peterborough.
Nottinghamshire.—Newark, Nottingham, Retford, Southwell, Worksop.
Oxfordshire.—Banbury, Chipping Norton.
Rutlandshire.—Oakham.
Suffolk.—Bury St. Edmunds, Ipswich, Lowestoft, Beccles, and Meetings in various districts.
Surrey.—Dorking, East Grinstead, Farnham, Godalming and Haslemere, Guildford, Redhill, Reigate, Woking, and various Meetings in Leatherhead Deanery.
Sussex.—Brighton, Chichester, Eastbourne, Crowborough, Lewes, Hastings and St. Leonard's, Newhaven, Worthing, Steyning.

Second Week, February 15th—19th.

Bristol.—Bedminster, Bristol East, Clifton, Cotnam, Downend.
Cornwall.—Falmouth, Launceston, Liskeard, Penzance.
Devonshire.—Exeter, Ilfracombe, Northam, Plymouth, Sidmouth, Teignmouth, Tiverton and Collumpton, Torquay.
Dorsetshire.—Dorchester, Poole, Shaftesbury, Sherborne, Swanage, Weymouth.
Gloucestershire.—Cheltenham, Gloucester, Mitcheldean, Tewkesbury, Wickwar.
Herefordshire.—Hereford, Ross.
Oxfordshire.—Oxford.
Shropshire.—Shrewsbury, Wellington.

Somersetshire.—Bath, Bridgwater, Clevedon, Glastonbury, Taunton, Wells, Weston, Yeovil.
Staffordshire.—Brierley Hill, Burslem and Stoke-on-Trent, Burton-on-Trent, Cheadle, Darlaston, Lichfield, Newcastle, Stone, West Bromwich, Wolverhampton.
Warwickshire.—Birmingham, Coventry, Leamington, Nuneaton, Warwick.
Wiltshire.—Devizes, Trowbridge, Salisbury (will be held on January 24th—31st).
Worcestershire.—Evesham, Halesowen, Kidderminster, Malvern, Old Hill (Staffs), Stourbridge, Worcester.

Programme of Arrangements in a Northern City, 1891.

Monday.—5 p.m. Cathedral Service, with Short Address. (Canon — especially invites the clergy and church workers to this service.)
 7.30 p.m. Public Meeting in — Circus. Chairman, the Lord Bishop of —.
Tuesday.—3 p.m. { Address, at Private School.
 { Address, at Day School.
 3.30 p.m. A Ladies' Meeting at the Y.M.C.A. Hall.
SERVICES, OR JUVENILE MEETINGS.
 5 p.m. at Cathedral; 6 p.m. at St. —'s; 6.30 p.m. at St. —'s, and St. —'s; 7 p.m. at — Parish Church, St. —'s, St. —'s Infant School, and — Street Mission Room; 7.30 p.m. at outlying suburb.
Wednesday.—9.30 a.m. St. —'s School.
 11 a.m. at Private School, and at Orphanage.
 3 p.m. Drawing-Room Meetings, by private invitation.
SERVICES
 7.30 p.m. at St. —'s, St. —'s, St. —'s, and at outlying suburb.

Thursday.—9 a.m. — Schools.
 9.30 a.m. — Vestry Hall, Private School (other boys also invited).
 11 a.m. At — High School, Grammar School, and St. —'s Schools.
 3 p.m. { At Orphanage.
 { Drawing Room Meetings, by private invitation.
SERVICES.
 7.30 p.m. At Cathedral, St. —'s, St. —'s, — Church, St. —'s, and St. —'s (6.30, children, 7.30, adults), St. —'s.
 8 p.m. Public Meeting in connection with the C.M.S. Gleaners Union, at Y.M.C.A. Hall.
Friday.— { United Service, in — Parish Church, with Holy Communion.
 { Address by Rev. —.
 11.30 a.m. { United Service, in St. —, with Holy Communion.
 { Address by Rev. —.
 7.30 p.m. Closing Public Meeting in Central Hall.

There will be a Special Speaker each day during the week, at the Noon-Day Prayer Meeting, in the Y.M.C.A. Hall.

D. M. L.

HOW THE MONEY IS SPENT.

HERE is a table, enlarged from one which appeared in the *Intelligencer* for January, 1890, showing the proportions of the Society's expenditure, under different heads, in five successive years. It will be seen that out of every sovereign expended, the proportion spent in the direct service of Missions has increased from 15s. 10½*d.* to 16s. 8*d.*; while Retired Missionaries, &c., decreased from 11*d.* to 8*d.*, Collection of Funds from 1s. 7*d.* to 1s. 3*d.*, and Administration from 1s. 1½*d.* to 10½*d.* It must, however, be borne in mind, that the reduction is not of necessity a reduction in amount; this table only shows that the *proportion* of Home Expenditure grows steadily less.

Out of every sovereign expended by the Society in five successive years the following are the amounts spent upon the various sections of its work:—

	Year ending March 31, 1887.	Year ending March 31, 1888.	Year ending March 31, 1889.	Year ending March 31, 1890.	Year ending March 31, 1891.
	s. d.	s. d.	s. d.	s. d.	s. d.
Africa, West and East	2 11½	2 8	2 6½	2 2	2 3½
Egypt	0 1	0 1	0 1	0 2	0 1½
Palestine	0 11	0 10	0 11	1 1	1 0
Persia	0 2	0 2½	0 3	0 4	0 2½
India	6 7	7 0	7 2	7 4	7 2
Ceylon	1 0	1 0½	0 9	0 11	0 10½
Mauritius	0 2	0 2½	0 2	0 2½	0 2½
China	1 7	1 5	1 7	1 9	1 8½
Japan	0 6	0 8	0 9	1 0	1 2
New Zealand	0 4	0 4	0 4	0 4	0 3½
North-West America	1 2½	1 4	1 6	1 1	1 2½
North Pacific	0 4½	0 5	0 5	0 6	0 5½
Total in the direct service of the					
Missions	15 10½	16 2½	16 5½	16 6½	16 8
Preparation of Missionaries	0 6	0 6	0 6	0 6	0 6½
Retired Missionaries, Widows, &c.	0 11	0 10½	0 9	0 9	0 8
Total Mission Expenditure	17 3½	17 7	17 8½	17 9½	17 10½
Collection of Funds	1 7	1 6	1 5	1 3	1 3
Administration	1 1½	0 11	0 10½	0 11½	0 10½
	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0

TOPICS FOR THANKSGIVING AND PRAYER.

CONFESSION and humiliation for the sins and omissions, and thanksgiving for the many encouragements and blessings of 1891; and prayer for a deeper and truer and wider missionary spirit throughout 1892.

Thanksgiving for the faith and zeal of the late Bishop Perry and several others lately taken from us (p. 66).

Thanksgiving for the Exeter Hall Meeting of Dec. 1st, and prayer that the solemn appeals then made to young men may bear much fruit, and that the Bishop of London's address, printed in this number, may move many to offer for missionary work (pp. 1, 55, and 65).

Prayer for the February Simultaneous Meetings (p. 70).

Prayer for much-needed reinforcements (p. 67).

Prayer for Mr. Bambridge and all other sick missionaries (p. 69).

Thanksgiving for recent baptisms at Calcutta and Tokio (pp. 50 and 53).

Renewed thanksgiving for the safety of the missionaries in Japan (p. 29).

Prayer for China, that the prevailing agitation may not hinder the Lord's work, and that the missionaries, especially Mr. Horsburgh and his party, may be preserved from harm (p. 69).

Prayer that the Baptist Missionary Society may have a marked blessing on celebrating its centenary, and that the re-publication of Carey's pamphlet may be used by God (pp. 40 and 65).

LOCAL ASSOCIATIONS AND UNIONS.

Birkenhead.—On Saturday evening, October 24th, there was a gathering for prayer in one of the rooms in the building of the Y.M.C.A. It was well filled, and a spirit of true devotion seemed to pervade the whole meeting. Canon Robson presided, and the Rev. J. Thorpe delivered an earnest and practical address. On Sunday, the 25th, sermons on behalf of the Society were preached in most of the churches of the borough, and the offertories were liberal. The Annual Meeting was held in the large hall of the Y.M.C.A., on Monday evening, October 26th, and it will not soon be forgotten. It was a hearty and thoroughly devotional meeting. The room was crowded from end to end by a deeply interested audience. A large and effective choir occupied the back seats on the platform, and the platform itself was well filled by the clergy and many of the leading laity of the town. The speakers were the chairman (Clarke Aspinall, Esq., J.P.), the Rev. Canon Linton, the Revs. B. Baring-Gould, E. Harding, Messrs. J. P. Hargreaves and Solley. A substantial tea was served previous to the Annual Meeting, and was attended by a large number of clergy and laity, who had been privately invited. Clarke Aspinall, Esq., presided, and a beautiful and heart-stirring address was delivered after tea by the Rev. B. Baring-Gould. We earnestly hope that the result of the Anniversary of 1891 will be the quickening of missionary zeal throughout the town. The balance-sheet showed that the contributions to the Association for the year ending March 31st, 1891, amount to 673*l.* 0*s.* 9*d.*; being an increase over the previous year of 15*l.* 10*s.* 9*d.*, or, if we add the contributions from Neston for 1889-90, which have this year been paid direct to London, an increase of 21*l.* 12*s.* 3*d.*

Brighton.—The Annual Meetings of the Brighton and East Sussex Auxiliary of the Society were held at the Royal Pavilion on Tuesday, November 17th. The Earl of Chichester presided at the afternoon meeting. The Rev. A. Pearson read the annual report, after which the Chairman said a few words on the increased and increasing attention the general public were taking in the cause of the Society. The Rev. R. W. Stewart followed, and gave an account of missionary work in South China. A collection was made at this point, the Chairman taking the opportunity of mentioning that of the sixteen churches which had sent in the returns of their Sunday offertories on behalf of the Society, eleven had done better than last year. Mr. S. Hannington presented the financial statement for the year ending March, 1890, which showed that the amount derived from collections at the Pavilion, contributions to the General Fund, collections at the Brighton and Hove Associations, and at Congregational Churches, was put down as 2404*l.* 8*s.* 2*d.*, St. Margaret's being the chief contributor with 977*l.* 16*s.* 7*d.* The contributions of the county Associations brought the total to 2642*l.* 1*s.* The Rev. C. G. Wallis then gave an interesting account of missionary work in North-West America. The Archdeacon of Lewes presided at the Evening Meeting, the Deputation being the Revs. H. C. Knox and R. W. Stewart, from South China. Sermons were preached in several of the churches on the Sunday.

Chelmsford.—On October 22nd the Annual Meeting of the Chelmsford and South Essex Auxiliary of the Society was held at the Corn Exchange, the Archdeacon of Essex presiding. The Rev. W. Trimmer read the annual report, which stated that the amount raised by the Auxiliary during the year was 1034*l.* 16*s.* 2*d.* as against 942*l.* 3*s.* 1*d.* in the previous year. Out of the fifteen deaneries in the area of the Association, Ingatestone had remained stationary, Harlow had become a contributor, five had sent less than last year, and eight had sent more. Ten parishes which sent no contributions last year had contributed this year, and five parishes had discontinued their contributions. The meeting was afterwards addressed by the chairman and the Rev. G. E. A. Pargiter (Principal of St. John's College, Agra).

Exeter.—The Annual Meetings of the C.M.S. were held at Exeter on November 10th. There was a missionary breakfast, at which Canon Trofusus gave an address; and at noon Sir John Kennaway, M.P., the President of the

Society, presided at the meeting. The Rev. W. G. Mallett (local Secretary), reported that the work of the Society was making steady progress in the diocese. Archdeacon Maundrell, the Rev. A. B. Hutchinson, from Japan, and the Rev. W. T. Hollins, from India, addressed the meeting. Canon Edmonds presided over a large meeting in the evening, the speakers being Canon Trefusis, Rev. W. G. Mallett, Rev. Worthington Jukes, and Rev. A. B. Hutchinson.

Hampstead.—The meetings in connection with the sixty-second Anniversary of the Hampstead Auxiliary of the Society were held at the Vestry Hall, Haverstock Hill, on Wednesday afternoon and Thursday evening, October 28th and 29th. The meeting on Wednesday was in connection with the Juvenile Branch, and was presided over by the Rev. G. F. Head, M.A., Vicar of Christ Church. The children were addressed by the Rev. G. Ensor, formerly of Japan. On Thursday evening the Annual Meeting of the Auxiliary was held under the presidency of Mr. Lewis T. Dibben. There was a crowded attendance. The Rev. F. E. Wigram, Rev. G. Ensor, and Mr. Eugene Stock addressed those present.

Liverpool.—The Annual Meeting of the Ladies' C.M. Union for the Diocese of Liverpool was held on November 20th, at the Common Hall, Hackins Hey; the Rev. Dr. Harrison in the chair. Although the weather was very rough and wet, a good number of ladies were able to be present. After prayer and praise the Chairman was requested to read the report for the past year, which was very encouraging. After the report a most interesting and valuable address was delivered by Miss Laurence, from Mid China, which was listened to with rapt attention. All present felt deeply the privilege of the occasion, and the call to more strenuous effort in the cause. T. T. S.

Ripon.—The sixty-second Anniversary in connection with the Society was celebrated by the Ripon Auxiliary on Sunday and Monday, October 25th and 26th. On Sunday the annual sermons were preached at the Cathedral and other churches, the preachers at the Cathedral being Archdeacon Richardson, of Southwark, the Rev. Precentor S. Reed and the Dean of Ripon.

The Annual Meeting was held at the Town Hall, Ripon, on the Monday afternoon, under the presidency of the Bishop of Ripon. The Rev. J. H. Goodier read the local report of the Auxiliary, which showed that the total amount raised was 283*l.* 14*s.* 6*d.* Mr. Goodier also stated that as the outcome of the February Simultaneous Meetings a Gleaners' Union had been formed, which had at the present time thirty-six members, also that a Sowers' Band had been formed. The Chairman and the Rev. A. J. Santer and Archdeacon Richardson also addressed the meeting. The Dean of Ripon presided at the evening meeting held in Holy Trinity Schoolroom, when there was a large gathering. The collections at the various places of worship on Sunday, and also that at the Town Hall Meeting, amounted to 64*l.* 9*s.*

Salisbury.—The Half-yearly Meeting of the Wilts C.M. County Union was held on Tuesday, November 10th, at Salisbury. The opening service was in Fisherton Church, when there was an administration of the Lord's Supper, after which the Rev. Canon E. R. Bernard preached. At 11.30 the members of the Union met in the Maundrell Hall for business. At twelve o'clock the Rev. W. Clayton gave an address on the F.S.M., which was followed by a discussion. In the afternoon a conference was held, when the Rev. W. H. Ball, of Calcutta, spoke, after which the members were invited to the Rectory by Mr. and Mrs. Thwaites for tea. In the evening, notwithstanding heavy rain, a meeting at the Maundrell Hall was well attended. On Wednesday, November 11th, the Hon. District Secretaries met for their yearly gathering at Fisherton Rectory, to review the work of the C.M.S. in the county for 1890-91, and suggest plans for improving and extending it.

Shrewsbury.—The Salop Hon. District Secretaries held their Annual Meeting at the house of F. Sandford, Esq., on Wednesday, November 18th. The Rev. B. Baring-Gould was present, and, after the usual business, addressed the Secretaries. The Salop C.M. County Union having just been reorganized, advantage

was taken of Mr. Baring-Gould's presence in Shrewsbury to hold the first meeting under the new rules. Notwithstanding the very unfavourable weather, there was a fair gathering of friends to meet Mr. Baring-Gould, whose impressive address will doubtless bear the fruit of an increased interest in C.M.S. in the county.

J. W. D.

Stafford.—Tuesday, November 17th, may be described as a Church Missionary day at Stafford. In the morning, the annual meeting of the Hon. District Secretaries was held at St. Thomas' Vicarage, when, after the transaction of the usual routine business, the Rev. B. Baring-Gould addressed the Secretaries. In the afternoon there was a meeting of the Staffordshire C.M. Prayer Union, at which a devotional paper was read by the Rev. W. J. Thompson, Vicar of Christ Church, Stone, followed by an address from Mr. Baring-Gould. By kind permission of the Mayor of Stafford, a public meeting was held in the evening in the Guildhall, The hall was filled to overflowing, many clergy from Stafford and neighbourhood being present. The principal speaker was again the Rev. B. Baring-Gould, who gave a most earnest and telling address. The genial presence of the Archdeacon of Stafford in the chair at all the meetings contributed very largely to their success.

J. W. D.

Walthamstow.—A very happy rallying of Church Missionary friends took place in the schoolrooms of St. Stephen's, Walthamstow, early in November. One room had been prepared by the Vicar's wife as a drawing-room, and here were exhibited samples of hand-painted texts in Luganda, of which some 600 are going out to the Lake. At 6.30 about 200 of the congregation had assembled for tea and coffee. At 7.30 all adjourned into another room for the meeting, which was quickly filled. The Vicar, the Rev. C. G. Baskerville, presided. The Rev. J. Lunt prayed for a blessing, and the Rev. A. Pelly read Isaiah xxxv. After a short address by the chairman, Bishop Tucker gave a thrilling account of the Lord's work in Uganda.

C. G. B.

THE LONDON UNIONS.

THE Ladies' Union held their Annual Meeting in October, when a Devotional Address was given by the Rev. G. Ensor. In November they were addressed by Miss Hewlett, C.E.Z.M.S., from Amritsar, the subject being "Sikhism and the 'Granth' and Golden Temples;" and in December, by the Rev. C. G. Wallis, of the Tukudh Mission, N.-W. America. Two extra Lectures were also given by the Rev. G. E. A. and Mrs. Pargiter, of Agra, the latter's subject being, "My Experience with College Boys and English Soldiers in India," and that of Mr. Pargiter, "Some peculiar characteristics of India as a Mission Field."

The Younger Clergy Union held their Annual Meeting in October, being addressed by the Rev. Canon Girdlestone on "Sympathy." In November the Rev. C. H. Banning, of St. Nicholas', Rochester, spoke on "A Sunday at Nazareth," and was followed by the Rev. W. Allan, of St. James's, Bermondsey, on "The Palestine Difficulty." In December the speaker was the Rev. G. E. A. Pargiter.

The Lay Workers' Union held their Annual Meeting on October 5th, when, after business matters were over, the Rev. F. E. Wigram addressed them. On October 12th a Farewell Meeting was held for the Revs. F. W. Breed and D. M. Brown (members of the Union), when Addresses were given by them and the Rev. A. E. Ball, of Sindh. On October 19th an Address was given by Mr. Ernest M. Anderson on "Tinnevely." On November 2nd a Special Devotional Meeting, with an Address by the Hon. and Rev. W. Talbot-Rice, was held preparatory to the Young Men's Mission, and on December 7th an Experience Meeting after the Mission had closed.

DURING November the Society's cause was also pleaded by Sermons or Meetings, or by both, at Alton, Ashton Hayes, Boscombe, Bridgnorth (St. Leonard's), Brierley Hill, Bungay (St. Mary's), Blaydon, Blunham, Broxbournebury (East Herts Unions), Calverley, Coleman Street (St. Stephen's), Claydon (Steeple, Middle and East), Cannock, Chadsmoor, Croxden, Duffield, Dorchester, Darley Abbey, Durham (Bishop Tucker's Farewell) Douglas (Isle of Man), Dublin, Eastoft,

Liddington and Crowle, Fazeley, Hixon, Hednesford, Hinstock, Hadnall, Haswell, Herrington (Parish Church), Havering, Kensington (St. Philip's), Kingston (All Saints'), Lynn (St. John's), Lindfield, Launceston, Little Wenlock, Manchester (L.W.U.), Market Drayton, North Brixton (Christ Church), North Runcton and West Winch, Northwood, Norton Canes, Oxford, Over, Oving (Bucks), Plumstead (Auxiliary), Rocester, Romford (St. Edward's), St. George's (Salop), Stapenhill, Shareshill, Silsoe, Streatham (St. Peter's), Sherborne Abbey and Castleton, South Shields, Tyne Dock and Horton, Ticehurst, Thetford (St. Mary's and St. Peter's), Tansley, Tipton, Tean, Trowbridge (Holy Trinity), Winterton, Wisbeach and neighbourhood, Wells, Worcester (Juvenile), Whitchurch Parish Church (Salop), Ware (Christ Church), Wyke Regis, Wigginton, West Bromwich, Waters-Upton, York, &c.

SALES OF WORK have been held recently at Woburn, Dover, Brighton (St. Margaret's), Gateshead, Louth (135*l.*), Uttoreter (63*l.*), Sparkbrook (74*l.*), being an increase of 2*l.* on last year, Christ Church, Weston-super-Mare, (138*l.* 11*s.*), Swanwick (40*l.* 16*s.*), &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 17th, 1891.—On the recommendation of the Ladies' Candidates Committee, Miss Margaret Hannah Millett was accepted as a Lady Missionary of the Society.

The Committee took leave of the Rev. W. Allan and Archdeacon Hamilton, proceeding to the Niger as a Deputation from the Committee. Miss L. M. Mann, proceeding to Cairo, and Miss Beatrice Child, proceeding to Colombo, were also taken leave of. The Instructions of the Committee were delivered by the Revs. R. Lang and C. C. Fenn respectively, and the Rev. R. Allen having addressed the Deputation and outgoing Missionaries on behalf of the Committee, they were commended to the favour and protection of Almighty God by the Rev. A. E. Barnes-Lawrence.

The Committee accepted offers of service from the Rev. Percy George Wood, London College of Divinity, Curate of Holy Trinity, Heigham; the Rev. Clarence Garland Mylrea, B.A., Pembroke College, Cambridge, Curate of St. Mark's, Barrow-in-Furness; Mr. Robert Venables Greene (as an Honorary Missionary); and Mr. Frank Laird, L.R.C.P., L.R.C.S., Edinburgh.

The locations of the Rev. P. G. Wood and Dr. Laird were fixed to Old Cairo.

The Sub-Committees in charge of the Missions enumerated below having presented recommendations on the subject of Missionary reinforcements in connection with the communications from the Mission-field upon the letter addressed to the Committee by friends at Keswick, it was resolved:—

(a) That the Committee are of opinion that the additions to the staff of the Ceylon, China, Japan, North-West America, North Pacific, Persia, India, and Mauritius Missions, stated by the Groups I. and II. Sub-Committees to be necessary for due efficiency of working, viz. thirty ordained, four educational (lay or ordained), five medical, and six Lady Missionaries, and six Bands of Associated Evangelists, are urgently needed, and that the friends of the Society in the country should be informed of this and the needs supplied as soon as possible.

(b) That the Committee cordially concur with the two principles laid down in the Report of the Sub-Committee of Group No. II., viz. (1) to resist inducements in the direction of extension until existing work has been sufficiently strengthened, and the many undermanned Missions have been sufficiently manned; and (2) that in the consideration of applications for Bands of Associated Evangelists, priority be given to those which have in view work amongst the rural populations. At the same time the Committee feel and would press the importance of extension, when the proper time comes, into fresh fields, especially those that are more or less connected with fields already occupied.

(c) That the principle of "Reserves" be recognized and carried out, as soon as practicable, in the several Missions, and, as far as possible, supplied at the rate of fifteen per cent. of the nominal staff.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, South India, Mauritius, Ceylon, South

China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee (Special), November 17th.—The Revs. W. Allan and A. Oates, and Mr. Eliot Howard, who were appointed by the Committee of October 13th as a Special Commission to examine the documents received from the Niger Mission, and to confer with the Niger Missionaries now at home and with the Secretaries, reported that they had had repeated interviews with the Revs. F. N. Eden and Eric Lewis, and Dr. Battersby, and with other gentlemen, and had carefully considered all the papers and documents which appeared likely to have a bearing upon the matters entrusted to them. As the result of their inquiry they reported that, in their united judgment, the report of the Niger Sub-Committee, which was submitted to, and accepted by, the Parent Committee, was arrived at after due consideration of the facts of the case, and that whilst further steps were not necessary on the part of the Society to make clear the Committee's deep sense of the unsatisfactory state of the Niger Mission work in the past, and their determination, by God's help, to carry on that Mission more efficiently in the future, they nevertheless recommended that a letter should be issued by the Committee expressive of their solemn sense of the need that exists for the higher moral and spiritual tone on the part of the West African Churches. The Committee adopted their report, and tendered their sincere thanks to the Revs. W. Allan and A. Oates, and Mr. Eliot Howard, for the laborious and careful attention they had given to the matter entrusted to them; they instructed the Secretaries to send out a letter to the West African Churches in accordance with the above recommendation; and, in view of the proposed Native pastorate for the Niger Delta, and of the fact that a deputation was about to proceed to the Niger, the Committee instructed that a statement, which the Honorary Secretary submitted to them, should be sent to the West Coast and Niger congregations in connection with the Society.

Committee of Correspondence, December 1st.—This day being observed as the Day of Intercession, a largely-attended Prayer-meeting of the members of the Committee was held at the Church Missionary House at eleven o'clock. The Rev. G. S. Karney gave an address on Malachi iii. 10.

On the recommendation of the Ladies' Candidates Committee, Miss Louisa Bazett was accepted as a Lady Missionary of the Society.

The Committee accepted offers of service from the Rev. Claud Herbert Alewyn Field, M.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Andrew's, Lambeth, who offered for India; the Rev. Arthur Henry Sheldon, B.A., St. John's College, Cambridge, Curate of St. Leonard's, Exeter; the Rev. George Scott, St. Aidan's, lately working in the Diocese of Toronto; the Rev. R. J. Kennedy (renewed offer); also Mr. George R. Campbell, for educational work; and Mr. Harry Roscoe, engineer. (The last-named was accepted for the Mid-China Evangelistic Mission, but the Medical Board has since decided unfavourably regarding Mrs. Roscoe, and consequently he cannot be sent out.)

The Committee took leave of Mr. A. A. Phillips, proceeding to Mid China. The Instructions of the Committee were read by the Rev. C. C. Fenn, and Mr. Phillips having replied he was addressed by the Rev. H. W. Webb-Peploe, who then commended him in prayer to the favour and protection of Almighty God.

The Committee authorized the Secretaries to seek for a lady to act as Honorary Secretary to the Ladies' Candidates Committee, who should attend during office-hours at the Society's House. The Committee considered it desirable that the lady should be in charge, socially, of all volunteer lady workers in the House, and befriend, in conjunction with the Clerical Secretaries, all ladies inquiring respecting the foreign field, and, as far as possible, should form a connecting link, by unofficial correspondence, between the Church Missionary House and the Lady Missionaries in the field.

In view of the urgent need of reinforcement in the Yoruba Mission, the Secretaries were instructed to seek for a suitable clergyman, who should, if possible, proceed to the Mission before the close of the present year, or early in 1892.

It was agreed to request the S.P.C.K. to publish the Rev. W. E. Taylor's Giriama version of Old Testament Stories already published by that Society in English and Arabic, and Mr. G. L. Pilkington's Luganda-English Vocabulary.

The Sub-Committee in charge of the Africa and Palestine Missions having presented recommendations on the subject of reinforcements (see Minute of November 17th, *supra*), the Committee expressed the opinion that the following additions to the staff of the Africa and Palestine Missions are urgently needed, viz., 24 clerical (two with a view to their being nominated for episcopal charges in Yoruba and Eastern Equatorial Africa), 2 medical, 5 educational, 3 industrial, and 5 Lady Missionaries, 1 accountant, and 1 printer, exclusive of any who may be needed for Ulu or other localities between Chagga and the Lake along the Imperial British East Africa Company's route; and instructed that the friends of the Society in the country should be informed of this, with the view to the needs being supplied as soon as possible.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Egypt, North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, and Mauritius, various arrangements were agreed to with regard to those Missions.

General Committee (Special), December 1st.—The representatives of the C.M.S. appointed by the Minute of General Committee of November 10th to confer with the Trustees of the Stanley Fund and the Editor of the *Record* newspaper having presented their report, and Bishop Tucker, who was present, having explained that, as he assumed that the Committee had definitely decided not to accept the offer of the Stanley Fund and the Proprietors of the *Record*, he had undertaken to appeal through the papers, with a view to raising a sufficient sum to enable the Imperial British East Africa Company to place their steamer, already built, upon the Lake, with the object of securing to the Society the full benefit of its use, the following Resolutions were adopted:—

“That the Committee see no definite prospect in the near future of their being themselves able to place and maintain a steamer on the Lake, and therefore regret that they cannot accept the generous offer of the holders of the Stanley Steamer Fund.

“They suggest to the Trustees of the Stanley Fund and to the Proprietors of the *Record* that, if the C.M.S. can agree with the I.B.E.A. Co. for such use of the Company's steamer by the Society's agents as the Committee may require, the money held by the Trustees of the Stanley Fund and the Proprietors of the *Record* may, on the steamer being placed on the Lake, be paid over to the C.M.S. to be applied in securing the above arrangement.”

General Committee, December 8th.—The Committee took leave of Dr. and Mrs. Frank Laird, proceeding to Cairo. The Instructions of the Committee were delivered by the Rev. R. Lang, and Dr. Laird having replied, he and Mrs. Laird were addressed by the Rev. J. B. Whiting and the Chairman, and commended in prayer to the favour and protection of Almighty God by the Rev. H. C. Squires.

Miss Richardson had an interview with the Committee, and gave some particulars regarding her rescue work at Bombay and proposed Home at Poona. The Chairman, in the name of the Committee, wished Miss Richardson God-speed in her difficult work.

The Committee had interviews with the Revs. A. B. Hutchinson and T. Dunn, who had returned to England from the Japan Mission, on furlough and sick-leave respectively; and with the Rev. G. W. Coultas, who had recently returned from Hang Chow, Mid China, on account of Mrs. Coultas' ill-health.

The Committee placed on record their high appreciation of the services rendered to the cause of Missions by the Lay Workers' Union, and their cordial thanks to Mr. Thomas G. Hughes, and to the official and non-official members of that Union, for the laborious and successful organization which culminated in the Meeting for men only at Exeter Hall on December 1st, a gathering which the Committee believe to be absolutely unique in the history of the Missionary enterprise in England, and which, with God's blessing, was so obviously calculated, not merely to add to the ranks of Missionaries in the field, but very largely to stimulate a much wider circle throughout the country to greater and more intelligent interest in the cause.

The Committee defined further the duties of the Medical Mission Auxiliary Committee appointed on November 3rd, and requested them to notice as occasion offers, and to make suggestions to the Committee respecting, all matters affecting

the efficiency of medical work in the Society's Missions, both as regards regular Medical Missions, and also as regards medical work done by Missionaries who have no medical diploma, and to advise when necessary regarding the preparation of agents for both branches of the work.

The Committee heard with much regret of the death of Dr. Harvey Goodwin, Lord Bishop of Carlisle, a Vice-President of the Society, who ever exhibited a deep interest in the Foreign Missionary enterprise, and who quite recently acted in conjunction with the Archbishop of Canterbury and other Prelates in investigating the questions that had arisen in reference to the Society's Mission in Palestine. The Secretaries were instructed to convey to the late Bishop's family the assurance of the Committee's respectful sympathy.

The Secretaries reported the death, on December 2nd, of the Right Rev. Charles Perry, formerly Bishop of Melbourne, a Vice-President of the Society. Canon Hoare, who had travelled from Tunbridge Wells for the express purpose, bore most interesting testimony to the late Bishop, derived from a close and intimate friendship of sixty years, and Mr. Sydney Gedge, M.P., the Rev. W. H. Barlow, Dr. Cust, the Honorary Secretary, and others spoke affectionately of his memory. The following Resolution was adopted:—"That this Committee place on record their sense of the great loss which the Church of Christ has sustained by the death of Bishop Perry. His brilliant academical distinction opened out to him the prospect of a distinguished career in the University; but he subordinated every other consideration to the service of Christ, and took up the laborious and comparatively humble position of the Vicar of St. Paul's, in Cambridge. He was afterwards consecrated first Bishop of a colonial diocese, which rapidly developed during the twenty-nine years of his episcopate. The Bishop gave ample evidence of the depth of his spirituality, of the wideness of his sympathies, and of the firm grasp of Evangelical truth which he possessed, while he brought to his work great organizing power. In 1874 his Lordship returned home, and in 1875 he occasionally attended the meetings of the Committee of the Society as Bishop of Melbourne, and on his resignation of the See in the following year he became a constant attendant; and he was present in the Committee-room within fifteen days of his decease. He proved himself an invaluable counsellor on many occasions, both in Committee and in private conference with the Secretaries, for fifteen years giving his best energies in the leisure of his life, no less than he had done in his busiest days, to Christ's cause. With great patience and diligence the Bishop would master the details of any subject which he took in hand. He exercised a controlling and guiding influence in the counsels of the Committee in matters of great difficulty, as, for example, the Ceylon controversies; and while bringing to bear on any subject in hand abilities of no common order, he always exhibited great humility, and a remarkable readiness to yield his opinion openly and at once when his judgment was convinced. The loss to the Committee of a counsellor so good, so gentle, so devoted to his Master, of one who was to them indeed a 'father in God,' appears irreparable; but the Committee would humbly bow to the will of God, and record their hearty thanksgiving to Him for the grace bestowed on their departed friend, and for the long period that he had been spared to them."

The Committee received with much concern the intelligence of the death of their old colleague, Mr. W. J. Grane, who from 1884 to the time of his death had been a member either of the General Committee or of the Committee of Correspondence. They recalled the calm judgment and loving spirit which he always brought to the consideration of subjects on which he gave the Committee the benefit of his counsel and ripened experience. In him the Society has lost a true and constant friend.

The Committee placed on record their sense of another heavy loss which the Society had sustained by the decease of Miss Edwards, late of Hardingham, Norfolk, and an Honorary Member of the Society, for whose long life of usefulness, whole-hearted devotion to the furtherance of Christ's Kingdom both at home and abroad, joined with open-hearted liberality, the Committee sincerely thanked God. In the late Miss Edwards the Society had an indefatigable home worker, her house having for years been the centre from which much Missionary effort had sprung.

NOTES OF THE MONTH.**DEPARTURES.**

Yoruba.—The Rev. Tom Harding left Liverpool for Lagos on Dec. 5, 1891.

Eastern Equatorial Africa.—Messrs. J. Burness, Pratley, Crabtree, Günther, J. H. Redman, Mr. H. F. and Mrs. Gordon, Mrs. E. Gardener, and Miss Clowes left London for Zanzibar on Nov. 23.—The Right Rev. Bishop Tucker left London for Mombasa on December 4.

Egypt.—Mr. and Mrs. G. F. Packer and Miss L. M. Mann left London for Cairo on November 26.

Punjab and Sindh.—The Rev. R. J. Kennedy left London for Amritsar on Dec. 3.

Ceylon.—Miss B. Child left London for Colombo on Dec. 11.

South China.—The Rev. C. and Mrs. Bennett left London for Hong Kong on Dec. 11.

Mil China.—Dr. and Mrs. D. Duncan Main left London for Shanghai on Oct. 29.—Mr. A. A. Phillips and Miss Maddison left London for Shanghai on Dec. 11.

ARRIVALS.

West Africa.—Miss E. Dunkley left Sierra Leone on Nov. 17, and arrived in Liverpool on Dec. 9.

E.E. Africa.—Mr. D. Deekes left Nasa Aug. 24, and arrived in London Nov. 30.

North India.—The Rev. G. B. Durrant left Jubbulpore on Nov. 10, and arrived in London on Dec. 1.

South China.—The Rev. W. and Mrs. Light left Hong Kong on Oct. 29, and arrived in London on Dec. 9.

MARRIAGES.

North India.—At Colombo, on Nov. 17, the Rev. Dr. Hooper to Miss M. P. Matthews, formerly of the I.F.N.S. Society.

South India.—On Nov. 16, at Madras, the Rev. A. E. Goodman, of Masulipatam, to Miss S. E. Brandram, of Ware, Herts.

DEATHS.

Palestine.—On Oct. 14, at Haifa, the infant daughter of the Rev. C. H. V. Gollmer.

South India.—On Nov. 20, Rev. M. Devaprasadham, of Pannikulam.

PUBLICATION NOTICES.

The following Publications have been issued since our last notice:—

Church Missionary Atlas. Part III. Containing Ceylon, Mauritius, China, Japan, New Zealand, N.-W. America, and North Pacific Missions, with ten maps. Price 5s. [Supplied to Members for 4s. 3d. post free.]

The Story of the Cheh-kiang Mission. New Edition. By the Ven. Archdeacon Moule, B.D. The Fourth Edition of this book (revised and enlarged) is now ready. With illustrations and a map. Cloth, gilt, 2s. 6d., post free.

C.M. Intelligencer Volume for 1891. Cloth, gilt, 7s. 6d. post free.

C.M. Gleaner Volume for 1891. Cloth, gilt, 2s. 6d. post free. Coloured boards, 1s. 6d. post free.

The Children's World Volume for 1891. Cloth, gilt, 1s. nett, or 1s. 3d. post free; gilt edges, 1s. 6d. post free.

[N.B.—**Awake!** will not be bound up for 1891.]

Gleaners' Union Anniversary Sermon, reprinted from the *C.M. Gleaner* for December, 1891. Free for a few copies.

New Hymn Leaflets, with Music (Gleaners' Union Series).

No. 7. "The Purchased Slave of Jesus." } As sung at G.U. Anniversary,

No. 8. "Forward all! for Jesus our King." } October 30th, 1891.

Price 2d. per dozen, or 1s. per 100, post free.

MAGAZINES FOR 1892.

The New Year affords a favourable opportunity for increasing the circulation of the Society's Magazines. Packets of Specimen Copies of the January Nos., to be used for canvassing purposes, will be sent free on application.

Vide also page 2 of Wrapper.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE GLORY OF GOD—THE GLORY OF THE NATIONS.*

BY THE REV. T. W. DRURY, M.A.

"Having the glory of God: and her light was like unto a stone most precious even like a jasper stone, clear as crystal. . . . And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."—*Rev. xxi. 11, 23, 24.*



UCH is St. John's vision of the New Jerusalem. Let us sum up its main features before we dwell upon them.

It has the glory of God to lighten it. The Lamb is the light (or, more strictly, the lamp) thereof. Moreover, its own light is like that of a clear, bright luminary, "like unto a stone most precious;" and thus the nations of them which are saved walk in the light of it, and both kings and nations bring their glory and honour into it.

What is this city? It is the Church of God in its ultimate development. "That Church" (to quote the words of Dr. Wace) "of which every saved soul will be a member, and in which every such soul will have its place and office." I trust that I shall carry you all with me while I treat of the vision as a soul-stirring description both of what the Church of God ought to be aiming at even now, and of what it actually will be when we realize the perfect communion of saints in heaven.

One fact lies at the very centre of all the rest. The city is described as "having the glory of God." Everything else follows from this. The possession of that glory leads to the reflection of it, and that, in turn, to the world-wide diffusion of light, of which the city is to be the source.

This central characteristic has been a mark of the Church of God in every stage of its existence. Far back in the Old Testament age, far onward in the age to come, it stands out clearly defined.

There was no gift of God more treasured in the old Jewish Church than the cloud of glory which rested on the mercy-seat, which had led them and sheltered them in the wilderness, and which was the visible token of God's presence among His people. "The glory of Jehovah" means the revelation of Jehovah, the communication of the knowledge of Himself; and that the Jewish Church visibly possessed

* The main part of this Address formed the substance of a Sermon preached in Durham Cathedral on December 20th, 1891. The writer was called at short notice to give the Epiphany Address in St. Bride's, Fleet Street, before the Committee of the Church Missionary Society, and was thus led to choose a subject which he had to some extent already studied.

in the cloud. "To them"—as St. Paul puts it to the Christians in Rome—"to them pertained the glory" (Rom. ix. 4).

But that outward and visible sign of God's presence was to pass away. After all, it was but an emblem, a gift suited for man's religious childhood, and, accordingly, we find that it pointed on as a type to some more abiding antitype.

In the later prophets the times of the Messiah are constantly associated with the mention of God's glory. In Isaiah—"The glory of the Lord is risen upon thee;" "The glory of the Lord shall be revealed." In Haggai—"The desire * of all nations shall come, and I will fill this house with glory." In Zechariah—"I will be unto her a wall of fire round about, and will be the glory in the midst of her."

Let us pass on at once to New Testament times. For centuries the voice of prophecy had been silent, for centuries the bright cloud had been withdrawn, and it seemed to many that God had ceased to visit His people. But "while shepherds watched their flocks by night," the "glory of the Lord" once more "shone round about them;" to the wise men appeared the star; and Simeon sang his *Nunc Dimittis* of the light that should lighten the Gentiles, and should be the glory of God's people, Israel. Thus, when Jesus was born in Bethlehem a fresh revelation of the true glory of God had appeared. "The word was made flesh, and tabernacled"—ἐσκήνωσεν, a word specially chosen to recall the mercy-seat and its ancient glory—"tabernacled among us, and we beheld His glory."

By such steps as these we are led on to Christian times and to the Christian Church. It, like the Jewish Church, from which it sprang, "has the glory of God"—no new gift, though not in its earlier form, but an old heritage handed on from age to age, and increasing in clearness of meaning as God's purposes ripen for fulfilment.

God's glory, then, is the manifestation of Himself in whatever manner He may be pleased to give it. He delights to communicate Himself to mankind, to give forth the radiance of His character, to shine upon and into His people.

Accordingly, when we read of this perfected city of God as "having the glory of God," we feel that this central characteristic comes as the natural climax of all we have traced in previous dispensations. From age to age, in divers manners, suited to the circumstances of the times, God has ever revealed Himself to His people. It has been a growing revelation, it has been "from glory to glory;" even now it is but "through a glass darkly;" but in the end it will be "face to face." "The glory of the Lord shall be revealed, and all flesh shall see it together."

But it may be asked, How does this glory of God now manifest itself? Where are you and I to see it?

There are many answers; but I confine myself to two, which this passage itself suggests. And one answer comes clearly before all the rest.

* R.V., desirable things; cf. Isa. lxvi. 12, "the glory of the Gentiles."

It is in Jesus Christ—Jesus Christ, as revealed historically in the inspired Word of God, Jesus Christ as revealed experimentally in our hearts and lives by the power of the Holy Spirit. He is the true glory, the antitype of the fiery pillar, the fulfilment of all the prophecies of coming glory. God now speaks to us, not only as “unto the fathers in divers portions and in divers manners in the prophets,” but directly “in His Son.” He is “the brightness of the Father’s glory,” just because He is the “express image of His person,” and so can both represent God and also reveal God to man.

There, then, is one never-absent mark of the true city of God. It “has the glory of God,” because, as we have it clearly marked in the verses before us, “*the Lamb is the light thereof.*” In Jesus Christ we have “God manifest;” we behold His glory.

But there is another way in which God gives forth His glory. I mean by the reflections of it seen in the *inhabitants of the city*. St. John speaks of the light of the city itself. “*Her light was like unto a stone most precious.*” In the Revised Bible this word light is explained by a marginal note as meaning more exactly a “luminary.” The word (*φωστήρ*) is a very rare one; it denotes—not what is light in itself, but what has the capacity for holding or reflecting light. No better comment can be found than the first chapter of Genesis. There God first said, “Let there be light,” yet afterwards He made “two great lights,” or, rather, “luminaries,” for the Hebrew word is a different one, and the LXX. Greek translators have used the very word which St. John uses here for the light of the city (*φωστήρες*). It is found, as many of you know, once, and only once, again in the New Testament, and there it is used of Christians. St. Paul employs it when he bids the Philippians to “shine as *luminaries** in the world, holding forth the word of life.” May we not, then, follow this leading, and say that the city’s own proper light is that light which is reflected in the lives and characters of its citizens? How clearly this word portrays their position! They are dark in themselves, utterly powerless to shine. But they are capable of receiving and of reflecting some radiance; they are luminaries, light-holders, though not in themselves lights. They can turn their faces to the true light, and doing so, they cannot but shine. May not this be what is intended by the “luminary” of this city? At all events, it is one fair interpretation of it.

The city of God therefore ought to need “no created light,” no sun, no moon, no light of lamp or candle,—these are St. John’s own figures—for not only has it the glory of God, not only is the Lamb the light thereof, but in every inhabitant of the city that light and glory ought to be reflected. To know God in Jesus Christ is to become like Him; is to “reflect as a mirror the glory of the Lord,” and to be transformed into His image (2 Cor. iii. 18). Never can the Church shine unless its individual members be shining. But if they only use this capacity according to their powers, then the Church can focus into one blaze of glory all the tiny reflections which you and I

* R.V. margin.

are able to give forth, so that by the consistent conduct of Christians, and by the Divine character mirrored in theirs, these words can even now be said of the true Church of God: "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

One other feature in the vision remains. It tells us what ought to be, what one day will be, *the result* of this gift of glory. Notice that the result is two-fold: the one of blessing poured forth on those that are without, the other of blessing brought back into the city itself.

1. "The nations of them that are saved shall walk in the light thereof." God first saves a man himself, but He then sends him forth to save Society. He calls us personally to a state of salvation, but He then bids us win to it all who come within what has been called our "spiritual neighbourhood."* And what is true of the individual member is true of the whole body. The city of God cannot keep the glory it possesses to itself; it has a message of mercy to deliver, mankind need that message, it must therefore give it forth so that the nations of those who "are being saved" (*τῶν σωζομένων*) by its efforts may walk in the light of it.

2. There is the blessing reflected back into the city itself. We read in ver. 26, "And they shall bring the glory and honour of the nations into it;" and in our text, "The kings of the earth do bring their glory and honour into it."

But what is meant by "*their glory*"? The thought is at first almost startling. These kings and nations have a glory which is in a sense their own, and which they will one day bring into the city of God. What a fresh impulse to missionary work we ought to find in this thought! May it stimulate us to fresh resolves and to more patient effort! The true glory of every man is to reflect the glory of God; and missionary work of every kind is the endeavour to hasten that day when every nation and tribe and kindred and tongue shall behold God's glory, and so be enabled to lay their own honour and glory at His feet.

"Their glory,"—think of it again. Does it not seem as though each race had its own special power of reflecting the Divine character, and that the fulness of God's glory can never be completely seen until every nation walks in Gospel light, and so brings its own proper glory into the city?

The glory of God, like the wisdom of God, is *manifold*.† It is like the pure sunlight which the prism breaks up into all the colours of the rainbow; and if you gather them up again, not one must be absent if the complete purity of the original light is to be restored. Just so, mankind was created by God to show forth His glory, and each part of it can reflect some rays, however faint, however varied from the rest. There is not a race, there is not a nation or tribe on earth, which is incapable of reflecting some rays of the Divine glory. And not until every land has received the light of the Gospel, not until the varied rays of the full glory of God have been reflected back into the Church from every land, shall the completeness of the Divine glory

* In an address to the Junior Clergy Union at Salisbury Square, by Bishop Barry.

† *πολυποίκιλος*, Ephes. iii. 10. Epistle for the Epiphany.

be displayed (Ephes. iii. 8, 9, 10), and “out of Zion shall God appear in perfect beauty.”

It has, we know, been said that some races are too degraded to be ever capable of living the Christian life. But (to quote a well-known writer in the *Quarterly Review*), “There is not a race where Christianity has failed. Out of the cannibals of the Pacific, the Eskimos of the frozen zone, the Indians of the American prairies, the Negroes and Hottentots of Africa, it can even now summon a crowd of witnesses to testify to its power to awaken and develop the man, where little more than the brute had for ages manifested itself.” And is not this to bring glory to God? You have often visited one of the missionary exhibitions now happily so common. One thing must have struck you—I mean the marvellous ingenuity, the varied capacity, and often the unexpected taste displayed in the manufactures of even the most wild and untutored tribes.

Who gave those gifts? For whom ought they to be employed? Are not such powers capable of being cultivated, purified, elevated, and so made capable of reflecting God’s glory? Undoubtedly they are. Let us but send to those races the Gospel of Jesus Christ that they may walk in the light of the city, and they will soon reflect it, and gladly, like the wise men of old, bring their honour and glory into it. But I will go further and ask this question, Are they not already doing so? “Who are these that fly as a cloud, and as the doves to their windows?” (Isa. lx.). In almost every land there are even now many who are bringing “the forces of the Gentiles” into the city of God, or, as Isaiah once more puts it, “the *glory of the Gentiles* as a flowing stream.” Gifts once given for idol-worship are now being given to God’s work. Powers of mind and body once dissipated in sin are now being consecrated to the highest ends. Above all, lives once dragged out in the miserable terror, and in the foul worship, of the cruel gods of heathendom, are spent in the joyous service of the God of purity and love.

Men ask, often scoffingly, What has the Church achieved by its Missions to the heathen? We will dare to answer in the very words of our text and say, “The nations of them that are saved do walk in the light of it, and the kings of the earth do bring their glory and honour into it.”

We shall shortly be joining in our prayer for the Church militant, and we shall then give thanks for “those departed this life in God’s faith and fear.” It will be with the loving memory of many who have laboured with us during the past year, both at home and abroad, who now “rest from their labours, and their works do follow them.” There is one whom we shall specially remember at this time—the late Bishop of the Niger. Who will deny that honour and glory have been brought into the city of God by the life-work of Samuel Crowther? All who knew Bishop Crowther testify that his was a soul “moulded for heaven” and “destined to be made a star there.” And yet he is but one among many in that land who have walked in the light of the city, and have brought their glory into it.

Come then, my brethren, and let us set forth anew to this work, fired

in soul with the thought of such a glorious enterprise; and as we kneel at this Holy Table, let us afresh dedicate ourselves to it.

Our subject suggests thoughts of a personal kind with which we may close.


We must *ourselves* shine brightly with this glory of God, if we are to be successful in our labours that others may shine with it. There must be light in the city itself if those without are to be attracted to it, and are to walk in the light of it. Let us, therefore, see well to the matter of our own personal religion. It is when God's salvation is *nigh* them that fear Him, that glory will dwell in the land.

In our confession to-day let us think of the ways in which we are ourselves coming short of this glory of God. Every part of our life and character ought to be reflecting the Divine light. Wherever it is not so, there we are ourselves hindering the work. God forgive us the past. God help us for the future. May God the Holy Spirit show us what parts of our lives are dull, or tarnished, or defiled, and let us seek that, by His grace, they may become cleansed and brightened, so that the whole body may be full of light!

Then let us also remember how this light is brought within our reach. "The Lamb is the light thereof." It is when our hearts are fully turned to the Lord Jesus, and there is nothing between us and Him, that we shall, like the full-orbed moon or planet, reflect His glory. It is by steady contemplation of Him, by keeping the world and self and sin from getting between us and Him, that His image will be more and more brightly formed in us, and it is then that we shall individually, and as a body, move with more adequate force to this work.

"The Lamb is all the glory in Emmanuel's land." This communion reminds us of the sacrifice of Christ's death, of Him as "the Lamb that was slain." It calls upon us once more to cast ourselves upon His merits, and to feed upon Him in faith. I know not how or where we can better gain the fresh impulse and the renewed strength which we seek. Surely it is at such seasons that we especially feel how much we ourselves owe to God, and that our hearts are kindled into warm, responsive love. Let there be a full devotion of ourselves as we say those words, "Here we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee." Like the wise men, let us open our treasures, let us offer our gifts, our time, our energy, our talents, our prayers, our means—let us offer them more unreservedly than ever, remembering whose we are and whom we serve; and resolved that we will this year walk more closely in the light of God's city, and will ourselves bring our honour and glory into it. We have good hope and strong encouragement as we go forward. Already there is a light springing up in many a dark land, and there are visible tokens that the day will yet come when God's promise shall be fulfilled, and "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." With such a work before us, based on such promises, and tested by such results, our New Year's service ought, indeed, to be a true "sacrifice of praise and thanksgiving."

THE ACTS OF THE APOSTLES IN ITS MISSIONARY ASPECT.

“  O ye into all the world, and preach the Gospel to every creature.” “And other sheep I have, which are not of this fold; them also I must bring, and there shall be one flock, one shepherd.” Is not this one of the grandest conceptions which has ever found shape in words? Mankind one great unity, with one universal need; one Gospel suitable for all; one flock into which all mankind of every race and language and nationality must be gathered, all alike subject to, and fostered by, one Shepherd; a holy Catholic Church, with its Communion of Saints; a universal federation? For earth we cannot conceive a grander idea.

The Book of the Acts of the Apostles records to us how a few fishermen, a publican, a Pharisee, a Levite, and some others were enabled to grasp, and to begin to carry out, this idea. They had with them the promised presence of the Saviour (Acts xviii. 10) and the manifest power of the Holy Ghost; but for all that they were men, and on what principles as men they worked, and what were the plans they adopted in trying to bring about the conversion of the heathen, it will be our business to consider. This Book presents to us an account of the baptism of the first heathen convert; the first valedictory dismissal of missionaries to their great work; a more or less full account of three journeys of itineration; the first great practical difficulty which occurred as to the conditions of admitting the Gentiles into the Church; the first Missionary Conference convened to debate about, and legislate upon, this difficulty; the first missionary meeting held to hear from the lips of the missionaries a report of their work. It tells of the dangers and hardships endured by those who went forth to preach the Gospel; and it gives a picture of the heathenism which they encountered. A book which contains such facts as these is well worthy of consideration from a missionary point of view.

I propose to deal with the following points:—I. How missionary work was carried on in the day of the Apostles. II. The plans adopted for organizing the Native Churches. III. The belief and practices of the Native Christian converts.

I. How was missionary work carried on by the first Christians? Under this head we will consider:—(a) how missionary work came to be undertaken; (b) what kind of men the first missionaries were; (c) what was their message; and (d) what plans did they adopt.

(a) *What were the circumstances under which missionary work was first undertaken?*

A preliminary hindrance to undertaking it at all that had to be overcome was the prejudice which existed among the Christians themselves. Peter needed a vision to reconcile him to the idea of admitting a Gentile convert to baptism (Acts x. 11). The believers who accompanied him were surprised that Gentiles should receive the gift of the Holy Ghost (x. 45), and those who were at Jerusalem actually contended with him about the matter (xi. 2).

These prejudices were so strong that the first missionary work was not undertaken as an organized effort, but as the result of God's overruling providence. We read that the disciples, scattered abroad by the persecution of Stephen (Acts viii. 1), travelled as far as Phenice and Cyprus and Antioch (xi. 19). Here was the first preaching of the Gospel beyond the regions of Judæa and Samaria. The hand of the enemy scattered the fire, but, instead of extinguishing it, each hot ember became where it fell a centre of another fire, and thus many a district was ablaze with the Gospel.

It may have been the prejudice to which reference has been made which accounts for the fact that, although the command of the Blessed Saviour was as clear and distinct as possible, the first organized missionary effort did not originate with the Church gathered together as a body, but with one individual congregation of believers. To the Church of Antioch was accorded the honour of sending forth the first preachers to the heathen. How was it the Church did not meet in assembly and determine the best way to carry out the Lord's bidding? Was it a failure on the part of the Apostles to see the great needs of the heathen? Was the prejudice against admitting the Gentiles to Gospel privileges so strong upon them that it blinded them to the reality of the Lord's command, as, alas! it blinds so many to-day? Or are we to learn from the fact that the Church, in its corporate capacity, did not organize Foreign Missions, that God would have this blessed work carried on by individuals or communities who are stirred up by Him to recognize their own share of the obligation which is binding upon all alike?

However this was, we cannot help seeing with what wisdom for the future well-being of the Church it was ordered of God that missionary effort should spring from Antioch rather than from Jerusalem. Had the latter Church been the centre of missionary effort, Christianity would probably have continued a Jewish sect. But Antioch, being in importance among the cities of the Empire third only to Rome and Alexandria, and being a centre of Eastern and Western commerce, was eminently fitted to be the great watershed whence the streams of the water of life should flow east and west and north and south, even to the very ends of the earth; and whence they should flow, moreover, bright and clear, and free from that Jewish colouring with which they must otherwise have been tinged. The Christians there were largely gathered from Greeks or Grecian Jews (cf. the *A. V.* with the *R. V.* of Acts xi. 20). The orthodoxy and the consistent walk of the converts of Antioch were guaranteed by Barnabas, who was sent to that city on a mission of inquiry (xi. 22, 23). A Church so founded, and containing so large a foreign element, was just the very one from which we should expect a "forward movement" to spring.

Antioch having been chosen of God as the centre of missionary work, we notice that the first organized Mission to the heathen was the result of prayer and fasting, and was undertaken under the direct inspiration of the Holy Ghost, in answer doubtless to that earnest prayer. A blessed work of grace, brought about in the providence of God by converts from Jerusalem and from Cyprus and Cyrene (Acts

xi. 20), had been going on in Antioch. May not the prayer which they offered have been for guidance as to their duty in extending the Gospel to the regions beyond? And after such prayer and fasting it is not surprising that they were ready at once to obey the call of the Holy Spirit and to send forth even a Paul and a Barnabas for work among heathen. Why is it that our Churches are so backward in helping forward this blessed work of God, and that our Barnabases and Sauls are not sent forth? Is it not because there is not enough of the spirit which pervaded the Church at Antioch?

(b) *What kind of men were those first sent out to the heathen?*

We have seen that they were the very best men of the Church. They were, as to preliminary qualifications, men who were themselves converted, men who were filled with the Holy Ghost (Acts xi. 24) and with faith. They were spiritual men for spiritual work. They were men who were inwardly moved by the Holy Ghost for this particular undertaking (ix. 15; xiii. 2, 4). They were men of ability and learning: Paul, brought up at the feet of Gamaliel; Barnabas, a Levite, and therefore well educated; Apollos, who had been taught at Alexandria; Timothy, one instructed in the Scriptures from his youth. Some of the other Apostles who became missionaries to other countries were not, as we should say, so well educated; but these are not so prominent in the Acts of the Apostles. When these chosen missionaries began to undertake the work they proved themselves to be bold (xv. 26), men who hazarded their lives for the name of the Lord Jesus. They were whole-hearted, they were in downright earnest, they thoroughly believed in the religion they had to proclaim, they were sure that it was the very best—better than any to be found even in Corinth, or Athens, or Rome—and that it was the duty of every one who heard the Gospel to leave his old religion and embrace it. But, though bold and enthusiastic, they were not fanatics. When persecuted in one city, carrying out our Lord's command, they fled to another. When persecuted at Antioch in Pisidia they left it (xiii. 50); the same was the case at Iconium (xiv. 6), at Lystra (xiv. 20), at Philippi (xvi. 40), at Thessalonica (xvii. 10), and at Berea (xvii. 14). In fact, they proved themselves to be not only men of faith, but also endued with wisdom and holy prudence. Their patience and humility is, I think, evidenced on the occasion of the first preaching of God's truth in Europe. Paul had seen the vision of a *man* of Macedonia, and had heard from him that pathetic cry, "Come over and help us." Paul was not disobedient to the heavenly vision. He went over to help them. He might have expected great and immediate openings after such a summons. If he had such expectations, they were disappointed. No eagerness to be saved manifested itself. And as a beginning of answering this call of God, which brought him over the sea, he was content to sit down and teach, not men at all, but a *few Jewish women*. He did not despise the day of small things. He commenced with a little beginning, but that beginning opened the great work among the women of the world.

And yet though these early missionaries were all this, they would themselves have been utterly helpless to carry out the grand idea of the

Gospel for all mankind, were it not for "the power" (Acts i. 8) with which they were endued. Here was the secret of all their success. They had almost everything against them; but what was *everything* in the face of *this* promise: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth"? Such were the men who were first sent out to the heathen.

(c) *What was the message which they took with them in their glorious mission of winning the world for Christ?*

It was the simple Gospel of a crucified and a risen Saviour. This was the last thing that, humanly speaking, would be likely to succeed. To preach a *crucified* Saviour was to the Jews a stumbling-block, and to the Greeks foolishness; and to preach a *risen* Saviour seemed to be more foolish still. But that was what they did preach everywhere they went, whether it were at Cyprus or Corinth, Galatia or Athens, Philippi or Rome. No preparation either of preliminary teaching or of civilization appears to have been deemed by them necessary for the reception of the Gospel. At their first visit to any place they preached it, and everywhere it was found to be the power of God unto salvation to every one who believed.

But at the same time, while always preaching the same Gospel, they used great tact in preaching it. In proclaiming the truth in any place for the first time they appear to have preached in the synagogue, so as to reach, if possible, the pious Jews or proselytes who were waiting for the consolation of Israel—in the hope that through them they might influence the other sons of Abraham and the Gentiles.

The Apostles were also careful to vary their method and style of presenting the truth according to the audience to whom they had to preach. At Lystra, among simple and ignorant folk, St. Paul discoursed on the rain and the fruits of the earth, and so led them on to spiritual truths (Acts xiv. 15—17). At Athens he did not offend his polished audience by presenting to them at the very outset a doctrine which would have caused such opposition as to prevent him from proceeding with his address, but with true wisdom he dealt with them all, Stoics and Epicureans and others, as men with special needs, men who were grasping after a God they could not find, and so worked up to Jesus and the Resurrection by showing the uselessness of all their outward forms of worship. To those Athenians, moreover, St. Paul preached Jesus *not* first as a Saviour, but as a Judge, hoping doubtless to work conviction in their hearts and then to present salvation for their acceptance. When addressing Jewish audiences, the teaching was ever grounded upon the Old Testament Scriptures xiii. 16—22); and they were encouraged to search the Scriptures in order to test his teaching (xvii. 11). It is interesting, however, in this connection to notice that St. Paul appears to have based his preaching even to Gentiles upon the written Word of God, for we read (xiii. 42) that at Antioch in Pisidia the audience, after it had heard a discourse on the Old Testament, asked that these words might be preached on the next Sabbath, and (ver. 44) "the next Sabbath day came almost the

whole city together (of whom many were Gentiles) to hear the Word of God." The simple Gospel of Christ crucified and risen, based upon the written Word of God, was the theme of their teaching, and this they taught even though it might bring the converts unto persecution, and even though it might stir up such opposition as it did at Berea (xvii. 13) or provoke contempt as it did at Athens (xvii. 32), or excite a whole city as it did at Philippi (xvi. 22), at Thessalonica (xvii. 5), at Ephesus (xix. 29). This Gospel the Apostles preached boldly and patiently as they were able to preach it, so that the Word might in some way or another take root—a living creeper working its way into the stones of the old walls of heathenism and self-interest, and at last bringing them crumbling down.

(d) *What were the plans these early missionaries adopted in trying to obey their Blessed Master?*

Following the Divine method, they went forth in companies of at least two together. The Holy Ghost called Barnabas and Paul, and they took with them Mark as a deacon or minister. When the quarrel between the first-named friends occurred, Barnabas took Mark and Paul took Silas. And Paul was almost always accompanied by some true yoke-fellow, such as Luke, Timothy, or Titus. In fact, we have an instructive incident bearing out the truth that even an Apostle like Paul could be affected by the presence or absence of a companion; for we read that he was rendered so restless and lonely by the continued absence of Titus, that he did not avail himself of a great opening for preaching the Gospel which was placed before him. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia" (2 Cor. ii. 12, 13). And when he came thither his dejection still continued, for we read (2 Cor. vii. 5), "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears." Titus was a companion particularly well suited to St. Paul, being strong and vigorous in health, thus standing in contrast to Timothy with his "often infirmities." His arrival soon cheered the Apostle: "Nevertheless, God, hat comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. vii. 6).

Among those who attended St. Paul as a companion was Luke, "the beloved physician," a medical attendant rendered necessary probably by the Apostle's thorn in the flesh—if this were weakness of eyesight; but an attendant helpful to him also, it may be, in healing those among whom he worked. At any rate, we cannot help noticing what a useful adjunct to his work was the power of healing which St. Paul miraculously possessed. The case of the cripple at Lystra enabled the Apostles to proclaim the living God there (xiv. 10, 11, 15); and in the neighbourhood of Ephesus, God wrought special miracles of healing by the hands of Paul, so that diseases and evil spirits departed out of the sick; and in connection with this we read, that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks (Acts xix. 10—12). Thus did the Apostles follow the example of the

Great Healer-preacher Himself, and thus do they show us the great value of the work of the medical missionary.

It would not, I think, be right for us to lay too much stress upon a practice which the Apostle Paul occasionally adopted, of working for his own living while preaching the Gospel. We know that he abode with Aquila and Priscilla at Corinth, because he was of the same craft, and he wrought; for by their occupation they were tent-makers (Acts xviii. 2, 3). At Thessalonica also he laboured with his hands (1 Thess. ii. 9). But he seems to have adopted this plan at these two places for special reasons. The Corinthians were wealthy people, and they might have suspected his motives if he had been chargeable to them; while the Thessalonians were inclined to be indolent, and so he would practically show them, by working for his living, that they must be "not slothful in business." Elsewhere he laid down the principle which his Master had enunciated, that "the labourer is worthy of his hire" (Luke x. 7). He stated to the Corinthians that he had an undoubted right to be maintained by the Church. And this is a principle which should clearly be kept in view, that those who hear the Gospel should be urged to support their own teachers, while at the same time the Apostle's practice would appear to sanction the use, under special circumstances, of missionaries who devote part of their time to industrial work, either with the object of teaching others, or gaining something thereby for the furtherance of the Gospel.

Another very important method adopted by the early missionaries was the selection of large centres in which to plant the Gospel, and from which to evangelize the surrounding neighbourhood. Jerusalem might be regarded as the centre of home missionary work, and Antioch in Syria that of Missions to the heathen. From Antioch the first missionaries were sent forth, and thither they returned to make the first report of their work (Acts xiv. 26, 27). Then as we accompany these evangelists upon their missionary tours, we notice how they followed out this method and fixed upon centres of work such as Antioch in Pisidia (xiii. 14), concerning which we read (ver. 49), "The word of the Lord was published throughout all that region." Another fixed centre was Corinth, where St. Paul remained a year and six months (xviii. 11), and we read in 1 Thess. i. 8 of believers in Achaia, probably the result of the work in Corinth. Ephesus, too, was a centre of influence. Here the Apostle abode for two years (xix. 10), so that "all which dwelt in Asia heard the Word of the Lord Jesus." And the great success in this region is shown by the large number of elders connected with the Ephesian Church who met St. Paul at Miletus,—so large a number, indeed, as to warrant the Apostle addressing them in the words, "*All ye*" (*ὑμεῖς πάντες*) (xx. 17—25). Another centre was, in God's providence, established at Rome, whence the Gospel reached far-distant parts, so that St. Paul speaks of this instance of God's overruling Providence and its result in these terms: "The things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace, and in all other places" (Phil. i. 12, 13).

The wisdom of selecting such centres for the purpose of reaching

the surrounding neighbourhood is obvious, and receives illustration from all parts of the mission-field. The peculiar appropriateness of such a plan is seen when we remember that the object of the Apostles was to plant Native Churches, and not themselves to preach to every individual. St. Paul says (1 Cor. iii. 6—10), "I have planted"—"I have laid the foundation, and another buildeth thereon." And in pursuance of this plan of planting Churches, when he had visited Asia Minor he was called to Europe, and after establishing Churches in Macedonia and the Greek provinces he was anxious to go further west to spread the leaven of the Gospel there. It is evident, therefore, that the Apostle did not wait until he had himself preached the Gospel to each individual in any district, but, having planted Churches, he generally left the immediate neighbourhood to be evangelized by the converts.

The Apostles went wherever a door was opened of God for them. After Paul had travelled in Cilicia and had gone through Phrygia and Galatia, he was desirous of preaching in the province of Asia, but was forbidden by the Holy Ghost. Stopped in that direction, he naturally turned northward to Bithynia, but the Spirit did not suffer him to direct his steps thither (Acts xvi. 6, 7). And so with Churches planted behind them, and suffered to go neither to the right hand nor to the left, the word came to him and his companions, as to their forefathers, "Speak unto" them, "that they go forward." Forward was to the sea-shore. There they saw a man of Macedonia beckoning them onwards to the west. It was God Himself who was opening that great and effectual Western door—as Philippi, and Thessalonica, and Berea, and Corinth bear witness.

II. We may turn now to ask what the Acts of the Apostles teaches us regarding the plans that were adopted in organizing the Native Churches.

(a) The Apostles began by *building the Church up from the bottom*. They began with aiming at the conversion of the individual soul to God, and then, after some souls were gathered in, they placed deacons and elders over them; and then over some important congregations they appointed temporary overseers or deputies (cf. Lightfoot on the Philippians, p. 199).

The Acts tell us of the Apostles preaching the Gospel in places which they visited, and teaching individuals, and, by God's grace, bringing in single converts to the faith. Then, after passing on to preach the Gospel elsewhere, a return was made to the spots first visited, and, where converts were found to exist, they were strengthened and exhorted to continue in the faith (Acts xiv. 22). It was at this stage that elders were ordained in every city where there were some believers (xx. 17). The Churches so formed were apparently left, to a great extent, to foster and extend themselves, encouraged by an occasional visit and by letters from the Apostles (xv. 36, xviii. 23).

After these Churches had been under the Apostles' own supervision for some length of time, deputies, such as Timothy at Ephesus, and Titus at Crete, would seem to have been appointed over them to represent the Apostles. It may be said that the Apostles were the bishops or the apex of the pyramid, and that they were working downwards. But

were not the Apostles acting thus as *superintending missionaries* (who, of course, are presupposed in all missionary work), and not as apostles or bishops? For it does not appear that one Apostle took on district and superintended it on his own authority, but that two were together as missionaries and worked together; we read that the (i.e. the two Apostles) ordained the elders (Acts xiv. 23). But when the Churches were more fully established, and deputies of the Apostles, such as Timothy and Titus, were set over them, these deputies had, as individuals, authority over the Churches assigned to them, and were bidden each on his own authority to ordain deacons and presbyters (or bishops). Cf. 1 Tim. iii. 1—7, 8—13, v. 17—19; Titus i. 5—7, where presbyters and bishops are used as synonymous terms (Lightfoot on Philippians, p. 97).

This, then, is the picture of the Native Church which we seem to have brought before us. Individual converts, deacons over them, elders or bishops over them, and then over all superintending missionaries, and in some cases delegates—such as Timothy and Titus. One bishop, such as James, the Lord's brother, was at Jerusalem, the last Bishop Lightfoot says the New Testament presents no distinct trace in Gentile congregations (Lightfoot on Philippians, p. 198), though "the position occupied by these apostolic delegates (such as Timothy and Titus) fairly represented the functions of the bishop early in the second century. They were, in fact, the link between the Apostle, whose superintendence was occasional and general, and the bishop who exercised a permanent supervision over an individual congregation" (ibid. p. 199).

The following principles may be inferred from the above. We learn, in the first place, that the true foundation of a Mission is the conversion of the individual soul to God. In the next place we learn that for the purpose of edifying the converts it was an apostolic practice to appoint Native ministers very early in the history of each Mission. And, lastly, we learn, to quote the words of the late Rev Henry Venn, "that the preacher of the Gospel is the true leader of a Mission until a spiritual Church has been raised and the external organization of constituted authority becomes expedient."

(b) The Apostles would seem to have adopted *the same form of government in each of the Churches which they formed*. However far that form of government was similar to, or differed from, any form of Church government now in use, at any rate it seemed to be the same everywhere. The converts in different countries were of very varying circumstance and mental capacity, but all would seem to have been "knit together in one communion and fellowship." Not only had they one form of government, but they appear to have recognized one authority. We see from the plan adopted in dealing with the great controversy regarding circumcision that a matter affecting the whole Church was decided by the Apostles and elders and certain delegates from Antioch, together with the other members of the mother Church at Jerusalem (Acts xv. 2, 6, 22), and that their decision was considered binding upon the whole Church; we see that the decrees were carried into the foreign Churches by the Apostles, and had a blessed effect

in establishing those Churches in the faith (xvi. 4, 5). In matters of less importance the Apostles seem to have decided themselves what should be done in the Churches, setting things "in order" (1 Cor. xi. 34), e.g., the case of the incestuous man at Corinth; the regulations as to the Lord's Supper; and the position of women in the Church.

III. We come lastly to consider what was the belief and what were the practices of the Native Churches thus organized.

(a) We may preface our observations under this head by the remark that the first Christians, generally speaking, were gathered from the lower ranks of society. There were, however, some notable exceptions. Had you landed at Cyprus, you would have found the pro-consul of that island a Christian (Acts xiii. 12). Had you gone on to Lystra (xvi. 1; cf. xx. 4, 2 Tim. iii. 15) you would have met a family probably all Christians, of whom Timothy was one. The first European convert, Lydia (Acts xvi. 14), was doubtless a woman of some position. Had you paid a visit to Athens, you would have learned that the Gospel had reached even to the High Court of Judicature, and had brought Dionysius (xvii. 34) to acknowledge allegiance to the King of kings. And at Corinth the roll of Christians embraced an honourable citizen named Gaius (xix. 29), two successive rulers of the synagogue, Crispus (xviii. 8) and Sosthenes (xviii. 17; cf. 1 Cor. i. 1); and you would have found, too, on that list, no less a name than that of Erastus, the chamberlain of the city (xix. 22, cf. Rom. xvi. 23). These names show that the Gospel of the grace of God embraced all ranks in its loving grasp.

(b) Had you questioned these converts as to their creed, you would probably have found it a very simple one. We can gather it from the scattered teachings of the Apostles. They would have told you they had been taught that men are by nature the children of Satan, and need turning from his power to God (Acts xxvi. 18); the necessity of repentance towards God and faith towards Jesus Christ as a requisite for admission into the visible Church by baptism (Acts xi. 18; xvi. 31, 33; xx. 21; xxvi. 20); the certainty of remission of sins (x. 43), through the free grace of God (xx. 24), following true faith (xvi. 31). You would have found that each Christian convert considered himself a depositary of "the faith which was once for all delivered unto the saints" (Jude 3, *R.V.*), and this, according to the teaching of the Acts, consisted in belief in God the Creator and Preserver (xiv. 15, xvii. 24, 28); in Christ Jesus a Saviour who had died and was risen and was coming again to judge the world (x. 42, xvii. 31), and Who justifies freely all who believe on Him (xiii. 39, xx. 28); and in an indwelling Spirit Who had been given (xix. 2, xx. 28), and Who was sanctifying them by faith in Christ (xx. 32, xxvi. 18).

(c) If you had gone among these Christians in their daily life, you would soon have been convinced that they were not satisfied to enjoy the peace and the blessings they had gained and to keep them to themselves, but you would have seen that the first converts were themselves preachers and diffusers of the Gospel. The Church of Antioch, which became the centre of missionary enterprise, was

established through the work of individual converts to the faith. We are told that "they which were scattered abroad upon the persecution that arose about Stephen preached at Antioch, and the hand of the Lord was with them, and a great number turned unto the Lord" (Acts xi. 20, 21), and in Acts viii. 1 we are particularly told that the Apostles were not in the band of preachers, for they remained at Jerusalem: the preachers referred to must, then, in all probability have been private Christians, in fact, lay-preachers. They were, it is true, converts from Judaism, but the converts from heathenism, in the freshness of their first love, would certainly make known abroad the truths they themselves held so dear. We know from Phil. iv. that there were women who laboured with Paul in the Gospel, fellow-labourers at Philippi.

(d) The early Churches, gathered in by missionary efforts, would have struck you as an independent body of people, for they appear to have supported their own Christian worship, and, in addition, to have sent aid to the Churches of Judæa, which were less able to support themselves. At Antioch every man, according to his ability, determined to send relief unto the brethren at Jerusalem (Acts xi. 29). St. Paul's practical earnestness impressed this same spirit of liberality upon the Ephesians, for we find he says to the elders, "I have showed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (xx. 35).

(e) Had you desired to join with these early Christians in the worship, you would have discovered, if you had been at Troas—at the same was doubtless true elsewhere—that they met together upon the first day of the week in some upper room. You would have found them worshipping God, and you would have heard one preaching a sermon which certain writers of to-day would have considered extremely long. You would have seen the little band staying and breaking bread, in accordance with the dying command of the Saviour—a practice which they carried out probably weekly, sometimes, if not always, in the evening (Acts xx. 7, 8, 11; cf. Matt. xxvi. 20). Had you happened to accompany Paul on his journey after that sermon, you might have seen him kneeling down with the Ephesian elders gathered together at Miletus (xx. 36), and you might have taken part in the affecting prayer-meeting at Tyre (xxi. 5), when even women and children were not ashamed to kneel upon the sea-shore and pray together.

Such is the beautiful and simple picture of the belief, and practice, and worship of these first Gentile believers in the Lord Jesus Christ—a picture which gives us a practical exemplification of the still earlier model, "They continued steadfastly in the Apostle's teaching and fellowship, in the breaking of bread and the prayers" (Acts ii. 42, *R. V.*).

Our rapid, and I fear sadly imperfect, survey of the missionary principles and practices contained in this Book is now over. Other persons, looking at the same facts, will probably gather different principles. Our survey will, I trust, have left this impression upon

our minds—Although our circumstances differ so widely from those of the first missionaries of the Gospel, the great principles of missionary work adopted by the Apostles under Divine guidance are those which, when carried out to-day in dependence upon the same guidance, are the most successful in opening the blind eyes of the heathen and turning them from the power of Satan to God.

If there are any of the practices adopted by the Apostles of which we do not now make use, it may be that our altered circumstances render them impracticable, or if not, it may be a serious question for consideration whether we should not do well to adopt them.

On the other hand, we miss from this Book some methods that *we* hold most dear; and had the Apostles been living to-day, they, too, would doubtless have exhibited the same love for them as we have. But notwithstanding the fact that these methods are absent from their work, we see how that work was abundantly blessed of the Lord because He was fulfilling His gracious parting word—yes, thank God! so abundantly that we can to-day consider this question as a result of their work. Upon *us*, unworthy though we be, has fallen the glorious duty of taking up work begun by Apostles; and unto us stretches across from the apostolic age that same bright arc of promise which cheered and sustained *them*—"Lo, I am with you alway, even unto the end of the world."

J. P. HOBSON.

AN ANCIENT MISSIONARY TRACT.*

A Paper read before the Birmingham Junior Clerical Missionary Union.

BY THE REV. ROBERT BREN, M.A.



ABOUT seventeen hundred years ago a pamphlet was published which may fairly be called a missionary tract. The story of a convert to the Christian faith is given to the world, like later accounts of "conversion," as a plea for the truth and an instrument for winning others to it.

The writer tries to gain a hearing from the culture of his day, by presenting his matter in the best style and form he can borrow from Cicero. The book opens prettily with a scene on the sea-shore at Ostia, a favourite resort of Roman citizens, where boys are playing merrily at a game of "ducks and drakes." The narrator is walking along the sands, in the evening twilight, with two friends, one a Heathen from a distance who is staying with him on a visit, the other a Christian lawyer. The comment of the latter on the salutation by the former of an image of Serapis, leads to a challenge and that to a discussion. Seated in a sheltered spot on the rocks, the visitor and the lawyer debate seriously the question, "Heathenism or Christianity?"

The champion of Heathenism begins with the stock objection of conservative apologists of every religion. The human mind is incapable of understanding the secrets of heaven and earth, much less the nature of God. If men of wisdom have been puzzled and baffled in

* *Octavius*, by Minucius Felix, circa A.D. 200.

their researches on such subjects, how can men unlearned and ignorant as the Christians have the audacity to give an opinion? In fact there are serious objections to any religious belief. If all things move by natural law, by combination of atoms, what place is there for a being to originate and contrive? It is not easy, too, to see plainly the signs of a moral providence. Nature moves on regardless of good or bad. All seem to fare alike at her hands. Nor is perfection to be expected from a divine government. In the world of nature there are deserts and tempests and blights. In the world of man prevail many kinds of injustice; the wicked are exalted, the righteous suffer. On the whole, then, we shall do well to cling to our ancestral faith. In the uncertainty of opinion it has claims to credit. It is ancient. It comes to us from times when gods were nearer to men. It has proved beneficial—witness the Roman Empire. Rome showed marked respect to the gods from its foundation and it has prospered. When auguries were neglected, disasters ensued. The Christian religion is not beneficial. It is positively injurious. Its adherents are gathered from the dregs of the people into a secret, unsocial, unpatriotic sect.

Then the speaker sinks to a lower level. He drags up the popular charges against Christians—their abominable practices; their worship of the god of a little country like Judæa, who could not even protect his own people; their strange beliefs about the end of the world and the resurrection of the body. The finishing stroke of the attack is the assertion of the evident unhappiness and wretchedness of the men who hold the new creed. A dismal and cheerless position is theirs in this life, scarcely relieved by the uncertain prospect of what they may gain hereafter.

The natural conclusion is this: Let us not meddle with Divine mysteries altogether above us. Let us adopt the precept and example of Socrates:—"Solicit not thy thoughts with matters hid; leave them to God alone. Be lowly, wise. Think only what concerns thee and thy being." Where so much is doubtful and the wisest hold their judgment in suspense, it is better to remain where we are rather than fall into superstition or lose religion altogether. The Heathen side of the argument is given with great force and fairness, for the writer, confident in his cause, can afford to be honest.

Then the Christian pleader replies point by point. Men are capable of seeking and finding truth. Poverty was no disqualification in the pursuit. Rank and wealth may hinder, and the poor man may prove the better reasoner because fewer temptations beset him to warp his judgment. He asserts, in proof of the existence of God, the order of the universe; and in proof of His over-ruling providence, the signs of adaptation and wise arrangement, as, for instance, Britain, where the warmth of the surrounding sea makes up for the lack of sunshine. He argues for the oneness of God against Polytheism from reason, nature, and popular language. The wisest teachers had hinted at or declared the doctrine. It was folly to cling to old beliefs, simply because they were old, when they were seen to be baseless. As a matter of fact, most of their gods were deified men. The success of the Romans could not be certainly attributed to their religiousness, for they had

insulted the gods, carrying them away captive from their own land after injuring their worshippers.

Christianity is not injurious to the State. If its adherents are not ambitious of public honours, they are a peaceful, pure and united company. The shameful charges made against them are false, but similar abominations are justly chargeable upon the idolaters and their worship. The omniscience of God, the end of the world, and the bodily resurrection are all in accord with reason. The Christian endured his poverty and trials willingly, for they were the drill and discipline of virtue. He could not be satisfied with any pleasure apart from God. He was able to live calmly and rejoice in hope of the glory to come:

The result is the conversion of the idolater, and the three friends rejoice together.

This brief analysis of the ancient pamphlet may help us to compare the early Christian methods of approaching the Heathen with the modern. One difference is startling, the utter absence of any definite Christian teaching, save the dogma of the resurrection. It is true the Christian speaker in the tract says that much which is necessary is left unsaid. Yet for all that his opponent is supposed to be converted, and the narrative of his conversion is published with the evident purpose of converting others. It must have been regarded as a sufficient statement of truth to bring a man into the Christian Church. Our religious reviewers would describe the book as "the strangest thing in the world, a gospel without the gospel." It lacks what we deem essential. We should begin with Christ and the facts of His life. We should set forth the philosophy of the plan of salvation, man's sinfulness, the need of a Saviour, the atonement, justification by faith, and the new life of sanctification. After the convert had entered the Church, and if he was training for a pastorate, we might take up some of the subjects of our tract, the evidences of religion. How comes it that a reverse process was used in primitive times?

Our answer is this: The Christian who acts the missionary here was himself a convert from Heathenism. He knew the best and the worst of it. Consequently, when he addresses his heathen companion he does not discharge a doctrinal discourse at him from a Christian pulpit. He comes down and stands beside his friend, begins where he himself once began, and discusses the foundation principles of religion and objections to the new creed in a sympathetic tone. Thoroughly conversant with Pagan ideas, he does not meet them with abstract statements of doctrine, but shows how the glimpses and guesses of the wisest in Heathendom are confirmed and cleared up in the Christian faith.

To the modern missionary heathenism is quite foreign. He may hear of it or read of it, but he knows nothing of it by personal experience. He is separated from it by centuries of progress. And his training for work is not such as to help him to bridge the interval. He is carefully educated to pass the examination which is a test of fitness for the clerical office in England. He has to make himself master, as far as he can, of the doctrinal inheritance of Protestantism. His knowledge of heathenism is picked up at stray intervals in mis-

sionary meetings and from missionary reports. It is not till he reaches a foreign land that it confronts him as a living system. He must commence work from his own point of view, until he, in the course of years, and not always then, gets into touch with heathen ways of living and thinking.

Our ancient pamphlet suggests that a man who had come into close contact with living Heathenism could set about his task in a different fashion. The practical lesson of it is this: If we wish to bring over to ourselves those who are on the opposite bank of the stream, we must take over the ferry-boat to their side. Ought not study of the religious writings of Heathendom to be a part of missionary education? For instance, should not the Indian-bound evangelist know the Veda? In a late number of the *Intelligencer*, a tried leader in Indian work asks for men to deal with the Arya Samaj, and puts down amongst the qualifications, "It will require the thorough study of the Veda." In its degree should not that qualification belong to all Indian missionaries?—for Professor Max Müller declares the Veda to be "the foundation of all religious studies," "the Bible of physical religion."


Bishop French presented a copy of the Qurán to a missionary with the remark, "You can do nothing without it;" meaning, of course, that no missionary could hope to bring over the Mohammedans to the faith of Christ without a knowledge of their sacred book. "I have no hesitation," says the recipient of the gift, "in recording my absolute conviction that to attempt to lastingly influence the Moslem without the knowledge of their language, their sacred books, the Qurán, and the Hadis, &c., and of their habits of thought and life—coupled, of course, with the knowledge of the Sacred Scriptures and much prayer for the Holy Spirit—will prove a failure."

Let me quote as even more valuable, because of the source whence it comes, the friendly criticism of a Chinese Christian, addressed originally to the Shanghai Conference, with the avowed desire to improve missionary methods. His first advice is, "Attention to style. The doctrine of Jesus is indeed beautiful and is indeed good, but much of the translations of it are inelegant and crabbed, and scholars despise it. If you could by any means impart to the translations a just amount of grammar, there would be a rush of believers and no holding of them back." Next, "Recognize the root." The heart and the affection within are the root, which should be of paramount importance. Underneath foolish and superstitious customs are right feelings of "humanity and piety." Let them be recognized to be purified. Thirdly he sketches a more excellent way of "winning wisdom" in the endeavour to show that Christianity provides for the perfecting and completing of the aims set before them by their own teachers. "All that can be found in Chinese books which is in harmony with the doctrines of Jesus should be collected into a volume for distribution and use in preaching. By working on these lines I am sure that the civilization of China would be revolutionized." To put it in a nutshell, our Chinese critic asks for closer acquaintance with the language, the feelings and the thought of his people.

The modern Chinaman brings us back to the ancient Roman. Both point in the same direction, the need of more intimate acquaintance with Heathen beliefs and thought. Formerly the student, for want of apparatus, was compelled to wait till he reached the field. Now he has an ample library at command. There are scholarly translations of the "bibles" of the world. The science of comparative theology has furnished a rich store of comment and illustration in works like those of Professor Max Müller's Gifford Lectures.

Such study may remedy a defect which did not escape the keen glance of J. H. Newman when looking at the labours of Henry Martyn: "Most pious men who have gone out have hardly had that flexibility and elasticity of religious principle which can accommodate itself to the world, and have worked stiffly." Such preparation may help the missionary to a quicker and closer contact with those whom he goes to evangelize, enabling him to begin with the best in their knowledge and belief, and to complete that imperfect best by the bringing in of a better hope.

NEWS FROM UGANDA.

N the *Intelligencer* for September last (page 686) we gave short extracts from letters from the Rev. R. H. Walker and Mr. Pilkington to Bishop Tucker, dated March 9th. The letters next in order prior to these were written by Bishop Tucker himself while in Uganda, and by Mr. Walker at the same time, namely, December and January, 1890-1. (See *Intelligencer* for May and December, 1891, pages 369 and 895.) The letters which follow carry forward the history to September last. Before leaving Uganda, Bishop Tucker arranged that the work should be extended to Budu and Busoga, and he requested Mr. Walker to go to the former place. We give first two private letters from Mr. Walker, written from Budu:—

Private Letters from the Rev. R. H. Walker.

*Massaka, Budu,
May 18th, 1891.*

The great advantage of this place over Mengo is that if one wants a pole there are plenty in the dense wood at the bottom of the garden. Between this hill and the next there is a very deep gully, valley, or pit, full of trees and undergrowth—a regular jungle. The ferns and moss make it look quite like the tropical house of some botanical gardens. The river is at present waist-deep in water and black mud. It runs due north and south past here, and is a quarter of a mile wide. The buffaloes have mostly died; one, however, pays our garden a visit, as his huge footprints show. I find a few partridges at times in the garden. Outside the garden, on all sides but one the ground falls away rapidly, and the hill-sides are covered with grass, which now reaches up to

my neck; but as it is all fine grass, one can wander through it. Soon it will be set on fire, and a fresh crop will begin to grow. There are a great many gardens here. Yesterday I went for a walk until I was tired, and all the way we passed out of one garden into another. As the people are coming back from the war, we shall see more of the inhabitants than we have yet done. We hear that Captain Lugard is coming here with the Pokino to explore the country. To-day, Thomas, the head of the Budu soldiers, has been to see us. He is one of the church elders; he says he is going to build here, as his own place is four hours' walk off. Zacharia has built here, and Mika and Johanna are about to build; therefore I have Nikodemo and three others of the elders here, and another coming. One may look for great things in time. I am sure. It is all self-supporting, and

at present I get more than I give. One man, who is a friend of mine, now comes and takes lodgings here from Saturday to Monday, so that he may attend the services. I am more than glad that Ashe is coming. Buganda is big enough; there will be plenty of room for him in Budu.

Massaka, Budu,

June 4th, 1891.

The Pokino told me that one of his men has hurried down from the capital with the news that Gordon has started in the boat to come here. On May 23rd a man arrived from the Lake to say that Gordon had come, and was expecting me to go and see him; so the next morning I set off with Mika and Johanna, two boys, a bedstead, a bag, a saucepan, and a mug. The Pokino provided a lot of men to carry me when we came to water on the road. For two miles I had to be carried on coming near to the Lake. The men were up to their waists in mud and water. At the shore we got a canoe, and went on to the place where the boat lay. Owing to the liberality of these good people we are able to take Gordon six goats and twenty loads of plantains. I spent two days with Gordon, coming down the Lake from its north-west corner to Bali. On arriving at Bali we saw two fish-eagles chasing each other; one dropped a fish into the water, but rescued it again, and flew with it in its claws till it was near our tent, and there dropped it out of feelings of hospitality. We ran and picked it up, and had it roasted for supper. Very early in the morning the men came and pulled down the tent, and compelled me to say good-bye to Gordon.

After leaving Gordon I set off to walk to Zacharia's place. The long wet grass soon made me uncomfortable, and the water was knee-deep on the path in some places. Being as wet as possible from the grass, I walked through these places. When we came to small rivers I was carried on a man's shoulders, and once the water came up to his armpits, so my legs were dangled in the water. At one place on the road we found a murdered man—a strong, healthy man, lying dead, not very far from a house and garden, which we supposed he had robbed. Potatoes lay scattered about the place,

and this suggested that he had stole them. He had been clubbed to death with sticks; the evening before we passed probably. I observed that the vultures had begun to eat his thigh. These are lawless times, when people do much as they like in these out-of-the-way parts of the country. Under the circumstances, an thoughtful mind, I fancy, would approve of my precaution of all ways going well armed; as yet I have seen no danger whatever, possibly just because of this precaution. Soon after midday we came to the house of the Catholic chief. We went in and asked for water. He gave me six eggs, three fowls, three sticks with 100 or more dried sprats upon them, and a calabash of beer. He wanted to have his beer brought out for me to rest upon, as he saw I was falling asleep whilst he talked to me. All this was very kind of him. We reached Zacharia's house in the afternoon. He gave us a most hearty welcome, and after we had fed he arranged a screen under some plantains, and gave me a bath in a macintosh ground-sheet. Then he asked me whether he should make me some coffee or cocoa. When I told him I had neither, the good man provided coffee with condensed milk, gift to him from Captain Lugard, I expected. He further thought of my comfort by draping a room for me with new bark cloths. I had no eating utensils with me at all. I have such things, but it looks as if I were proud, and puts me at a distance from these people if I take them, so Mika squashes the plantains up for me, and dips them in the dish, just as I feel was the custom in our Lord's time. Zacharia cooked for us three times a day, and with each mountain of boiled plantains I sent three earthenware bowls of relish—one, perhaps, fowl with curry, another, greens with salt; another, beans; another tomatoes or dried fish or poached eggs or beans, mashed with potatoes, or ants with spinach. It really wonderful what a good cook he does. These three good meals a day, and such a variety of dishes, was really a treat to me.

I am reading Robertson's Church History in Swahili with Mika and Johanna in the mornings, and in the evenings, as we sit round the fire, the Epistle to the Romans. On Sunday

as Nicodemo, the Pokino, Sembera Mackay, Mika Sematimba, and Johanna Mwira, all church elders, were here with me, we had the Lord's Supper together in Luganda. It was a great pleasure.

We want more workers. If University men cannot come, then do let us have some godly uneducated men. Any Christian man can find a sphere of usefulness here. If a man knows any-

thing of a trade, all the better. We want men of real usefulness, no matter about their being highly educated. We see the Roman Catholics with lots of men of this sort, and they are a vast help to them. I know people in England do take a great interest in the work here; but, to judge from the facts, we see the Roman Catholics are better supported than we are, and have sixteen white men to our four.

We now proceed to give, in chronological order, Mr. Baskerville's journal and letters from Mr. Walker and Mr. Pilkington, all written at Mengo, the capital. It will be noticed with what keen interest the march of Mr. Ashe and his reinforcements was followed by the brethren, their supposed progress, step by step, being noted more than once in these letters. The political difficulties will claim much prayer. But especially we desire to draw attention to the reiterated requests for more labourers. May these letters be used of God to draw forth many volunteers!

Journal of the Rev. G. K. Baskerville.

April 15th, 1891.—Kubuga's men (or rather one man and two small boys, for the rest are with him at the war) have brought poles to complete my fence, and are now bringing the grass. I have got a woman to cultivate in my garden, and the place begins to look quite neat and tidy; this morning she has sown a lot of Indian corn. My peas are now some four inches high, and doing well. Pilkington yesterday planted some wheat. At the camp they already have it doing well in their garden, four or five inches high. Yesterday we had somewhat alarming news. We had gone up to the camp, and found the Kimbugwe, (the leading Roman Catholic chief, and now acting Katikiro during the Katikiro's absence at the war) talking with De Winton. A messenger had arrived, saying that 700 of the Islam forces were making a round on the capital, in hopes of getting here while it is in the present state of practical desertion. If there is danger De Winton will kindly send for our loads, and we shall go up to live at the fort for a while. The king and Frenchmen have, we are told, already sent off their things to the islands.

It seems that the plan of the Islam people all along has been to engage the Baganda with a comparatively small force, and send round a large force to surprise the capital: this comes to us from a deserter who took refuge with the Sultan of Koki, an ally of Mwanga's, whose country lies east and south of Buganda.

16th.—Letters came in from Lugard to-day. He is fifty miles off, and still waiting for the Budu men. He will wait three days more. They are two or three short marches from the Islam stronghold.

17th.—I have just been drawing up a table of the mail service of the last few months: we have sent off letters five times, and received letters only once (in four months nearly). No Islamites arrived yet. We may now, I think, conclude that they are not coming.

18th.—These days last year I spent with A. G. Smith and Cotter at Jilore. On the Sunday, as it were to-morrow, I remember I was in bed ill, and Dudley Cotter waited on me most assiduously. Now he is waiting on his King.

20th.—The long looked-for mail arrived last evening, which brought us letters up to November 6th. We had been to tea at the camp, and as we were leaving the men arrived; it was brought by those thirty canoes which left here on January 16th. They had brought ninety bales of cloth for the Company; they had fighting on the way back.

How delighted we all are that Mr. Ashe is coming back! The people are overjoyed. I seem to know him so well, though I have never seen him. Then my dear friend Greaves, at present my father's curate (or till lately so, for we hear that he is leaving England this month).

We heard from Smith, too, yesterday; he has great trouble. The Native teachers who went with him refuse to do any manual labour. Wakoli, the chief, does not like them; it seems, therefore, that Smith cannot yet return. We are asking Walker to join him during the interval which remains before reinforcements come up, and he himself settles in Budu. The people believe that the Islam scare was an invention of the king; he gets into such a fright at being left without his army always. Lugard writes it is entirely disbelieved by the army, and impossible for them to get round here. De Winton has, however, sent to Wakoli, of Busoga, for fifty soldiers, and is trenching the camp. We gather that the Bishop and Hooper arrived at Usambiro on February 15th, i.e. a few days short of a month from here—a slow passage. A steamer will indeed be a boon, and save much time otherwise wasted in travelling. Bagge has got forty-five canoes, but the Sesse people are slack.

21st.—Yesterday came a report, apparently groundless, of an engagement; however, we also got news that Kabarega, against whom Captain Lugard is marching, has turned against his Islam friends, and is attacking them in the rear.

We heard from Walker yesterday: he seems not at all ready to return here, and seems most happy in his new work; the people support him entirely. We are sowing wheat again to-day. The other begins to show up.

22nd.—Still mail delayed. Stokes' boat arrived on Sunday, and returns (p.v.) next Sunday. Gordon is going to try to still further delay it, and go down in it himself. The admiral writes to-day, too, that he is collecting the canoes very slowly.

23rd.—This evening we have heard, from De Winton, the news of the arrival of Captain Smith in Busoga. He was unable to find a place lower down for the steel boat he has brought up, and so has come up; however, he will not come on here now. Gordon will perhaps now be going down the new road after all, with him. Isaya sent us to-day a dish of roasted ants, a great delicacy, and really very nice as a relish to our mashed plantains!

25th (*St. Mark's Day*).—This day last year Bishop Tucker was consecrated, and started in the evening for Mombasa; to-day he is probably within a week of

the coast on his return home, perhaps crossing the River Wami at Wamsili one of the prettiest spots on the route and of which, I see, there is a picture in this year's C.M.S. Almanack. We however, did not see the bridge there pictured, but went across on men's backs.

27th.—Gordon baptized one of the king's women, his barber, yesterday; she was ill of plague, and, we hear, has died since. The king will not allow the women of his court to come to our services. Gordon has written him strongly. We had communion yesterday; only nine Natives, owing to most being away at the war.

May 6th.—Last Thursday brought a note from Smith saying that he had been two days ill, and was intending to return. His letter was dated April 20th, and last Saturday he turned up early, looking by no means so well as when he left us three months ago; however, he is rapidly picking up again here.

It seems that Wakoli, the chief, has an inveterate hatred for the Waganda teachers, and has refused to feed them any longer. This means that the Mission must buy food. Wakoli is, however, most friendly to the white man, but is fond of asking for presents: he has built Smith a nice house, native style, in which he sleeps; it is circular in front, no windows, but one large doorway in front. In the centre of this house, Smith intends to have a kind of square cage built, in which to place his bed and belongings, for thieves are so plentiful. The Natives are afraid of wearing cloth, lest their neighbours should steal it. Such is the state of a country without the Gospel! Smith has, however, been gladdened by the case of a young boy. He has come to be taught, and there are evidences of a real work of grace in his heart. He is living now at the Mission, for he has been threatened with death from his father if he returns. Timoteo has also been for several visits to a neighbouring chief, Wakaba, who is most anxious for his people to be taught. Probably Timoteo will permanently settle there. These two men are now working at Luba's, so that in three parts of Busoga the Gospel is being proclaimed. At a meeting last night we arranged for Smith to return to Wakoli's with Gordon, who passes there (p.v.) on his way down country. Sem-

bera Mackay, who is a Busoga man, will go with them, and, if he consents, remain there at least for a time. We have not heard yet from Captain Smith if he can wait for Gordon; if not, Gordon will go by the other road, crossing to Nasa in Stokes' boat. Last Sunday we heard from the French priests, to say that one of their frères had died, "Pierre" by name; he had been ill some six months. He arrived here, however, since we came. Lugard writes that the enemy retreats before them, but apparently is aiming at fighting in the forest, where the Maxim guns will be practically useless. The force of our party is 5000 guns and 20,000 spears, besides the Company's men. They march in three parallel columns, and camp at night in three lines. Captain Williams has been seedy, and also the doctor; but all were well when he wrote Sunday week. They were expecting to fight next day. Sam-wili has given us a few men to bring grass, &c., for the new house, so it ought to be finished quickly. We are sadly in need of it.

21st.—Gordon, after returning last Thursday, his men wishing to stop till the next day to learn the war news, got off about nine o'clock on Friday. It is painful to me exceedingly to go over the record of the past week. Oh, this plague! it is awful, dreadful. Men alive, strong and well one day, but the next day a hurried burial and we see them no more. My precious Marko—how I loved him! We were becoming such great friends, he was beginning to confide to me his troubles and to speak without reserve about our Saviour and His love. It was only a few days before he died that he told me how and why he loved Him. I feel sure that he was one of the lambs of the fold. We buried him by Kibera's side.

Saturday brought us some customers for books. The Gospel portions are favourites, for they are small, compact, and within reach of everybody's purse (250 shells each). Some half a dozen people came for medicine for the plague in the morning. The proper medicine we have not been able to find—it is cantharides, or Spanish fly; this is put on the swelling to make a blister, for if the swelling can be induced to burst, recovery is probable. We can only give mustard. The plague takes two principal forms: externally

it produces swellings in various parts, and may be cured in the above way; but if it is internal, no cure is known. Of the latter form our boys have died. On Whit Sunday I read part of the service for the first time, in Luganda, and Pilkington preached.

We heard on Sunday that Captain Williams was on his way back to deposit the wounded men, and start out again to join Lugard by another way. Lugard had tried to induce the Baganda to go on with him to follow up the enemy, but had failed to induce them. Unable to go on with his small force of Soudanese alone, he had marched south-west for the Budu country.

We have promised De Winton to take our share in doctoring the wounded men, of whom some sixty are expected. The French priests also take a share. We are going through St. Matthew in Luganda in the evenings now, under Pilkington's able tuition. Every other morning Smith is holding a musical practice for any who like to come. At present this people have no idea of singing; they have no national songs, as far as we can ascertain.

Dermott writes of two expeditions he has made by water. He has visited Ukerewe, where he had a splendid reception: here is the chief who killed Smith and O'Neill, now asking for teaching!

Captain Williams returned on Wednesday with twenty-eight men; he is remaining here for three weeks, and then rejoins Lugard. Captain Lugard is now in Budu; he is going to build a fort in Anasa. (?) Probably by this time he is with Walker, and I expect Gordon will meet him there, too, on his way down the Lake. Captain Williams gives a good report of the conduct of the Baganda in the battle. They went right up to the enemy; the Katikiro and Majasi were on the left, the Pokino, Mukwenda, and two others on the right, the Soudanese with the white men in the centre. The Majasi was first in action, but his men did badly, and were repulsed. Accordingly Captain Williams wheeled round the centre on the enemy, but before they came into action the Katikiro had driven the enemy back. The Soudanese had not to fire a shot. A few rounds were fired from the Maxim. Williams speaks very highly of the Katikiro, as also of Pokino and

Kasuju. We heard from Walker yesterday—he sends for books, and hopes the Finance Committee regard him as “Rector of Massaka,” for he says he has no intention of coming over here at present.

28th.—On Saturday evening, between eight and nine, there was a total eclipse of the moon. Many and various were the opinions of our boys on the subject. One said, “They have forgotten to light the moon;” another, “It is raining there;” while one of the soldiers of the camp said, “It was a star got drunk.”

30th.—Yesterday, the Queen’s birthday, and also on Trinity Sunday, we had Holy Communion, and fourteen Natives present; I administered.

We dined at the camp on Tuesday, to keep up the Queen’s birthday; they were to have fireworks, but that in the afternoon news came of Père Denoit’s death at the French Mission. Père Denoit has worked here for six years, and died at the age of only twenty-nine; he was their principal man in the language line, and will be a great loss to them: he has never, I believe, been really well here. I saw one of the most magnificent meteors I have ever seen on Tuesday night; it passed from one side of the Fort to the other, leaving a brilliant train of fire behind it.

31st.—A number of letters I sent off at the end of last month failed to reach Bagge and have come back.

June 4th.—The Company have offered to work our boat for us for three months; this will save us a great amount of trouble and anxiety.

While we were away at the camp on Tuesday, a leopard greatly alarmed the boy I had left to guard my house, coming close under the window. I spend about an hour each day now in dressing ulcers, and shall be most glad to be rid of the work when the doctor comes; the people, however, love you for it, and hence a gain.

6th.—Poor Marko’s mother came yesterday, and we had to tell her that dear Marko was dead: my heart ached. I *did* love him so; but he has, I know, gone to his Saviour, and I would not have him back. I had hoped to see him set aside as a minister of the Gospel some day, but he was wanted for higher ministry above. I gave his mother his New Testament and a few other things that

had been his. He was always bright and happy, did his work well and thoroughly, seldom giving any trouble; he was pure, honest and truthful, and a great help to me in acquiring the language, for he was sharp, being able to read very well and write very fairly. I could trust everything to him.

19th.—Smith got off on Wednesday about nine, Captain Williams kindly providing all the porters with a soldier in charge, only stipulating that the Mission should find their food for the journey. I cannot say too warmly how thankful we are to all the Company’s officers for their unremitting kindness on all occasions. We got letters from Walker yesterday which lead us to expect his near return; he also enclosed Gordon’s farewell letter to the Christians, which Pilkington hopes to read on Sunday morning. I did not tell you that Smith went off so quickly, because we have heard of the scarcity of food in Busoga, and for many other reasons we thought it best for him to be there now.

We have been talking over the advisability of visiting the country of the Mukwenda; he is one of the large Protestant landed chiefs, being “Earl of Singo.” He lives some forty miles off, near a small lake (seven miles by five), on which there are four islands; the longest one mile long, thickly populated and full of food. We are leaving the matter till Walker comes if he approves, probably Pilkington and I will go up there for a time, and perhaps one remain there, to be joined later on by one of the new men.

Our cook is asking for baptism; she appears a most godly woman, and is a great comfort to us.

We are hoping, when Walker comes up, to do something towards Church organization; to make the elder realize their position as a governing body; and also, if possible, form a Native Church Missionary Society. When our Bishop comes up I hope to see him ordaining some Natives as deacons. I believe several are quite fit and eminently qualified to teach. Ordination would only solidify their present work, for they do nearly everything that a fully ordained man can. What I realize more and more here is (and I hope I express the opinion with all due humility, remembering how little experience I have had) that white

men are wanted here only as advisers. Let the bulk of white missionaries leave the capital, and go where the Gospel has not yet been preached—Kavirondo, Busoga, Sesse, and, by-and-by, into Bunyoro, and on to the Albert Lake. Look, too, at the Masai, as yet untouched! Oh, Lord, how long? Stir up those whom Thou wouldst send; "make Thy people hear," and realize their responsibility and privileges.

20th.—Fresh letter from Walker. Zachariya is building a house, and wants a white man; Walker asks me if I will go. The place is six hours from where Walker is, and a capital situation in every way—on a kind of cliff, steep on two sides. May the Lord guide! If I go, I should return with Walker next month. We hear that small-pox has broken out in Lugard's army, and some fifty are returning here. We saw the Katikiro yesterday about the proposed new church; he seems quite keen, and will do all he can to forward the plan. We want every one to help, so that even the poorest may realize that he has a share in the work.

25th.—Paulo is bringing up some people for baptism on Sunday week; we accept candidates brought forward by two of the church elders. Books have been selling very fast during the last few days. I really think we must have had nearly half the shells in the country passing through our hands; since May 15th I see I have entered down 80,000 shells taken for books. A New Testament costs 1000 shells, and a small Gospel portion 250. (*Query*.—I think it must be 10,000 for a New Testament.—G: K. B.)

28th.—Pilkington has had fever, and De Winton also has been constantly ill. As the Company owns a small island in the Lake, a few hours' from the shore nearest here, given by the king to Gedge, it struck Williams that it would be a great thing for De Winton to go there to recruit for awhile, and he asked if Pilkington would like to go with him. We both thought it an excellent plan, and so I packed up Pilkington with plenty of comforts (such as one has here!), and early yesterday he started off in my string hammock; so I reign alone. One cannot feel lonely with one's lads here—you get to regard them as children, and to love them.

29th.—I take these letters (n.v.) to the camp this afternoon. Bage is to start at daybreak to-morrow. My boy Mambo has chicken-pox; I suppose, therefore, all the boys will have it, and I have the prospect of being cook, housemaid, and maid-of-all-work—as well as pastor and doctor and general factotum, as at present.

July 2nd.—Samwili came in to tell me that Walker was only five hours' march away, but had a very bad toothache, and was coming slowly.

13th.—Much has happened since I last wrote up my journal—much to be thankful and to praise our Heavenly Father for; but I will proceed to cull from my diary day by day of the interval. I am a fortnight in arrears, and last wrote of our expectation of seeing Walker soon. He came with only three small loads, and said that he intended to return very speedily to Budu. He brought Pilkington and me a present of coffee from the Pokino. You may be sure that that evening we had plenty to talk of, and did not get to bed till quite late. The next morning we visited the king, who was quite pleasant and agreeable.

Sunday, the 5th, was a quiet day. I took the morning prayers, and Walker the afternoon. Duta and Samwili preached. The next day we expected Pilkington, and we went up to the camp to meet him, for we heard that he had stopped there on his way here. He was looking very well, and so was De Winton, and reported a good time. The islanders would like reading-sheets, but we have none to send. In the evening we met together as Finance Committee; we arranged to call the Church Council for Wednesday morning, to discuss various matters, and to elect new members, for we have found it very awkward lately, most of the old members living at a distance. We felt that in our new elections men should be chosen who live at or near the capital. Walker told us more fully of the work and openings in Budu: there white men are supported by the chief entirely, and Mission expenses are most trifling—he for three months has only once had to spend any shells, and that through an oversight. Now Zachariya, a church elder and big chief, who lives at Kyango, some three hours' from the Lake, and six hours' from Walker's place, offers to house and feed a white teacher. Some time back,

Walker wrote suggesting that I might be able to come, and at our meeting, Pilkington being of opinion that the opening should not be passed by, we were unanimous in deciding that I should return with Walker. I go (D.V.) on Monday of next week, for at first a trial month. Failing Ashe's arrival I shall return here, so as not to leave the place without any parson for too long, and then, on arrival of more men, I should then return to Budu, if the brethren then think it well. By our letters, which take us up to February 12th, we calculate that Ashe and his party are about Mamboia now, which means that they may be at the south end of the Lake in from six to eight weeks—that takes us into September, and then comes the Lake journey, so that we can fix no dates at present.

Stokes' boat is returning very shortly. By it came our mails on Saturday last. How welcome it was! and besides letters and papers it brought honey and rice, and some books in Luganda, a number of the Service for Morning Prayer, printed by Deekes, and Matthew, by Mackay—these, however, lack chapters i. to vii., and are not even folded; however, it contains God's Word, and will sell readily. I have sent all down to Henry to get folded and to be sold there. On Wednesday our Church Council met with us in conference. Seven out of the twelve members were present. First we elected ten additional members, a most tedious job, and taking a whole hour. We then discussed the position of the proposed new church it has been arranged to build on the top of the hill on which we are now living. It will be begun in about two months, when the people have finished building for the king. The mass of Christians are to collect the materials, and then the Pokino has consented to bring us men to do the actual building. It is to be a long building, the roof thatch at either end reaching the ground. We also asked the elders to bring us a list of the names and positions of Christian

chiefs who are willing to undertake the entire support of English missionaries i.e. build a house for them and provide them and their boys with a regular supply of native food. We believe there are a good many such. We also arranged, with regard to Native effort that any who feel called shall come forward and offer themselves to the Church Council. If it is decided for them to work in Baganda proper, the chiefs shall support them; if in the neighbouring dependencies, the church fund shall, as far as possible, maintain them, the C.M.S. to be responsible for maintaining any going to foreign parts. In such case it is understood that they will only be provided with cloth to wear, food to eat, and a house to live in. We do not wish it to be a profitable business as regards this earth; all are to be told that their reward will be received in heaven.

Two of our Christians, nay three wish to go to work among the Wasukuma at Nasa. One of them might have been one of the biggest chiefs in the land, but he preferred passing it on to his brother, and giving his whole time to preaching: he is one of the newly elected elders, and quite a boy to look at. He was, moreover, one out of two who were elected unanimously (we did not vote at all), and is a sterling character—his name, Natanilli. Pray for him and his friend, Bartolomay, and Nuwa; the latter came up with us from Frere Town, and I believe him to be an earnest Christian.

Yesterday we had twenty-five communicants. We had the two addresses from those who have been with Walker in Budu: Mika Sematimba and Johanna Mwira. Four lads were baptized in the afternoon; both seemed to be very bright-looking. We accept candidates on recommendation of the church elders, not being able at present to hold classes.

14th.—Yesterday it was proposed that after a period all chieftainship become hereditary, the most sensible arrangement, I think.

Private Letter from the Rev. R. H. Walker.

Mengo, Uganda,

July 14th, 1891.

I am well and happy, and have not had any fever for a year, and no bad attack for two years. We believe in prayer. Budu is a fine place, but the

best thing about it is the affection and kindness of the people. I have lived with them for more than three months without spending anything. Many other Christian chiefs offer to provide all that the country will supply for

any one who will go and live with them, and teach the people. Let this be known in England, and surely some one will offer to come and help us. What we want is more men. The Christians will find them houses and food. I have come up here to talk over several matters with the brethren. I come amongst them as their guest. I want to go back to Budu and the few poor sheep I tend there. All is arranged for me to go, and Baskerville is to accompany me. Baskerville is to go to Kyango (Zacharia's place) for a month or so, and then to come back here and wait for Ashe and the others. We are sending some boxes of things down to Budu in Stokes' boat, and in a few days we hope to follow in canoes. I cannot go at once to Budu, as I should like to do, because Captain Williams has asked me to remain here for a few days to help him to arrange a few laws for the settling of the country. The Catholics and Protestants agreed that each of these religions should hold half the offices in the country; the country has been so divided between the two parties. Now, many want to leave the Protestant party and to join that of the king, because they get more honour by doing so. The Protestants agree to their leaving and becoming Catholics, but say, of course, they leave their offices or territories behind them when they change parties. Some consider it unfair to make a man give up his position in the country because he changes his religion. The Catholics fall in with this, as it will increase the power of their party in the land. We, as missionaries, teach that political and temporal power are not aids to religion, and therefore advise our people to give them up.

Letter from Mr. G. L. Pilkington.

Namirembe, Uganda,

Aug. 11th, 1891.

The mail arrived this afternoon. I am alone (of our missionaries) here.

Baskerville went to Budu, intending to come back for a while, at any rate, in a month. The month will be up in a week or ten days, but in a letter I got from him on arrival at Masaka he spoke of staying longer, as he would be delayed in visiting Zekariya's place, because the petty king of Koki, Kamswaga, had come into Budu, and, being joined by the Roman Catholics, burnt and destroyed several

They say they are willing to do this, but then they will leave the country, as they do not care to remain in it just to be bullied by the Catholics. The Protestants say, "We have bought half the power in the country with our blood, and it is as much ours as if we had bought it with money; therefore, if we wish to turn a man out of any of the offices or countries that have been allotted to us, we can do so, and the Catholics have no cause for complaint." I have to go up to the camp every morning for four hours to meet the Roman Catholic priests and Catholic and Protestant chiefs.

The Roman Catholics have two black men from Algiers who are doctors. I fancy they were bought as boys from slavers in North Africa.

I am glad you speak of this as a good cause. I can heartily assure you it is, and one for which I gladly give my life, for as time goes on one does realize that it is costing one's life. I was asked in a most kind letter if I thought it "quite worth while." I can honestly say that I *do* think so, and the more I see of the Christian Baganda, the more I feel that we are not spending our lives in vain. We want more men, and I can assure any one who believes in the Gospel that if he comes and spends his life here he will never regret it. I am asked if we have peat. I think not, but that there is something allied to peat is inferred from the fact that periodically fire breaks out in the swamps, and burns the papyrus and long grass. People say this fire is spontaneous, and comes out of the ground. This may be so, or it may be that the fire goes on smouldering in the roots of the grass (peat?), and blazes up when the sun dries the grass.

houses and gardens, including Zekariya's. I was alarmed by the first reports that reached us of this business: "The Pokino killed! Three of Walker's boys, whom he left at Masaka during his recent visit to this place, murdered!" This would have been terrible. Walker is very fond of his boys; so are we all, but Walker especially, perhaps. But, thank God, things were, as usual, immensely exaggerated.

Now about things here. Politics (how I hate them, but I suppose they are necessary evils!) hinder the work

more than anything. When I came back from the Island of Sesse, after a week's change to try to shake off fever; the country was terribly excited; we all of us (Walker and Baskerville were here then) really apprehended war, or, at any rate, that the Protestants would leave the country. This was caused by a proposal from Captain Williams to abolish the agreement made between the two parties, and to permit chiefs (all of whom now hold office *qua* Protestant or Roman Catholic, appointed by one or other party) who change their religion to retain their chieftainships. We should, of course, be delighted to see full religious liberty, but the people do not understand it, and the Protestant party was very resolute against accepting the proposal: this was because, whereas the Roman Catholics in the choice of their chiefs had been guided by the priests, and had appointed consistently the most thorough-going Roman Catholics, our party, on the other hand, were guided by general at least as much as by religious considerations (e.g. hereditary claims, fitness other than religious)—Gordon and Walker refusing to choose the chiefs. Well, the other day, the Roman Catholic Bishop claimed "religious liberty" from Captain Williams on the ground that the country was under the British flag; our party answered that if that were the case, and we were really under British government, and therefore we could have British justice, let Captain Williams hoist the English flag and let us follow British customs: he tried to do so, but the attempt did not succeed, the Roman Catholics and the king refusing point-blank.

Well, this, and the division of the islands, and the innumerable cases of men turned out of gardens, houses destroyed, goods stolen, &c., &c., has occupied every one for weeks past. At first the church was empty on weekday mornings, but a day or two after Walker and Baskerville went, I made a round of visits to various chiefs, urging them to be patient and aim at "peace at any price," and to come and bring their people in the mornings. Since then we have always had fair and sometimes very large (500 or 600 at least) congregations—on weekdays, I mean; on Sundays the church is crowded out. During this time I have started giving them Bishop Ryle on St. Matthew

every morning after the "reading" is over; the reading means that the people are divided into classes, each with a leader, who translate the Swahili of various books of the New Testament into Luganda, with exposition (as far as they are able). When I come into church after my breakfast, between seven and eight o'clock, I attach myself to the senior class, of which Henry Wright Duta is the leader (when he is here; he has just gone off to a garden lately received). My arrival is the signal for the class to turn from Matthew to Romans, which we read and translate. Someone first reads it in Swahili, the leader then reads it clause by clause and the first reader translates into Luganda, corrected by the leader. Then they appeal to me for explanation which I attempt to give, but most of them find Romans "kizibu nyo" (extremely hard).

Ten days ago, Duta and Sembera came to me on a Sunday to say they could not preach in church (I generally preach at one Sunday service, and one of the six who have the Bishop's licence at the other); they had "not been taught to preach; what was the good of preaching if they had not proper words to preach?" To tell you the truth, I think them quite fit to preach, but I did not say so exactly (though I showed it by still asking Henry to preach as arranged that afternoon, and Sembera the next Sunday), but told them that a knowledge of one's own ignorance is the beginning of knowledge (and, if Socrates is to be trusted, the end, too), and we arranged an afternoon daily class for these two and Johana Mwira, to which also Nataneli Mudeka came, a very nice young fellow, just made a church elder. These meetings are rather handicapped by politics just now, and by Henry's departure to the country. We started on Romans again; the first eight verses of chapter iii. were a terrible puzzle. They could not grasp them, so we left them for the next day; I in the meanwhile to make a Luganda translation, much amplified and simplified, which I did with the help of Conybeare and Howson, and I believe they really understood them next day.

I started translating Galatians two months ago with Henry; fever and politics interrupted me, after finishing the first chapter, till to-day. To-day Sembera and I started again. I am

translating Genesis with Noah (here called Nuwa), who came with us from the coast. These things, and looking after the boys and place, and visiting for an hour or two most afternoons, keep me very busy. I visited two of the Roman Catholic chiefs lately, who gave me each a goat. I have since been given two more by Roman Catholics, to the great delight of my boys, who eat the lion's share of it.

We have some melons coming on in our garden; also wheat and potatoes! We have great reason for thankfulness for the healthiness of this country, greatly owing, I believe, to the comparative variety and excellence of its food, and clean water.

I have the names of *thirty-six* chiefs who have offered to build for and feed a European residing at their place. I could easily add to this list if I tried, but surely this is enough to show what is wanted. At most of these places a good number of the people have already learnt, or are learning to read. The outlay would be (the missionary once in the country) next to nothing, and who can estimate the returns? The Baganda have already begun to go out to preach in other countries (in Busoga and Usukuma). I believe that, with God's blessing, this ought to be the centre of African Christianity, sending the messengers of peace east and west, north and south. We have here, I believe, the fulcrum by means of which to work Africa (and is it not Archimedes who could move the whole earth, if only he had a fulcrum?), but the lever must, in the first instance, be Europeans, men of God, who do not mind being used as levers in Africa or elsewhere in God's hands.—I wrote, "who do not mind," but when I read it, it sounds almost blasphemous; "not mind" being in God's hands for His work! Could there be a safer, a happier position? could there be a greater privilege?

September 14th, 1891.

A long time has passed since I began this letter, and a lot of things have happened. News came yesterday from Captain Lugard, and the Company are sending a mail to-day, so I must wind up as shortly as possible.

On the day after I wrote the beginning of this letter I saw in the *Intelligencer* that Ashe was translating Genesis; so I left the eight chapters I

had done and went on to Exodus. I hope to send by this mail, and indeed with this letter, the Galatians; I have no time to write to Gordon or the Bishop. I also enclose a table of Luganda concords, which I hope will be printed soon, and a few copies sent to us here.

Smith is here now; he was ill on the road. Captain Williams was extremely kind in fetching him, also in visiting me when I had a week of fever, a fortnight ago. Baskerville has had fever three times in Budu. My last was my twentieth attack in fifteen months. Smith brings a much more encouraging account of work in Busoga; I hope one of the new men will go there till Ashe's coming (which we expect in about a month—he is due at the south of the Lake to-morrow). Smith is going to a place on the Busoga road near the Nile, and therefore in the Buganda province of Kyagwe—about three days' from here; they have offered to build him a church there. The elders are choosing four Waganda Christians to go with him and occupy this place and three others, all within three or four hours of each other. Smith will superintend, going from one to the other. I hope to have a sort of dismissal service before they all start. Smith now says the people of Busoga are anxious to learn and friendly, and even Wakoli is friendly. The Church agrees to support entirely the Waganda working in Buganda. When Ashe comes, I hope it will be possible to do the same as in Kyagwe in the country between this and Budu, the provinces of the Katambala, Kasuju, and Kayima. There will then be left the province of Singo, and with it that of the Kitunzi, and the province of Bulemezi: these two provinces are to the north, and have no lake-shore, and are therefore most exposed to the Mohammedan attacks, and at present are not thickly peopled. Four more men are needed for them. Suppose six men come in a month, we might have three in Budu (Walker and Baskerville have their hearts set on Budu), one in Katambala's country, three in Mengo, one in Kyagwe, two in Busoga. Sesse should be occupied. We ought to have twenty men. Kavirondo might be occupied soon; Smith is longing to go there.

EXPERIENCES OF AN ASSOCIATION SECRETARY.

VI.



FOUND that there was a great difference in the custom Manchester and Liverpool as to the location of Deputation. In Liverpool we made a point of sending the special preacher provided by headquarters to the churches which had good congregations. In Manchester, when I first knew it, the preachers were often sent where they had very few hearers, and could do but little the way of stirring up interest and evoking generosity. I discussed the matter more than once with Canon Birch. It seemed to me hardly fair the men themselves, or to the Society which sent them, that they should be compelled to preach to "a beggarly array of empty benches." He used to say: "You see our difficulty is twofold. As a rule, where there is a large congregation a stranger rather lessens than increases the attendance. If he is a missionary, it is not at all unlikely that he may be quite out of the habit of speaking to a large number of educated people. It is very likely also that he will think it his duty to preach a sermon in which there is little or no missionary information. Thus the congregation hear what is good, true, and in its way useful, but hear it in a weaker and less attractive form than that in which they are accustomed to hear exactly the same truths from their own ministers. The result is disappointment all round. The missionary cause is discredited. The incumbent is troubled because he is conscious that his people are not really being taught what he much wants them to know. The preacher is depressed because he feels that the response to his appeal has been very inadequate. The members of the congregation who love the work because they feel that it is the Lord's work, that it brings a blessing with it, that where missionary zeal is strong there true religion will flourish,—are dissatisfied; and those who have no love for it, who regard all enthusiasm for Missions as a proof of weak intellect, or at any rate of very limited knowledge,—have their sneer ready, 'Ah! fine specimen of a missionary we had last Sunday! A little of that sort of thing goes a long way.' Now then for difficulty No. 2. The clergy whose churches are *not* well attended always clamour for a Deputation. They hope that a stranger may be an attraction. At any rate, he can hardly do harm by keeping people away. Beside this, the clergyman gets a little relief from the preparation of sermons. Those who attend his church are glad of a change, and there is a probability that some good will be done." It was not easy to disprove either of these contentions; yet I am bound to say that, except where the incumbent is an enthusiast in missionary work, and has real knowledge of the subject, I believe that it is well to have a stranger in the pulpit for the missionary sermon. But the stranger must be able to present the subject in an attractive form. He need not be an orator. Contrast is good, and I have often noticed that a plain straightforward, unadorned sermon, delivered with quiet earnestness, is very effective in a congregation accustomed to fervid eloquence.

The great difficulty in my day was to secure a sufficient supply of satisfactory preachers. Hardly anything is worse than commonplace appeal which has no foundation in Scripture, no illustration from fact. Every one has heard sermons which have evidently cost the preacher no real thought. He has never put himself into the mental attitude of men who are either apathetic, or distinctly hostile. There are many such people in every congregation. Apathy is found on the part of real Christians. It proceeds from ignorance. This ignorance may be partly ignorance of what God's Word really teaches with regard to the Evangelization of the World. St. Paul says of the Jews of his time, "Even unto this day when Moses is read the

veil is upon their heart." They did not see God's purposes of mercy to the whole world. They could not believe that the "middle wall of partition" between Jew and Gentile was broken down. There is a very similar denseness of vision in our own times. We look upon ourselves as a privileged people. We find it hard to realize that our present position is due not to superior natural advantages, not to inherent merit, but to the fact that we have for generations had the teaching of God's Holy Word. The average Englishman looks upon himself as a superior person because he is English. He cannot quite make up his mind that the African and the Indian is of "one blood" with himself. He needs to have it made very clear that "God will have *all* men to be saved," that there is in Christ no distinction. But more than this. In every congregation the great mass of the people are deeply involved in worldly work. They read the Bible in a superficial manner. Some hardly read it at all. They do not readily take in the obvious teaching of the Acts of the Apostles in its bearing on the Evangelization of the World. I have been greatly struck with the ignorance of really earnest Christians as to the way in which the Gospel became known in Apostolic times. Young men who offer themselves as candidates for missionary work will, in a large number of cases, have no idea how—to take a familiar example—the name of Christ was first made known at Antioch. The vast majority in an ordinary congregation have an idea that the miraculous entered much more largely than was actually the case into the first making known of Christ to the Gentiles. The missionary sermon which gives solid teaching regarding the will of God as set forth in His Word on this subject is of great value. It is of course true that in the space of thirty minutes a man can only teach a little. But that little may mean much. It may mean such an opening of the mind to a new aspect of Bible-teaching as shall give a new direction to thought whenever the Bible is read.

Not merely is there a great deal of ignorance as to God's purposes of mercy with regard to heathen lands as set forth in His Word, but there is much confusion of thought as to God's ordinary way of working. Very few people would now dare to say with the elderly minister whose words to Carey are so often quoted, "Young man, if God means to convert the heathen, He will do it without your help;" but the feeling which found expression in that sentence is by no means dead. Much, thank God, has been done of late years to quicken the sense of individual responsibility. Yet I am bold to say that the average Christian has but a vague feeling that on him rests the winning of the world to the Saviour. I used to find amongst the clergy, as I went about in the large towns and manufacturing villages of Lancashire, a strange indifference to work for God beyond the limits of their own parishes. Of course there were brilliant exceptions. But it was the exception, in those days at any rate, to find, even amongst the clergy, men who felt that they were guilty of distinct disloyalty to their Master if they were not doing something for Christian Missions. No doubt many of these men had a hard fight with circumstances. They were struggling for existence. The entertainment of a missionary Deputation was a serious business with some, so much did they realize the "*res angusta domi*." How kind and good the poorest were! I have left houses on a Monday morning with a feeling that the entertainment I had received, poor as it was in one way, was rich in another, and I honoured such homes from the bottom of my heart. It was not in the homes of those whose means were scanty that one met with lack of true hospitality. It has made my blood boil to hear, as I have occasionally done, men complain about the treatment they received in houses where an extra person for a day or two meant self-denial on the part of the host and his family.

But this is beside my present point. I have been led to make these observations by the vivid recollection I have of the difficulty some of my brethren, high-minded men and diligent in the discharge of duty, had in bringing before their congregations the missionary subject. If the clergy were often, and, alas ! still are often, apathetic about Missions, much more, as a rule, did the congregation care little about the subject. One great object of the missionary sermon is to dispel this apathy. "The entrance of Thy Word giveth light," is true on this, as on other subjects. The great object of the missionary sermon must be to enlighten the conscience, to stir the heart, to bring home the fact that every Christian, without exception, has a part to play in this great drama. None may stand aside—without loss to himself, without lack of loyalty to his Lord. I should be disposed to rate higher than anything else the quickening of the Christian conscience as to Christian Missions. No kind of argument is so powerful to this end as that which is drawn directly from God's Word, nevertheless, the light of God's present providential dealings with His Church is a great help in enabling us to understand His will. Hence the missionary sermon must not forget the modern Acts of the Apostles, the records of actual labours in the mission-field. Introduced as illustrations of principles, incidents of modern missionary work are always interesting and effective. Nor are they without distinct value in the work of converting sinners and building up saints.

I am inclined to think that, as a rule, it is not well in the pulpit to deal directly with objectors. The active hostility which is felt by a good many in our congregations to missionary work is best met by clear teaching from God's Word and from the book of experience. I recollect very well Canon Falloon telling me how disappointed he had been in the apparent effect produced by a sermon of Samuel Hasell's. It was preached in St. Bride's Church Liverpool, either just before Mr. Hasell succeeded me as Association Secretary or just after that time. Canon Falloon described it as "a masterly discourse dealing, in a trenchant and most logical manner, with the common objection to Missions to the heathen." "I listened to it," he said, "with delight and, as one always does in one's own church, with more than half an ear for my people I said to myself, 'We shall have a grand collection. This is the very thing to tell with the keen business-men present.' As a matter of fact it was the worst collection we had had for years." I think I understand why. That was very soon after dear Hasell's return from India. He gave the ordinary British man of business credit for being a much more intellectual person than he generally is. His appeals at that time were mainly to the head. Now, however, ever so cute a man may be, he generally likes Sunday to be a day of rest, mentally as well as physically. He does not, for the most part, care for close reasoning that makes a heavy demand upon his intellect. He likes logic so far as it satisfies his mind that he is not being misled, but he does not like too much strain upon his attention. A clever lawyer, who would have been very ready to resent anything like loose reasoning in a sermon, told me that he did not really care for the sermons of a man who was then a very popular curate who afterwards became a very popular vicar, and is now one of the ablest of our Bishops, "because," said this lawyer, "on Sunday I want some relaxation of mind. I want an appeal to my affections rather than to my reasoning powers. They have enough to do six days a week." Again, there is a certain amount of combativeness in a man, and if he finds his favourite theories directly attacked, he feels bound to defend them in his own mind. Thus it often comes to pass that indirect methods of attack are the most effective. But, in one way or another, apathy and active opposition must be met and overcome if the missionary cause is to take its right place in church world.

Hence the immense importance of the missionary sermon, the only method by which a majority of our people can be reached. At its very best it can do but little, because the time at the preacher's disposal is so short; but that time well used may be so blessed by God the Holy Ghost as to effect far more than we, in our faithlessness, often expect.

It may be said this is all very well theoretically, but how can we get an adequate supply of suitable preachers? At Salisbury Square we are met with "non possumus." If every man on the Deputation Staff could be multiplied by ten or twenty, what are these among so many? A clergyman who feels very strongly that neither by interchange of pulpits, nor by each incumbent preaching his own sermons, is the difficulty really met, has placed in my hands some suggestions which seem to me very valuable. The Rev. W. Laycock, Vicar of Hurdsfield, near Macclesfield, the friend to whom I allude, says, "Every year, on the second Sunday in September, I have to supply seven or eight pulpits. One missionary is generally sent from Salisbury Square. I look up all my friends in the previous six months, many a time being thrown till the last moment. However, by hook or crook, three usually turn up. With them and with the local clergy who do my bidding in the matter, everything is at last satisfactorily arranged."

I pause here to remark that in the North-Western District I had towns like Liverpool and Manchester to arrange for, where, instead of seven or eight, we had between forty and fifty pulpits to supply. Now the case is still more urgent, for the number of churches is greater. Salisbury Square could not then supply more than two or three at the very most, nor can it do much more now. Besides this, on the day of the Liverpool Anniversary sermons, Preston and Lancaster in my district, and a vast number of other large towns in other districts, needed preachers. It may be said, "Why crowd so many anniversaries on to the second Sunday and Monday in May?" But that particular season is only a little more difficult to provide for than many others. There are in March, June, September, October, and November, Sundays when the demand for competent preachers of missionary sermons is nearly as great as it is on the second Sunday in May. By no re-arrangement of anniversaries is it possible to do more than partially relieve the strain. When I was an Association Secretary a great deal of my time was spent in trying to secure preachers for sermons which I could not take myself, and this part of my work cost me much more worry than all the rest put together. Yet I was in an exceptionally favoured district. I lived in Liverpool, where, more than in most towns, were to be found men who loved the C.M.S. and knew its work. Yet, with the exception of Dr. (now Archdeacon) Taylor and one or two others, I could seldom get any man to give me a Sunday. In Manchester, again, there were warm friends. Once in a way I might secure James Bardsley, a preacher most able, acceptable, and well-furnished with facts; or William Doyle, who at his best was good indeed, would give me two or three Sundays in the year. At Southport, Preston, Lancaster, Carlisle, friends of C.M.S. were amongst the clergy more plentiful than in most towns in England of similar size. Even for places where well-known men were not a *sine quâ non*, I found it no easy matter to comply with the not unreasonable request that a preacher with some knowledge of the work, and some tolerable gift of interesting a congregation and pressing home on it spiritual truths, might be sent. My difficulties were not greater than those of other Association Secretaries, for though my district was exceptionally large, it contained, as I have said, an unusual number of willing helpers. Perhaps the true state of the case will be best realized if we remember what the total demand is, and compare with it the official supply. In round numbers the parishes which

support the Society are 5700. For the year 1880, according to official return 7356 sermons were preached on its behalf; of these, 1720 were preached by Association Secretaries. As there were at that time never more than ten missionaries on the Deputation Staff, and generally less than that number, it is certain that not more than 1000 sermons can have been preached by missionaries at home on furlough. Thus not less than 4600 sermons must have been preached by volunteers. But even these figures do not give the whole state of the case. Many sermons are preached of which there is no official record. Probably the total number preached is now not less than 9000 in the course of the year.

It is, doubtless, a healthy sign that so many sermons are taken by volunteers. It means, however, that in a great many cases absolutely no information is given. I have always been of opinion that if it were possible to inspire a the parochial clergy with missionary enthusiasm of the sort which makes me eager students of whatever bears upon the spread of the Gospel amongst the heathen, whether it be found in the Bible, the publications of missionary societies, or the allusions—which, thank God, are not now uncommon—in the secular press to this subject, then the parochial clergy would be far and away the best preachers of missionary sermons. But, I ask myself, how does the case stand with regard to other great societies? Are there none which I value of which, however, I have but slender knowledge? Do I not find it good for my people that for such societies they should hear a voice other than their own? Can we reasonably expect the mass of the clergy in these bustling days to be well acquainted with the facts which it is so important to bring before congregations? Must we not try to supply, as far as possible, the pulpits open to us with preachers who have made the missionary subject a study? When we have done all that can be done, there will still remain an enormous amount of work for the parochial clergy to do. I believe, with Mr. Laycock, that "there is an immense amount of Deputational talent latent in the country." I agree with him that an effort should be made to induce men who are already known to possess the knowledge and power needed to give some two or three or more Sundays to the Society every year. This is done to a considerable extent, but much more may be done in this direction. But further, there are incumbents and curates able and willing to help if they are really pressed into the service.

Mr. Laycock suggests that a sort of Missionary Deputational Bureau should be established. Its objects would be to keep an eye upon the men who love the work, know its details, and are capable of advocating in an able manner the great cause of Missions. The number of such men is increasing. In London and other large towns the younger clergy are banding themselves into C.M. Unions. The members read papers on the missionary subject. Many of them would make most efficient Deputations. The great difficulty is the fact that parishes are so undermanned that very often not even one of the clergy can be spared for a Sunday. Yet there are incumbents who will spare a curate when they cannot be absent themselves. Most of the men who are now best known as efficient Deputations first tried their wings by being sent out in the very early days of their ministry to preach for the Society—as a rule in some country village. It is such a blessed work, too. A bright, eager, earnest young clergyman, with his heart on fire for the salvation of souls, will find that he can bear witness for his Master in many places where either the Gospel is not fully preached, or where the incumbent has begun to lose heart because he sees but little fruit of his labour. It is worth while to notice that whilst town congregations rather resent the sending to them of a young man, unless he be one of exceptional power, country people seem to

to listen to one who is young in years. To the young man himself the change, the meeting with new people, the feeling that he is welcome, that he is being used for the Master in a fresh field of labour, will be healthy. He will be preparing himself for better work as the years go on. I am persuaded that many young incumbents, and still younger curates, of whom not much has been heard beyond the boundaries of their own parishes, might do a great work for God if they were willing to undertake Deputational work now and again. But they must not be too proud to go to country parishes; they must be willing to address small congregations. What happy Sundays I have had in days gone by, preaching three times a day in different country churches, often some miles apart! It was trying work in the winter; yet even then one was well repaid by the earnest attention of the countryfolk, and sometimes by the warm "God bless you!" which one got as one walked from the church porch to the vicarage.

Mr. Laycock also suggests that the *Church Missionary Gleaner* might be made a medium for bringing demand and supply together. "Every Association, Honorary, and Local Secretary, when in need, could make known his wants in the Deputation column and, I believe, have them supplied," he says. He truly points out that there are men who, though they do not feel themselves to possess any special faculty for acting as a Deputation, yet are willing to supply the place of others who have such faculty but who are unable to go out to preach unless their own place be supplied. His Missionary Bureau would serve to make known such men, and to show where their help is needed.

There is much to encourage us to-day in the work of Christian Missions; but it must not be forgotten that every step forward made by a great society renders its work more difficult. The demand for well-furnished preachers and speakers is sure to increase as the Christian conscience becomes more awake to its duty with regard to the heathen. New plans must be tried if the old fail to do what is needed. By some such methods as those now suggested, or by others which may be worked out, the demand must be met, or the cause of Christ will suffer loss. The fact that missionary literature is much more widely read than it used to be increases rather than lessens the need of competent preachers. In the political world the demands on public men are not diminished by the fact that the press is more than ever a political power. The very reverse is the case. So with our work. God has greatly blessed preaching in days gone by. He has blessed it not only as one of the principal means by which careless souls are awakened to a sense of sin and to their need of a Saviour, but also as one of the ways by which the Christian conscience is quickened to a sense of the work which God has laid upon His people. I believe that the pulpit will be increasingly a power as education is more widely spread. But the pulpit which gives no word of warning as to the paralysis certain to fall on the Church which ignores one of its plainest duties—the dissemination of God's truth in the world—stands self-condemned.

If we want to move a great Christian community, we must use more wisely, more constantly, more energetically, the power which the pulpit gives. Hospital Sunday teaches us an important lesson. It is, of course, true that men of the world will give to the hospitals much more liberally than to work which is distinctively spiritual; but the lesson to be learned from Hospital Sunday is, that when a cause is pleaded from many pulpits with a real desire to make an impression on the minds of hearers, the success of that cause is, humanly speaking, assured. In Birmingham—where, by the way, Canon Miller instituted Hospital Sunday before the idea had been thought of elsewhere—the pulpit is about to be used very extensively in order to bring home

to rich and poor alike the duty of doing something for church extension in that overgrown city. Bishops, Deans, Archdeacons, Canons—great guns of all sorts—are to make an attack on the city on the last Sunday in January. I do not for a moment doubt that the result will be great. The time has come when the C.M.S. ought to get much more help from Church dignitaries than it has hitherto received. But what I most ardently desire to see is some plan by which the zeal, the talent, the Christian experience, the longing to share in the work of Christian Missions at home if the opportunity of doing it abroad be denied, may be utilized more extensively than has hitherto been the case. There are throughout our country men to whom God has given the gifts and graces needed to make them able advocates of Christian Missions. There are pulpits in town and country where such men would be warmly welcomed. Can we not do more than has hitherto been done to bring together supply and demand? Whatever helps to solve this problem will do much to deepen and extend spiritual life in our own land, will do not a little to draw forth suitable men and women for the Lord's work in heathen lands, and will be one of the means of bringing the blessing which God promises to those who lay all that they are, all that they have, at His feet for His service.

HENRY SUTTON.

THE MISSIONARY'S CONFIDENCE, AND THE CHURCH'S EXPECTATION.

Words to Lady Missionaries sent forth by the F.E.S., spoken at Exeter Hall on October 6th, 1891.

BY THE REV. R. B. RANSFORD, M.A.



It is impossible for a man like myself to utter farewell words to women like you, who are going forth into the foreign field, leaving all that you have hitherto held dear, for the Master's sake, without considerable uneasiness and humiliation. The question will obtrude itself and press for an answer: Why have not I gone, too? If the missionary call be so grand, and so inspiring, why have not I heard and obeyed it? And after much mental exercise I can come to no other conclusion than this, that the reason why I am not a missionary is that I have loved home and home delights too well. I have allowed the ties of home to fasten themselves so tightly round me as to make it very hard, indeed impossible, to break them. But you have not done so; and it is you who ought to address me, not I you. Be it understood, then, quite clearly and plainly that I do not presume to take this task upon myself. It has been put upon me. I do not reckon myself fit for it. I only obey my call, even as you are obeying your much higher call. God of His grace enable me to speak some word which may help and encourage you even a little.

My instructions are to speak in general terms. Your more precise instructions have been already given you, and they vary according to the particular circumstances of each of you. I had thought of taking some one of the "Promises" of Scripture, and making it the basis of my remarks. But it occurred to me that upon these promises, exceeding great and precious you will have been resting for many a month past. You will have been seeking them out yourselves, as fresh emergencies and difficulties have arisen, and friends will have been pointing them out to you. Go on seeking go on resting. You can never exhaust them, you can never rest on them too implicitly. Remember that word of the Apostle, written when he was in sorrow to a church which needed comfort, "For how many soever be th

promises of God, in Him (i.e. in Christ Jesus) is the Yea, wherefore also through Him is the Amen, unto the glory of God through us" (2 Cor. i. 20, *R.V.*). The Revised Version here is very helpful. That "how many soever they be" answers the faithlessness of our hearts, which are often tempted to doubt the grace and the power of God. Never doubt either, my friends. He smote the stony rock that the waters gushed out and the streams flowed withal; He can give bread also and provide flesh for His people. All His promises are sure to all His people. Remember, you have the right to remember, His promise to Joshua, and the use made of it by the Christian saint. Going up to the conquest of Canaan for the Lord, that Lord promised him, "I will not fail thee, nor forsake thee" (Josh. i. 5). The writer of the Epistle to the Hebrews appropriates this to himself and his fellows (Heb. xiii. 5). You may do the same. You have, if possible, a better right than he, for you are going up to the conquest of the land for the Lord. And with good courage you may say, "The Lord is my helper, I will not fear."

Turning, then, from the promises, I have looked for and found another kind of Scripture which shall be, I trust, helpful and encouraging to you in your work. In John x. 41, I read, "And many resorted unto Him, and said, John did no miracle; but all things that John spake of this man were true." Brief words these, and easily remembered, yet full of instruction.

They describe our Saviour's sojourn in Peræa just before the close of His ministry on earth. He himself would appear to have been unknown in those parts. He had never lived or preached there before. But the way had been opened, the ground had been prepared for Him. John the Baptist had lived and preached there. You, whom I address, are like your Lord in this. In Agra, in Bethlehem, in Nazareth, your predecessors have been long and busily at work. They have prepared the way. They have even sown the seed. They have laboured, you will enter into their labours. And surely this is a great advantage. I remember some years ago making a certain pass in Switzerland from the Simplon road to the Saas valley. Much fresh snow had fallen, and the difficulty at one or two points was serious. But we made good progress, had no misadventure, and arrived at our journey's end after some twelve hours' walk, not wholly dissatisfied with ourselves. Next day, however, a man arrived at our hotel who took the pride out of us completely by telling us that he had done the pass in eight hours. But he went on to explain that he had been greatly helped by our track, and had walked generally in our very footprints. You, my friends, are taking with you fresh energy and undiminished vigour. Your elders will welcome your new enthusiasm, and will thank God for it. But you will be guided by their experience, and value their ripe wisdom. They have lived there long, they know the people and the land better than you, and you will walk, for a time at least, in the steps which they have made.

And your work—what will it be but the work of John the Baptist? You will be Heralds of Jesus. Whatever be the special task assigned to you, visiting the people in their homes, teaching in the schools, nursing the sick, conducting mothers' meetings, you will always have one desire uppermost—to point to Jesus. However engrossing your occupations, you will never forget that this is the purpose for which you are sent forth. Your life and your lip will be ever proclaiming the Lamb of God, that taketh away the sin of the world. And that this may be so, you must be empty of self, regardless of self. But regardlessness of self will not mean carelessness about your mental or bodily powers. These are consecrated to the service of your Master, and must therefore be kept in fullest possible health. You will devote due

care and attention to this end. Women as a rule are more unselfish than men, and will often neglect their health to a disastrous extent. Remember that to do this is plainly sinful. To do the best work you must be at your best physically. There is great force in that word of Adolphe Monod "Bad health is often a great hindrance in our work for God. We ought to accept it, when God sends it; but it is our duty to do everything we can to strengthen our body for His service. There are plenty of men who might have done much more than they have done, if they had not worn themselves out while still young. And those who die early may well examine themselves whether they ought not still to be at work on earth." But this I remember, you will be empty of self, and your motto will be continual even as it is to-day, "All for Christ."

Once upon a time, a candidate for service in the foreign field proposed to offer for three years only. It was very natural, and no one could blame the reserve, least of all could one who was himself staying at home. But he was pointed out, and at last seen clearly, that the offer must be without reserve. It must be "All for Christ" if there is to be devoted service and true peace. Depend upon it, He will be all to you, and will so fill you with His love that you will want for nothing, and be enabled to bear even the absence from home and friends the very thought of which involves agony. do not make light of that parting through which you have to go; but I say that the Lord Jesus knows all about it, and that He will more than make up for all you sacrifice for His sake.

Let me ask you now to notice the Peremans' description of John's work first of all in its negative and then in its positive aspect. "John did no miracle, but all things that John spake of this man were true." John did no miracle. Nor will you. Nor do we expect you to do any. The people of that time and place were for ever demanding a sign. And our Lord refused again and again to grant them any. People to-day here in England are for ever demanding the same: some startling method of saving souls, some brilliant moral or spiritual triumph, the city of God to be built in a day. But we make no such demand of you. Do your best, and that will be enough. We do not expect miracles of you, nor, I say it all reverently, does God. Patient, quiet, faithful, hopeful, prayerful work, this is what God expects of you. And this shall bring its reward. This shall achieve success. Your Christian life bravely lived shall do more even than your preaching and teaching. There is no bound to the influence of a good example. Beware then of noise and excitement in your work. But be sure that all things which you say of Jesus are true. And that this may be, see to it that you study and know well the Gospel story. Read the Gospels oftener than the Epistles. It is in the Gospels that you get closest to Jesus. Read them, too, in the Revised, which is the more exact Version. Have close and intimate communion with Him, and go from Him to testify of Him. You have been told to be ready to speak to the Oriental Christians of Jesus. Yes! but remember not to attack their errors. The way to destroy error is to maintain the truth. Be constructive in your teaching rather than destructive. See that every single word you say of Jesus is true. And your lives be true and sincere also. And the result is sure. A good harvest must come from such sowing. The truth never returns to God void. It may not be plainly fruitful under your eye and hand, but fruitful somewhere it must be. John had been dead many a day before Jesus was seen by the Peremans. But seen He was at last, and many believed on Him. Many shall believe on Him through your word also and faithful testimony.

THE LATE BISHOP CROWTHER.



Our present English Diocesans only two, Bishops Pelham and Ellicott, had been consecrated at the time when the episcopate of Samuel Adjai Crowther commenced in 1864; and we suppose the number still surviving is not much greater of the friends who shared with the late Rev. Henry Venn and the Committee of nearly thirty years ago their intense and hopeful interest in the unique experiment which the Church then made. The task of expounding the nature of this experiment, of calculating its results, and of applying its lessons, must await a somewhat fuller acquaintance with the facts. It may, indeed, be anticipated with tolerable confidence that on some points in this problem of missionary politics conclusions widely at variance with one another will be inferred by different parties; it might even prove too sanguine to expect that a unanimous view will be accepted regarding the facts themselves. On one point, however, we believe it is safe to predict unanimity. It is not likely that any serious differences of opinion will arise regarding the personal character of him whose remarkable history has been interwoven with that of the Church Missionary Society from almost its earliest years.

In natural gifts and mental attainments Samuel Crowther has certainly been surpassed by several of his countrymen, but such as have outstripped him in these respects belong to a later generation, and have enjoyed greater scholastic privileges, and also from an earlier age, than were open to him. It is clear that among those of his own day he was conspicuous for his studiousness and intelligence. When he was landed at Sierra Leone, just rescued from the hold of a Portuguese slaver, after his first day at school he begged a halfpenny from his countrymen to buy an alphabet-card for himself; after six months he could read the New Testament; and after five years he was admitted the first on the roll of students of Fourah Bay College, of which a few months later he was a tutor. He was the first of his countrymen to be admitted to Holy Orders, and Bishop Blomfield, who ordained him deacon and priest in 1843, referred to him, in preaching the Society's Anniversary Sermon the following year, as "well qualified, even in point of knowledge," to communicate to others the saving truths which he had himself embraced. In this connection the following interesting reminiscences lately communicated to the *Record* newspaper may be quoted. The Rev. C. F. Childe, who was Principal of the Islington College at the time when Samuel Crowther was studying there previous to his ordination, writes:—

"It was, and is, the custom to test the progress of our students by holding terminal and annual examinations. The former we managed ourselves; the latter were conducted by graduates of some mark from our own Universities. On one occasion the examiner was the late Rev. James Scholefield, Regius Professor of Greek in the University of Cambridge. It should here be mentioned that those were the days of very general scepticism as to the mental powers of the African. Not a few were forward in affirming that he did not properly belong to the genus *Homo*. They admitted that he was capable of culture, and in some tribes at least had developed considerable mechanical skill. But whatever his attainments, they stoutly maintained that he lacked the logical faculty, and was incapable alike of conducting and understanding an argument. It so

happened that among the papers on the occasion referred to was one on Paley's *Evidences of Christianity*. At the conclusion of the examination, the Professor said:—"I should like, with your permission, to take young Crowther's answers to these Paley questions back with me to Cambridge, and there read a few of them in the Combination-room to certain of my old Trinity friends. If, after hearing that young African's answers, they still contend that he does not possess a logical faculty, they will tempt us to question whether they do not lack certain other faculties of at least equal importance, such as common fairness of judgment and Christian candour."

While Prebendary Newell, Rector of Chisellborough, Somersetshire, says:—

"I have a reminiscence of Bishop Crowther which may be of interest, showing what manner of man he was. Crowther was ordained priest by the Bishop of London (Blomfield) at Fulham Parish Church on October 1st, 1841. I received deacon's orders at the same time and place. At breakfast in the Palace, previous to the ordination, sitting next the Bishop, he called my attention to Crowther, and remarked, 'That man is no mean scholar: his examination papers were capital, and his Latin remarkably good.' I mentioned this to Bishop Crowther at a C.M.S. meeting, when he was in this country a few years since (his last visit, I think). He seemed greatly amused, and told me that when he first went to the Bishop, Mr. Venn went with him, and the Bishop examined him pretty smartly; but after he had retired the Bishop said to Mr. Venn (as Mr. Venn told Mr. Crowther afterwards), 'He'll do, he'll do; only polish him up a bit' which, I suppose, was done at Islington, his chief education having been obtained at the Fourah Bay College, Sierra Leone. One-and-twenty years afterwards I saw him consecrated first Bishop of the Niger in Canterbury Cathedral—the once slave boy led up and presented by the Prince Prelate Bishop Sumner, of Winchester, wearing his Garter, as Prelate of the Order, amidst a vast congregation of friends of Missions, full of hope that 'Ethiopia would soon stretch out her hands to God. And so she shall; only God's time must be waited for in prayerful expectancy.'

It is certain, at all events, whether it was due to a natural superiority of intellect, or to his plodding industry and thorough trustworthiness, that Samuel Crowther was always to the front when any work had to be done, and that not by reason of any self-asserting precocity, but by the deliberate election of those who were best able to judge.

No doubt his practical sagacity and sobriety of judgment had much to do with the confidence which he inspired. And certainly in this respect he justified to the full his successive appointments to arduous and difficult posts. In dealing with heathen chiefs and others, whether in religious controversy or in palavers of a more secular character, his directness and transparent simplicity of purpose won their confidence, and appropriate illustrations were seldom wanting to convince the judgment. This practical wisdom was acknowledged by the Committee in their Instructions delivered to him on his return to Africa after a visit to England in 1851. The text of those Instructions was:—"Sent forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." And the Committee referred to Mr. Crowther's dealings with the chiefs of Abeokuta, with regard to certain national superstitions, the persecution of the converts by the babalawos or priests of Ifa, &c., as illustrations of his having combined the wisdom of the serpent with the harmlessness of the dove. Examples of this quality abound in his journals, and the following extracts from "An Address in the form of a Charge," which he delivered at Lokoja the second year after his consecration, shows by what wise principles and lofty aims he was influenced in the conciliatory method

which he adopted and recommended. Under the fourth head of this charge, "The best mode of proceeding in preaching the Gospel among the heathen," the Bishop gave the following counsels to his fellow-workers:—

"In this we have the best example ever given on the subject, and that by the preaching of Christ Himself. The Sermon on the Mount; His parables; His discourses; these are the standards of Missionary sermons among the untutored heathen. Take any portion of these, sublime and lofty as the sentiments therein expressed are, yet they are so simple, that every heathen can understand them; and so appropriate, that every one can see himself represented in them. Imitate Christ, then, to reach the understanding, and not to move the feelings only; speak to the people as they are able to bear it; speak to them with all simplicity as to children; a simple exposition and application of a discourse or parable will often be followed by lasting impressions and great effects. In this way I have not only got an attentive hearing from the heathen, but from Mohammedans also. Bigoted as they are, they could not help attesting to the soundness of the doctrine of our religion, though they could not embrace Christianity lest they should be cast out of the mosque.

"Whether we hope to make converts from among the heathen or from the followers of Mohammed, our aim should always be to preach to all as to needy and helpless sinners, who must be pardoned through the atoning blood of Christ alone. Preach without a prejudiced mind. The hearts into which the seed is sown belong to the Lord, who owns both the seed and the hearts. The growth of the seed cast into such a heart is in His power. Just as we sow our natural seed, both morning and evening, and know not whether this or that shall prosper, or whether both shall be alike good, so must we preach the Gospel to a mixed congregation of heathen and Mohammedans. Thus sowing by prayer and faith we must leave the results to the Disposer of all hearts, who can influence them by the inspiration of His Holy Spirit.

"Again, in preaching, divest yourself of a disposition to dispute with Mohammedans, or to censure heathen: rather be possessed with the feelings of sympathy with all classes of hearers. Whenever there is an opportunity of preaching to, or speaking with, Mohammedans, unfold the truth of the Gospel of Christ in its fulness, commending the truth to their consciences in the sight of God. It was not always that Christ made severe rebukes upon the Scribes and Pharisees, as hypocrites, in His discourses; though some were probably always present to hear Him, though not with the intention to profit, but to watch and catch something from His mouth that they might accuse Him. Though He knew this, yet generally He preached as if He knew not their wicked intentions. The effects on them we are told thus—'Among the chief rulers, also, many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they love the praise of men more than the praise of God.' Even the officers who were sent on one occasion to apprehend Him were disarmed by His powerful and resistless preaching, and returned without Him, with this conviction and frank confession of His heart-searching sermon—'Never man spake like this man.' Aim at supplying the hearts of the hearers with the infallible truth of the Gospel of Christ, in the room of the doctrines and commandments of men.

"With the heathen population we have mostly and chiefly to do: them you must not censure as ignorant, stupid, and foolish idolaters; your dealing with them must be that of sympathy and love, as you would deal with the blind who errs out of the way: surely he would not have wittingly gone out of the way, but for want of sight. Thus the Bible tells us, 'He' (Satan) 'hath shut their eyes, that they cannot see, and their hearts, that they cannot understand.'

"When we first introduce the Gospel to any people, we should take advantage of any principles which they themselves admit. Thus, though the heathen in this part of Africa possess no written legends, yet wherever we turn our eyes we find among them, in their animal sacrifices, a text which is the mainspring of the Christian faith—'Without shedding of blood there is no remission.' Therefore we may with propriety say, 'That which ye ignorantly practise declare we unto you: 'The blood of Jesus Christ, the Son of God, cleanseth from all sin,'"

Perhaps we have lingered at somewhat undue length on the above characteristic. Striking as it was, probably the late Bishop's genuine humility was still more marked. His lowliness of mind seemed to increase *pari passu* with his exaltation in office and in the honour and esteem of the Christian world. He never resented allusions to his lowly origin and early years of heathen ignorance; on the contrary, he seemed never to forget or to weary of acknowledging in grateful terms his obligations to English Churchmen. An extract from his journal written in 1849 illustrates this feeling, which was constant with him to the end of his life:—

"When I was spending a few days with a pious officer in the army at Woolwich, in 1843, I came in contact with a gentleman of the Plymouth Brethren who used all the arguments he could to get me into his persuasion. When he found that he could not succeed, he gave me this one solemn advice—not to make use of the Liturgy among my country-people. In reply, I begged him to consider for a moment the propriety of the conduct of a son who has been cared for nursed up, and taught to pray upon the lap of his kind mother from his infancy till he attained the years of discretion; and then, because the prayers of the mother did not suit his fancy, to kick against them. How ungrateful! I have considered the Church as my mother, which has taught me to pray, as it were upon her lap by the Prayer-book, when I knew not how to utter a word. After having been thus taught to express my wants, shall I now kick against it?"

The same habitual sense of indebtedness found expression in some of his last letters, and it is pathetic to contemplate the conflict which it is too probable, troubled his closing days, between a lifelong experience of kindness and esteem, and a sense of injustice and inconsiderateness on the Committee's part in their recent action regarding the Mission. For the pain occasioned to this dear servant of God whether by themselves or their European missionaries, both the latter and the Committee have, it may be confidently affirmed, the most profound regret. It is one of the mysteries of the Divine discipline that God's children, in the conscientious performance of what they believe to be their solemn duty, sometimes occasion suffering to one another. May God, in His mercy, grant that the two visitations of His love, in summoning first John Alfred Robinson, and now Samuel Adjai Crowther, to His rest and reward, may exercise a softening and hallowing influence on those who remain, uniting all who are verily on the Lord's side in the holy crusade against ignorance and sin!

G. F. S.

CANON HOARE ON THE LATE BISHOP PERRY.

[We now give, as we promised last month, Canon Hoare's testimony to the late Bishop Perry, in the words of his address to the C.M.S. General Committee of December 8th, 1891.]



N a letter which I received from Bishop Perry about a fortnight ago he addressed me in the words, "I think, my oldest living friend, I regard it as such an honour to have occupied that position that I could not refrain from making the effort to come here this day; though, now that I am here, I scarcely know how to speak of him."

For fifty-nine or sixty years we have enjoyed a loving friendship, and never during that whole time have I heard him say one word that I should be sorry to speak in my dying hour.

He was one of the most clear-headed men, and, I may add, clear-hearted, that I ever knew in life; one of the purest, simplest, most straightforward and uncompromising characters that it has ever been my privilege to be associated with. Always courteous, always considerate of others, yet perfectly unwavering in the discharge of duty or the maintenance of truth.

One of the remarkable features of his character was the prompt simplicity with which he acted upon his convictions as soon as his mind was made up on any subject.

We have all admired the tenacity with which he held fast to his principles, but those who remember his early days cannot fail to remember the courage with which he confessed those principles so soon as he was convinced of their Scriptural truth.

Those who knew him in his early college life will remember that he was not then the same man that he has been in this Committee-room. He was brought up in quite a different school of thought, and had in him a great deal of the old-fashioned High Church prejudice against Evangelical principles and Evangelical men; so that I can remember the time when he expressed his surprise at my friendship with dear Carus, whom he regarded as a party man, and Carus gave me a friendly caution to put me on my guard against Perry's influence.

This went on till 1833 or 1834 (I cannot say which), when my dearly beloved father and mother invited him to pay a visit to us at Cromer. He was then brought into frequent contact with Sir T. F. Buxton and his charming wife. He also went over to Earlham Hall, the seat of Mr. Joseph John Gurney, who used every year to receive a large party on the occasion of the Norwich meetings. I cannot remember exactly who was present on that occasion, as I had the privilege of being at many of those gatherings and cannot distinguish the persons present at each, but I think that Dr. Chalmers, Mrs. Fry, and Charles Bridges were amongst the guests on the occasion of Perry's visit. But, whoever was there, a deep impression was made upon his mind. He had never before seen anything of the kind. His prejudices were completely removed, and he entered upon what might be truly termed a new religious life.

When he returned to Cambridge for the October term there was no hesitation in avowing the change that had taken place. He was convinced, and at once acted upon his conviction. He was not afraid of what might be said in the college. He and Carus were at once brothers in the Lord, and were bound together in that loving friendship which lasted for the remainder of their lives. He was as clear and decided a lover of the truth as he has been known to be in his latter days; and not only was he prompt in the avowal of his convictions, but he was also most liberal in his practical maintenance of them.

I am inclined to think that few of our younger men are aware to what an extent the town of Cambridge is indebted to our dear friend.

When he was Fellow and Tutor of Trinity his heart yearned over the miserable condition of Burnwell, at that time one of the most wicked places in the country. There was there a population of 8000, with nothing more than the Abbey Church, a small building, capable of holding not more than 200 persons, and almost entirely empty. The advowson belonged to one who was content with this state of things; but not so our dear friend, and after much negotiation he purchased the advowson for, I think, between 3000*l.* and 4000*l.* When once he had obtained possession, he set to work with the erection of two large churches, Christ Church and St. Paul's. He raised funds for their erection from his friends, and how much he contributed himself I am quite unable to state. However, the great work was accomplished, and

when it was done, with the utter unselfishness which was such a marked feature of his character, he appointed an excellent man to Christ Church which was the parish church, and himself undertook the charge of St. Paul's. Again he showed his spirit of liberality, for during the five years of his incumbency he did not take a farthing of the income for himself, but laid all by as a fund for the erection of a parsonage. Since those days the work has been going forward. The population has increased with enormous stride and all who see the good work that is now being carried on in the Abbey Church, in Christ Church, in St. John's, in St. Matthew's, in St. Paul's, and in St. Barnabas', must remember that it is the result of the foresight and liberality of the brilliant young Fellow of Trinity in the original purchase of the advowson of Barnwell, or, as I believe it is now called, St. Andrew the Less.

But now, passing over the half-century of active and most useful service, must add one word respecting the old man that we have all so delighted to see in this Committee-room. The last letter that I received from him, in his own beautifully clear handwriting, was written soon after his golden wedding day, on October 14th, 1891, and it is so characteristic, as well as so instructive, that I cannot refrain from reading a short extract from it. Some one had sent him a document referring, apparently, to some perplexing questions, respecting which he wrote as follows:—"I have not thought it profitable at my age to exercise my mind upon the theological questions of the present day. I am content to believe in the Bible—as I have been used to do—being the inspired Word of God, and I trust that I shall find it able to make me wise unto salvation through faith, which is in Christ Jesus."

Such was the clear, simple, child-like faith with which our beloved friend placed his whole confidence in the Divine authority of the inspired Word of God. And as, when amongst us, he trusted that he should find that Word sufficient to make him wise unto salvation through faith which is in Christ Jesus, so, now that he is gone, we cannot doubt for one moment that he has found it to have been sufficient, and that through the inspired teaching of the Bible, in which he so confidently believed, he has experienced the truth of all its promises, and is now enjoying the presence of Him whom he so loved and so honoured during the long period of his service upon earth.

Let his last words, then, in this Committee-room, be those of his letter—"I am content to believe in the Bible."

INDIAN NOTES.



VERY interesting, not to say instructive, communication appeared in the columns of the *Statesman* respecting an effort which is on foot to restore and occupy, in the Buddhist interest, the very ancient temple of Buddha at Gya, in the province of Bahar. This is, we admit, a very natural desire on the part of those who are attempting to galvanize the Buddhist cult for the benefit of the nineteenth century. Such, while nobly independent of historical facts, are so splendidly generous to the founder and the faith of Buddhism as to invest that creed with the innumerable excellencies which their conviction that Buddhism should possess them, seems abundant warrant for affirming that it did. It appears as if Sir Edwin Arnold had really sufficient faith, if not in the past, at least in the future of Buddha as the Talagatha, the Coming One, to advise the Governor of Ceylon to employ other people's money to the extent of a lakh of rupees in acquiring the original temple at

Gya, now occupied by Siva, and placing it in the possession of the Buddhists. It would be in entire ethical harmony with a proposal of the kind for the Government of India or Ceylon to combine with such a contempt of Christianity the taking of a very mean and unscrupulous advantage of the proprietor of the Siva temple in question, the annual income of which is affirmed to be worth some fifteen lakhs.

Of course, it might be urged that it would be altogether affectation, most trifling pedantry, to scrutinize the moral character of such a transaction in the method of its conduct. On the other hand, the Mahant or abbot, is perhaps not unnecessarily careful in dealing with the Asiatic or European Buddhist devotees. One of these believers, who came down from Nipal and desired permission to worship at the shrine, was gladly accorded it, and even assigned a chamber in the temple precincts. Having thus secured foothold, like the camel in the Arab tent, he attempted to annex a portion of the offerings presented by the devotees. This the abbot promptly resented, and indicated his displeasure by the immediate ejection of the greedy saint. The Nipalese at once betakes himself to the local fountain of English justice, and demands from him liberty to worship at the shrine. The English magistrate authoritatively supports his claim, and rides down himself to see it vindicated. It then appears that what this ardent devotee desired under the name of liberty, was not alone freedom to worship as he pleased, but permission to appropriate the temple endowments. We may observe here, like the immortal Dr. Primrose, who listens to the display of learning commencing with "Anarchon ara kai ateleutaion to pan," twice at the lips of Mr. Ephraim Jenkinson, we fancy we have heard the same thing somewhere before. The English magistrate, however, being, in Persian phrase, a discernor of merit, saw through the Nipalese believer's yearnings after liberty, and very harshly rejected his contention. Doubtless considerable effort will notwithstanding be made to buy out the Mahant from his temple interest at Gya, but we firmly believe that the Indian Government, represented by Sir Charles Elliott, will never lend itself to any scheme to aid the monstrous conglomeration of folly and fraud which seeks to be floated under the guise of this resuscitated Asiatic cult. Yet, on the other hand, it must be admitted that if the Buddhist devotees at Gya are correct as to what offerings are most acceptable to the Jewel of the Lotus, and certainly they ought to know, then the nineteenth century furnishes methods without parallel or precedent for his due adoration. At Gya it has been discovered that the Light of Asia is best propitiated with sardines and eau-de-Cologne. He has discovered also an excessive fondness for barley-sugar and lemon-drops. Our great Reading manufacturer may be congratulated on having hit the taste of the eighteen arhats by his savoury productions, to that extreme and exquisite degree usually indicated by one of the later letters of the alphabet, for the quantity of Huntley and Palmer's biscuits that are offered at Gya by the worshippers indicates clearly that they are considered by "the conquerors of the passions" as veritable Ambrosia. We may state that this is no advertisement of these particular wares, but rather a publication of the unexampled absurdity and of the unparalleled and incredible depths of stultitia in that Buddhism of which so many read, and which so many profess to admire. We adopt this way of dealing with the babble and banalities of modern Buddhism from sheer inability to submit its tissue of inanities and insanities to the crucible of serious criticism.

"*The Church at Home and Abroad*," the monthly publication of the General Assembly of the Presbyterian Church of America, has an article on "The Brahmos and Christianity," by the Rev. R. Thacknell, which furnishes

the following instructive illustration of the movement of Indian thought in response to the pressure upon it of the Gospel power. He states that during the last Hardwar Mela—the great Kumbh—the statement was widely abroad that the efficacy of the Ganges would now go, and that it was useless to visit it again. This remark was spontaneously offered to Mr. Thacknell and others. “Then why not receive Christ?” he replied. “We shall see,” they replied. Here we believe we see strong ground of hope. If India’s sense of sin, such as it is, remains, and if the waters of Gunga’s holy tide no longer avail for soul-cleansing, to whom, then, shall India go? Is this the drying up of another Euphrates, that the way of the kings of the East may be prepared?

But more than the passive resignation of India to disbelief in her own divinities is indicated in the movements of the hour. Hostility to Christianity appears, active, organized, intense. The “Hindu Tract Society” would throw back the Christian assault, and follow the assailants even within their own parallels. “Missionaries,” says one of their Tamil issues, “come from England at great cost, and tell us that we are in heathen darkness, and that a bundle of fables called the Bible is the true Vedom (inspired book) which alone can enlighten us. They have cast the net over our children by teaching them in our schools, and they have already made thousands of Christians, and are continuing to do so. They have penetrated the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches. Do you not know that the number of Christians is increasing, and the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our religion be incessantly drained by Christianity, without receiving any accessions, how can it last?” After indicating the nature of the anti-Christian efforts to be made, it goes on to say that, “We must not fear missionaries because they have white faces, or because they belong to the ruling class. There is no connection between Government and Christianity; for the Queen-Empress proclaimed neutrality in all religious matters in 1858. We must therefore oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee! Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from Mission schools.” Another tract, which is entitled “150 Contradictions of the Bible,” published by a member of the Hindu Tract Society, says: “Patriot of India! Be warned in time. Do your duty! The Christian belief is slowly making way. It has in Europe a strong and powerful organization. Hinduism is daily being robbed of its votaries. We have slept long enough shall we now at last, with a great and grave danger looming before us in its huge and hideous proportions, shake off our lethargy!”

As we ponder upon such utterances of the Hindu mind, we seem to be with Gideon on the Moreh slope, and in the night season to overhear the telling of the Midian dreams of India’s fated creeds. Tent after tent of Hindu theology and thought is being overturned by the Gospel cake, and the fiercest and the most uncompromising enemies of our Mission enterprise are the truest and clearest prophets of its success.

G. E.

THE MISSION-FIELD.

WEST AFRICA.



ANON TAYLOR SMITH and Miss Dunkley have come home; the former on sick-leave, the latter on furlough.

The Rev. J. H. Davies, a retired pastor of the Sierra Leone Native Church, died on October 25th. The Patronage-Board decided to fill up the vacancy thus created on the Pension List by appointing the Rev. S. Mousa, who had charge of St. John's, Brookfield, but he died very suddenly from apoplexy about an hour before the decision was arrived at. Mr. Davies was ordained deacon in 1861, and Mr. Mousa in 1864. It is to the credit of the latter that he had made enemies of some who attended his church by declining to refrain from rebuking their immoral lives.

A telegram announcing the death of Bishop Crowther was received on December 31st. The Rev. W. Allan and Archdeacon Hamilton reached Lagos on December 21st. They found the Bishop "very feeble and his voice thick and imperfect." Nevertheless, he felt able to contemplate accompanying them to the Delta. An interesting and well-attended dismissal meeting, at which the Bishop and the Deputation were present, was held to commend in prayer the seven senior students of the Lagos Training Institution, who were going to interior stations of the Yoruba Mission.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker reached Mombasa on December 22nd.

Letters from Uganda up to September 14th are printed in this number. The Rev. B. H. Walker visited Mengo from Budu in July, and the Rev. G. K. Baskerville returned with him to Budu at the end of that month. Mr. Smith was at Mengo at the beginning of September, and gave an encouraging account of the work in Busoga; the chief, Wakoli, was friendly and the people anxious to learn. Mr. Smith was purposing not to return to Wakoli's, however, but to a place about three days' journey from Mengo, where the people had offered to build a church. Four Waganda Christians were to accompany him to labour at various out-stations under his superintendence; they were to be entirely supported by the Church in Uganda. Mr. G. L. Pilkington sends home the Epistle to the Galatians, which he has translated with the help of Henry Wright Duta.

The Rev. J. C. Price, of Mpwapwa, sends the following short account of an itineration he made in September among the Wagogo, the people who are such a terror to caravans, and from whom Bishop Tucker's party were apprehensive of an attack on their way up country in September, 1890. Mr. Price says :—

Most of last month (September) I spent in Ugogo. I thought the people would have almost forgotten me, after being nearly three years without going to see them; but nothing of the kind. Almost everybody seemed to know me, and I was often asked why I had stayed away from them so long. Some remembered what they had heard on previous visits, and it was encouraging to be told, "We are still holding on to Jesus Christ; we have given up Satan." It would be difficult to know *how far* they spoke the truth, still, it shows they had not all forgotten—praise the Lord! The old chief of Msómalo

seemed quite overjoyed to see me again; he took my hand in both his, and kissed it over and over again! Last year and the year before I did not go into Ugogo, owing partly, as I told you, to the increasing claims of the work at Mpwapwa, and partly to the disturbed state of the country; I thought perhaps I might be taken for a German, and that the people would all run away from me, or stand on the offensive and give trouble; but the welcome given me was a rebuke to my faithless fears. I only visited the eastern part of Ugogo—places where I had been in former years. I went with half a dozen of my

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Wagogo boys, without a single porter. We had three donkeys carrying all we needed—one with water, another with tent and bedding, and the other with provisions and sundries. When I left I was not feeling well; in fact, I had to stay at Kisokwe a few days on my way, and the terrible winds in Ugogo day and night gave me a cold most of the time I was there, so I was not able to do as much as I should have liked; but I came home feeling *very* much better for the change. My little tent, six feet square, is capital for itinerating, when one is in good health, but otherwise these winds are just a little too much for it. At Mwumi, the last place I visited, the chief gave me a

room in his tembe, and there I got right again at once. So next time, go, I am thinking of asking the chief at some of the best centres either give me a room or two in their tembe or, what would be better, for the sake of privacy, to build me a little hut which would be a better protection from the wind than the tent. For these huts, as centres, one could go about splendidly with a bicycle as Ashe had (if only some one would supply me with one). Then when I send the new men out I shall be able (d.v.) to spend most of the dry season—May till November—in Ugogo making known the glad tidings of the love of God.

Miss A. Wardlaw Ramsay has come home on furlough from Frere Town, and Mr. D. Deekes from Nasa.

PALESTINE.

Miss Sachs reached Jerusalem on October 27th, and was warmly welcomed by Miss Elverson. The latter writes:—

I had a nice little mission tour lately, making headquarters at the Nylands', and going each day to Moslem villages armed with simple medicines and picture-books. The people were very friendly and hospitable, so that I had capital opportunities for giving my message. The sheikh at Bethel made friends over the Roman ruins there, and took us (I took my servant-girl with me) to have refreshments in his house, where I showed Gospel pictures to his girls, and promised, if he would come to Ramallah, he should find a New Testament for him at the book-shop. I thought that a test as to whether he really would care for the book. He turned up next day, and the Bible-man got a talk with him over the book. At Ramah, too, I had a splendid audience to the story of "The Fall and its Remedy." There must have

been between twenty-five and thirty of the sheikh's house, who listened very attentively and assentingly. In one of the seven villages was there the unwillingness to hear. The door was open. If there were only the power of the Holy Spirit working through the speaker, grand things would be done among the simple villagers. Jerusalem, too, is open for *quiet* work. The city is being honeycombed with Christian truth by the three Bible-women. The prejudices against Christianity (as seen amongst Greeks and Latins) are a marvel. Only yesterday, in visiting, we were asked at different houses about priestly forgiveness and mariolatry. It is so necessary to show the Moslems that the Christianity they see is not true Christianity, and that we do agree with it, because it is not according to the Bible.

PERSIA.

The Rev. C. H. and Mrs. Stileman arrived at Julfa from Baghdad November 13th. The journey was made on mules and took thirty-five days. It was naturally undertaken with some measure of anxiety on account of Mrs. Stileman's feeble state of health, but the journey seemed to do her good. Mrs. Stileman, however, had a bad attack of fever about twelve marches before reaching Julfa, which made the last stages of the journey exceedingly trying. She was improving at the date of the last advices.

NORTH INDIA.

The Rev. J. W. Hall, of Calcutta, has come home on furlough, and the Rev. B. Jani Alli will be due in a few weeks. The Rev. A. Stark, of Bhagaya, has been temporarily transferred to Calcutta, where he will have charge of Trir

Church for Mr. Hall, and will conduct the Hindustani morning services at the Old Church, for which Mr. Alli has been responsible. He will also superintend Hindu work in the Chamar schools. This change has thrown the whole work among the Paharis upon the Rev. F. Etheridge, who only went out in 1889, and has had in the interval two languages, Hindi and Pahari, to learn. In November a further trial came upon the Santal Mission. The Rev. J. Brown, who returned from furlough in 1890, became ill and was ordered home. Mr. Clifford, the Secretary of the Corresponding Committee, could discover no other alternative to meet the emergency than to telegraph home requesting the Rev. F. T. Cole to cut short his furlough and return at once to resume the Chairmanship of the Santal Council and the charge of the Taljhari, Bahawa, and Hiranpur districts, each of which had a missionary to itself a few years since. We are thankful to learn that Mr. Brown's health has since somewhat improved, and that his immediate return home is not considered imperative.

The *Coromandel*, conveying the Rev. J. M. and Mrs. Paterson, the Revs. R. B. Marriott, H. J. Jackson, and D. M. Brown; and the *Kaisir-i-Hind*, with the Rev. Dr. and Mrs. Hooper, the Rev. J. S. Gray, Miss M. Stratton, and Miss E. M. Bateman, reached Calcutta on the 17th and 30th of November respectively. The Rev. A. J. and Mrs. Santer arrived at Calcutta a few days later. Dr. Hooper returned to India from New Zealand. He had met Miss M. P. Matthews (formerly a missionary of the I.F.N.S.) at Colombo, where they were united in marriage at St. Luke's Church by the Rev. E. T. Higgins on November 17th. Dr. Hooper's main work will be the revision of the Hindi version of the Scriptures. He will reside at Jabulpur during the winter months. The Corresponding Committee have placed the Rev. D. M. Brown in the Nuddea district while studying Bengali; the Rev. A. J. Santer has been placed in charge of Burdwan; the Rev. J. M. Paterson is located for the present at Gorakhpur. The three Islington College students who went out in 1890 and were not assigned, have now, after passing their first language examination, been located: the Rev. A. E. Keet to Benares, the Rev. W. McLean to Agra, and the Rev. W. G. Proctor to Meerut. The Revs. R. B. Marriott, J. S. Gray, and H. J. Jackson were assigned by the Parent Committee last June: the first to join the Band of Associated Evangelists in the Nuddea district, the second to join a similar band being formed under the Rev. A. I. Birkett in the Lucknow district, and the third to join the Santal Mission. Mr. Jackson has been placed by the Santal Conference at Godda.

The Rev. J. P. Haythornthwaite writes that in November a series of apologetical lectures were delivered in the hall of St. John's College, Agra, which were "splendidly attended," both by students of the Government College and by those of St. John's. The lecturer was Mr. Ram Chandra Bose (no doubt the R. C. B. quoted, but wrongly described, in the *Intelligencer* for last December, page 911). Mr. Bose was an evangelist for twenty years under the American Methodist Episcopal Mission, but having resigned his connection, he was, with the entire concurrence of that Society, engaged by the C.M.S. as a lay-preacher in July last. He is a man of unusual ability.

The arrival of Mr. J. Monro, C.B., late Chief Commissioner of the Police of the Metropolis, and his daughter at Calcutta has been welcomed with much thankfulness. The North India Localized *Gleaner* has the following remarks on the event:—

Few Bengal civilians have of recent years borne a more respected name, both in India and England, as officers alike of high ability and high Christian character than Mr. J. Monro, C.B., who

retired from the Indian service eight or nine years ago, and was soon after appointed Chief Commissioner of the London Police. It will be remembered that Mr. Monro gave up his Com-

missionership of Police under circumstances which were eagerly discussed both in England and India, and for reasons which most people thought were honourable to him. Mr. Monroe has just now returned to Bengal for missionary work, and has brought with him a daughter who has the same purpose in view. They hope after some months to be followed by Mr. Monroe's son, who is now qualifying himself as a medical missionary. Their plan is to establish a Medical and Evangelistic Mission in some part of the Nuddea district, in which at one time Mr.

Monro worked as magistrate and collector. Without any formal connection with the C.M.S., they hope to work in close association and co-operation with it. It will be a Church Mission and full harmony with C.M.S. method. We are deeply thankful for the valuable aid which the plan seems to promise. Not only the coming of the Monroe family is in itself an important acquisition to our Mission force, but the testimony afforded by such an act on the part of a man of Mr. Monroe's standing and notoriety, cannot fail to have an important effect.

On November 15th, Mr. and Mrs. Ganendra Chunder Ghose, whose baptism at their own house on October 12th we recorded last month (page 50), were publicly received into the congregation at Trinity Church, Calcutta, and their two young daughters were baptized. A large number of the members of the Dutt family (to whom Mr. Ghose is related, and to whose influence he largely attributes his conversion) were present. From his Hindu relatives Mr. Ghose has had to suffer much opposition.

On the same day, a Hindu of the Kaista caste, by name Nitai Chundra Nowg, was baptized at the same church. He is described as an uneducated working-man, and the prayers of God's people are desired "that his simple faith may be strengthened day by day." He had been under instruction several months before his baptism.

The reference, at the District Council Meeting of the North-West Province of the Hon. G. E. Knox, Judge of the Allahabad High Court, to the testimony of a magistrate in the N.-W. Provinces to the trustworthiness of a Native Christian witness in his court (see January *Intelligencer*, page 52), attracted notice of the Rev. G. W. Oxborough, of the Anglo-Indian Evangelization Society. This gentleman thereupon wrote the following letter to the editor of the *North India Gleaner*, in which paper he saw the reference:—

Kindly permit me to add my testimony to Mr. Knox's (which I have noticed in your interesting paper to-day) respecting Native Christians of the Gorakhpur Mission. I have been in India now getting on for six years, and I have the name of being rather hard on Natives; but I have had two Native Christians in my employ from Gorakhpur whom I have been able to trust, and who have shown me, by little acts of kindness, honesty, and straightforwardness, that good principles have been thoroughly instilled into them by your veteran missionary, Mr. Stern, and no silly notions put

into their heads. One was with me nearly two years, and left as I was going to Assam; and the other is my employ now, and has been so about eleven months. From what I have noticed during my experience in India, people are very unreasonable in their dealings with Native Christians. They have their faults, certainly; considering what their surroundings have been, what they are now, the position and persecution they run with from their heathen brethren, the little encouragement they get from our own countrymen, they are no bad after all."

Dr. Pentecost, who addressed large audiences of Europeans, and East Indian and Native Christians in a tent daily for a fortnight at Lucknow during October, consented, at the request of the C.M.S. missionaries, to deliver a series of lectures on English-speaking non-Christian Native gentlemen on five successive nights during the same month. Mr. Ram Chundra Bose, who contributes to the *North India Gleaner* a thoughtful article on Dr. Pentecost's style and method as an evang-

says that his success in arresting attention for, and exciting interest in, the truths of Christianity has been "not only phenomenal, but decidedly unprecedented."

PUNJAB AND SINDH.

The Bishop of Lahore held an ordination at Batala on St. Thomas's Day (December 20th), at which two Native catechists, Fath Mahomed (to be known in future as Fath Masih) and Ihsan Ullah, were presented for deacons' orders. The sermon was preached by the Rev. Dr. Imad-ud-din, of Amritsar. The Rev. Fath Masih will work with Dr. Weitbrecht at Batala, and the Rev. Ihsan Ullah with the Rev. R. Bateman at Narowal. This ordination was, Mr. Clark writes, the first ordination of Natives by Bishop Matthew.

The Revs. T. Bomford, E. F. E. Wigram, Dr. H. U. Weitbrecht, the Rev. T. J. L. and Mrs. Mayer, Dr. Arthur Neve, Dr. Lankester, and Mrs. Guilford reached the Mission in November. Mr. and Mrs. Mayer returned to their old station, Bunnoo, but, partly for health considerations and partly on account of the needs and opportunities of Clarkabad, they have since removed to the latter place temporarily. Dr. Neve was ill on arriving at Bombay, and was tended by his travelling companion, Dr. Lankester. He was able to proceed to Kashmir after a few days. Dr. Lankester wrote home soon after reaching Amritsar, where he is temporarily carrying on the Medical Mission during Dr. Martyn Clark's furlough:—

Now as to the work, I may as well say at once that so long as God gives me health, my life must be spent in the Punjab. I feel as if I could never be content to work in England now that I have once come into the midst of this glorious work. It is living and real.

I think there is no fear of my putting the professional work first. The spiritual hunger in the Punjab is such that, did I not feel that the medical work was a most important adjunct, I should be wanting to be a simple evangelist.

After returning to Amritsar from a visit he had made to Quettah and Sukkur, the Rev. R. Clark wrote at the beginning of November: "Saral Singh, a Bedi, the highest class of Sikhs, a lineal descendant of Nanuk, the great religious reformer of the 16th century, was baptized a few days ago." A few days later, Mr. Clark wrote: "Mr. Wade tells me that one hundred persons (of the lower class) have applied for baptism in the villages round Sultanwind." And again, a little later still, he wrote: "Dr. Pentecost's visit to Lahore has been a great success. Mr. Young told me that at one meeting a Native gentleman rose and said that two-thirds of the large non-Christian audience believed on the Lord Jesus Christ, and prayed to Him and read His Word, but they cannot be baptized."

Mr. Clark reports that the extensive repairs to the Quettah hospital, rendered necessary by last winter's rains, were almost completed. The wards will contain twenty-eight in-patients, and in a large contiguous building out-patients are seen and services are held. There are also a consulting-room, a dispensary, and houses for an assistant-surgeon and a dispenser. For these buildings, which have cost about Rs. 20,000, the Society is mainly indebted to Dr. Sutton's energy, and to his liberality and that of his personal friends. The average number of patients daily is from thirty to thirty-five. Mr. Clark found in the hospital, on the day he visited it, patients from Peshawar, Gujerat, Gujranwala, Amritsar, Allahabad, Candahar, Ghuzni, Cabul, and Jubulpore. Many Beluchis and Brahmans from the neighbouring villages avail themselves of the hospital. Mr. Clark writes:—

We see here how Mission work which is carried on in one place, far distant from other places, interlaces itself with that of many other Missions. They

all of them act and react one upon another.

The chief need of Quetta now is that of workers. As your travelling agent, it

is my happy duty to tell you where you may make the most profit. If you will send out a good assortment of your very precious wares to Quetta, you would find, I think, that they would make you rich. There are many buyers of the Truth in these frontier stations, if only they knew Who is Truth, and where He can be found; and the whole market of Central Asia, yet almost untouched in a spiritual point of view, lies before you. No great commercial house at home would neglect such prospects in worldly matters; and the children of light should not be less wise in their generation than the children of the world. No commercial

traveller could point out to his firm home a road to greater wealth and profit than this. May the good Lord give to us faith to engage in this enterprise without hesitation and with fear! But where are the agents? Alas! the Lord send them in His own good time!

I have seen, from the Khojak Pass, a glimpse of the "promised land," Central Asia, for surely it is a promised land—promised by Him who has said: "I will give Thee the heathen Thine inheritance, and the utter parts of the earth for Thy possession. All the ends of the world shall be the salvation of our God."

We learn with great sorrow that Mr. Bannerjee, who was baptized at Hydra last year (see *Intelligencer* for July, p. 528), has gone over to the Church of Rome following the example of the missionary of the Oxford Mission by whose teaching he was first impressed, and who became a pervert in Calcutta. Mr. Clark says: "Mr. Bannerjee is thus the first Indian who, in this part of the country, has sacrificed for unity at the expense of verity, his earnest desire being to find some one *earth* from whom he may receive infallible guidance in difficulties and perplexities and on whom he may throw all responsibilities which may meet him on the way to heaven."

SOUTH INDIA.

The Native Church Councils in the C.M.S. Tinnevely Mission, which were two years since, nine in number, but were reduced to four while the Rev. Barton was in India, have now, in accordance with Mr. Barton's recommendation, become one. The Rev. T. Walker is the Chairman.

The Rev. J. H. and Mrs. Bishop, the Rev. C. A. and Mrs. Neve, and the Rev. J. J. B. Palmer arrived at Cottayam in November.

CEYLON.

The Rev. J. Carter and Mrs. Balding arrived at Colombo on November 24th, Miss Eva Young on December 8th. Mr. Carter proceeded at once to Kandy to take up his work as Vice-Principal of Trinity College; and the Rev. J. W. Carter has removed to Jaffna, to assume the Principalship of St. John's College. The latter institution has been under the charge of its Native head-master, the Rev. C. C. Handy, since 1889, and its numbers have increased. There were in November 260 boys on the list, of whom 98 are Christians. Three passed the Entrance Examination of the Calcutta University last year, out of six entered, and three passed the Cambridge Local.

MID CHINA.

Archdeacon and Mrs. Moule and Dr. and Mrs. Main arrived at Shanghai December 11th, and the Rev. J. H. and Mrs. Horsburgh, the Rev. O. M. Jack, Mr. E. B. Vardon, Mr. D. A. Callum, Miss E. D. Mertens, Miss E. Garnett, Miss R. Lloyd arrived at the same port the previous day. Mr. Horsburgh writes that the voyage across the Pacific proved "a delightful time" of mutual communion among the missionaries, of whom the second cabin was full. Every day Bible prayer-meetings were held. A good missionary meeting was held in the first saloon at which Chief Justice Way, of South Australia, presided. The men of the party except Mr. Horsburgh, started for Chung-king, in the province of Szechuan November 25th. Mr. Horsburgh was endeavouring to arrange for the ladies

reside at Ching-kiang, about 100 miles up the Yang-tse River from Shanghai, to study the language there for several weeks in the hope of being able to proceed about the end of February. In the meantime he was intending to make arrangements for their reception in Sz-Chuen, he thought at Ching-tu, which will be found on the map in the Annual Report—apparently some 150 miles from Chung-king. Mr. Horsburgh reports the Yang-tse River as having been free from rioting for some time, but it was thought advisable not to take up too large parties.

JAPAN.

Archdeacon Warren, who visited Ogaki and Gifu a few days after the earthquake, gives the following interesting account of what he saw. His concluding words will be read with deep interest. He says:—

On Wednesday, Nov. 11th, I took the train to Ogaki, distant from Osaka ninety-three miles, as the line has been injured beyond. All along the route at places there were slight traces of the earthquake, but nothing very marked until we were within a short distance of Ogaki, where houses in the villages were seen to be down or otherwise seriously injured. Ogaki was reached at 12.35. Here at every turn destruction and desolation marked the outlook. The railway-station, which had been thrown down, had been completely removed, and temporary sheds erected to serve as booking-office, &c., until a more permanent building can be put up. On leaving the station I saw a small tent which I recognized, by the notices in Chinese characters, to be the relief-office opened in connection with the Osaka Y.M.C. Association, whilst on the tent was the name "Tristram" in Japanese, showing to whom the relief committee were indebted for the loan of it. Here I soon recognized Mr. Honda, our Ogaki catechist, and Mr. Okita, a Bible-seller, who were in the midst of bales and piles of clothing sent from Osaka and other places for distribution. On entering the tent I found that Mr. Chappell was there. He had come on from Gifu in the morning to assist our Japanese brethren in the work of relief. After some conversation together and other preliminaries settled, I accompanied him to the temporary hospital opened for the treatment of the injured. Here Dr. Berry, of the A.B.C.F.M. and his assistants had done good work. I believe they were amongst the first to arrive from outside to attend to the injured. At the time of my visit the Red Cross Society were in charge, and Dr. Berry had returned to Kioto.

In the two class-rooms serving as wards there were some thirty patients.

Parcels of clothing for some of them, whose cases had been investigated and who were specially needy, were distributed under Mr. Chappell's direction. All seemed most grateful for these tokens of sympathy and kindness. Before we left we had an interview with the chief officer of the town, and it was arranged to have a temporary hospital erected to shelter the worst cases both from the town and surrounding villages. I afterwards accompanied Mr. Chappell through a part of the town. In the streets through which we first passed, most of the buildings were down, and the places once occupied by human habitations were now covered with heaps of *débris*—broken tiles and timber, wattled bamboo and mud, &c. Some of the houses still standing had survived the shock wonderfully, but many were sadly broken and strained, whilst in the main street, leading from the station to the town, on either side numerous little huts had been erected to give shelter to those who had become homeless.

We left Ogaki for Gifu, distant ten or twelve miles, about 3 p.m. All along the road villages and hamlets had been destroyed. In some places scarcely a house was standing. The buildings that had been thrown down were in every conceivable position and condition. Some had been hopelessly smashed to pieces by their fall, especially those with tiled roofs. Those with thatched roofs fared better, and for the most part remained entire, and at the time of my visit the people in many cases were using them as huts. There were fissures in the roads to Ogaki, but they were nothing to those we came across on the way to Gifu; where some extended along the roads for hundreds of yards. The large embankments along the river had been severely injured. We reached Gifu

after sunset, but it was not quite dark. The part of the town through which we passed on entering had been much shaken, but had escaped the ravages of fire. Some of the buildings were completely down, and others had been injured most severely. During the evening, distant underground rumbling was distinctly heard, and once a shock of earthquake was distinctly felt; but the disturbance seems now almost at an end, the intervals between the shocks being measured by hours, instead of minutes as was the case a few days ago.

The next morning, Thursday, Nov. 12th, I left Gifu at 11 a.m. to visit some of the villages in which Christians are engaged in the work of caring for the wounded and injured.

At the village of Ichi-no-Eda I found two Christian doctors from Osaka, engaged in their benevolent work. Their tent was pitched in the grounds of a Buddhist temple. At the gate was written, "The Osaka Y.M.C.A. temporary hospital. Injured persons treated gratuitously." It was a real pleasure to visit this place, and to see this practical proof of the power of Christianity in this afflicted district—though it was saddening to see some, and to contemplate much more of the widespread suffering around. After speaking to the doctors I went on to

Imao, where Miss Tristram is staying for a few days to help the sufferers. Here only five houses were standing after the shock. The school-building in the village was partially destroyed. The temporary hospital was standing in the school grounds. Here Miss Tristram had been engaged for several days in attending to the injured, in which she has had the assistance of Japanese women, one of them a trained nurse. In the shed were seventeen patients, some of them badly injured.

The earthquake has, of course, affected missionary work throughout the district, where it was severely felt; but it has opened a door for the exhibition of practical Christianity, the influence of which is already being felt. There may be, and are, secondary causes for such calamities, but they are not without God's hand, and this national calamity now afflicting Japan may among the means He is using to awaken Japan in general, and the affected districts in particular, to a sense of the need of the loving God and of His saving grace in Christ. The Buddhists have suffered severely in the loss of temples. With Buddhism itself losing its power, which is deplored by its adherents, the earthquake may have far-reaching effects in winning many to discard their old faith. God grant that it may not end in negation of all belief.

We hope to publish in an early number of the *Intelligencer* a very interesting journal by Miss Tristram of the twelve days she spent at Imao, and of her work there, to which Archdeacon Warren refers in the above letter.

Archdeacon Warren sent home some time ago an excellent report of the examinations of the students of the Osaka Divinity School, which were held in July. Twelve students examined, three took first-classes, and the other nine were in second class.

NORTH PACIFIC.

Bishop Ridley sends us a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Lakan, one of a group of islands at the mouth of the Skeena River. Six years since, these people burned down the church, destroyed their Bibles, and blasphemed the Saviour, and for a year afterwards no teacher was allowed to land on the island. On Tuesday, November 17th, the chief, Sheuksh, addressed all the adult males of the population, whom he had invited to his house (a huge building covering 3600 feet), in a very remarkable speech, recounting how he had formerly resisted the claims of the Gospel, and concluding, "I now give myself to God. Pray for me—prayer!" Whereupon "the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of several hours and a half. The latter is printed in full in this month's *Gleaner*.

NOTICES OF BOOKS.

FOREIGN MISSIONS. THEIR PLACE IN THE PASTORATE: IN PRAYER: IN CONFERENCES. TEN LECTURES. By AUGUSTUS C. THOMPSON, *Author of "Moravian Missions."* New York: Charles Scribner's Sons, 1889.



R A. C. THOMPSON is well known as for many years one of the secretaries of the American Board of Missions. We have welcomed him in England more than once. We owe him an apology for the delay that has taken place in noticing his valuable Lectures, which reached us a year or two ago, and were at once read with great interest and appreciation. They were originally delivered at Hartford Theological Seminary, and we do not think the responsibility of those who are called to the ministerial office regarding the evangelization of the world is anywhere else so powerfully stated. "The question," says Dr. Thompson, "of a personal call to missionary work, technically so named, whether at home or elsewhere, is not now under discussion, but the subject of devotion to the Church's comprehensive enterprise, which everywhere is one, reclaiming the human race to God." After dwelling upon that responsibility in the earlier lectures, Dr. Thompson proceeds to review Church history, and particularly what may be called its pastoral literature, to show how great has been the neglect of the subject. He then gives a full account of what, in America, are called "missionary concerts," which are very much what we should term united prayer-meetings, and he closes by some account of the various united Missionary Conferences which have been held, ending with the General Conference in London in 1888.

Dr. Thompson bases his appeal to ministers upon the simple command of Christ. He quotes a Karen convert in Burmah who was taken to America, and was asked to address a meeting upon their obligation to send out missionaries. After a moment of thought he asked with a good deal of meaning "Has not Christ told you to do it?" "Oh, yes," was the reply, "but we wish you to remind them of their duty." "Oh, no," said the Karen, "if they will not mind Jesus Christ, they will not mind me!"

Dr. Thompson's review of past religious literature is comprehensive and interesting. He goes back as far as the times of Thomas-à-Kempis, and remarks that the *De Imitatione Christi* makes no reference to missionary work as a part of religious life. He gives an interesting account of Arndt's *True Christianity*, but points out that it also is entirely without any indication that the author thought of the unevangelized nations of the world. "This," says Dr. Thompson, "is all the more noteworthy as the title announces a treatment of 'the whole duty of man towards God,' as if that can be a complete Christianity which abrogates one of the chief things for which Christianity has been founded." Then comes the first Henry Venn's *Complete Duty of Man*, concerning which Dr. Thompson remarks, "Regarding the obligations of foreign evangelization, Venn is as silent as Arndt, and nearly as oblivious as Thomas-à-Kempis." Jeremy Taylor, William Law, and other famous writers are alluded to in the same way. Doddridge was the only one who seems to have been alive to the missionary call. Dr. Thompson also refers to the literature of Prayer, noticing Bishop Andrewes, Bishop Hall, and other great writers, all showing the same neglect; and he contrasts the daily prayer offered at the Mohammedan University at Cairo, in which "infidels and polytheists" are not forgotten, although the petition is "that they may be destroyed, and their women, children, and property given as booty to the Moslems." Even among the numerous

Expositions of the Lord's Prayer, from Cyprian downwards, the words, "kingdom come," are, remarks Dr. Thompson, scarcely ever applied to missionary work. He observes that a female slave in Travancore was here in this respect, when at a public examination of candidates she explained the words, "Thy kingdom come," thus—"We therein pray that grace reign in every heart." Respecting hymns, Dr. Thompson says:—

"What was thus true during the first seventeen centuries of our era regarding the prose literature of the Church was, in about the same proportion, true of lyric poetry. The Messianic kingdom was conceived of chiefly as the real providence, as a sovereignty over mankind, with but too little reference to spiritual reign in men which is destined to be so widespread. The breadth of Divine design, promise, and command had no adequate place in the imagination of hymn-writers, Greek or Latin, ancient or mediæval. Not till the seventeenth century, indeed not till the eighteenth, did the lyric muse begin to catch glimpses of the strong pinions and sublime flight of that angel who has the everlasting Gospel.

"One would suppose that what the Scriptures make known as contemplated for all men by the incarnation, death, resurrection and ascension of Jesus Christ would, from the first, have fired the mind of every man who took up psalm and harp. Listening, for instance, to the first stanza of St. Ambrose's Ad Hymn—*Veni Redemptor gentium*—'Redeemer of the nations, come;' or to the first stanza of the noble *Vexilla Regis prodeunt*—'The royal banners for us go'—of Venantius Fortunatus, we anticipate a picture of Immanuel's conquest as foretold by David and Isaiah. When we take up the *Lucis largitor splendor* of Hilarius, or *O sola magnarum urbium* of Prudentius, we naturally carry with us thoughts of the *Magnificat* of Mary, the *Benedictus* of Zachariah, and *Gloria in excelsis* of the angels. But we meet with disappointment. So is it the way down through the contemplative and mystic poetry of the middle ages till modern missionary ideas began to germinate in song. The hymnody of the last few centuries does not furnish enough, with special adaptation, for a modern concert of our day."

Dr. Thompson's account of the origin of what he calls "missionary concerts" is very interesting. Let us extract his notice of the notable one of 1806:—

"The year 1806 is one of note in the history of supplication and of evangelization. Among English-speaking Christians a growing interest in the spiritual condition of the heathen manifested itself. For the first time two bishops of the Established Church took part in the Church Missionary Society; and in the same year the first two English clergymen were appointed to missionary service. Three evangelistic labourers started from Europe for Sierra Leone. The Albrechts and their associates, sent out by the London Missionary Society, pursued their painful journey beyond the Orange river toward the interior Namaqua Land. English rulers in India did indeed prohibit Chatterjee Robinson, Baptist missionaries, from taking any step by conversation or otherwise toward persuading the Natives to embrace Christianity, but Robert Rankin, a Presbyterian gentleman of Philadelphia, remitted to their Mission, from himself and others, between three and four thousand dollars; Claudius Buchanan was pursuing his important researches on the Coromandel coast; and John Norris, of Salem, Massachusetts, pledged ten thousand dollars toward the newly-posed Theological Seminary at Andover, because of his interest in Foreign Missions, and in an expectation, which has been realized, that many ministers would there be trained for service among the heathen. March 6th, 1806, the Zechariah Mayhew, the fifth of this name and direct lineage, who labored among Indians on Martha's Vineyard, died at the age of eighty-nine. The same month, April 25th, Alexander Duff was born. It was in 1806 that Samuel Mills—whose mother delighted to talk of Eliot and Brainerd, and who had consecrated this child to the service of God as a missionary—entered Willamette College. The first token of conversion which his father noticed (1801) was this remark: 'I cannot conceive of any course of life in which to pass my days

would be so pleasant as to go and communicate the Gospel of salvation to the poor heathen.' He went to Williamstown fresh from a revival atmosphere in his native Litchfield county, Connecticut, and began at once to labour for the spiritual welfare of fellow-students. But his thoughts went forth to the heathen world. With four praying associates, sheltered by a haystack from the passing thunderstorm, Mills proposed sending the Gospel to benighted Asiatics, declaring it could be done. 'Come,' said he, 'let us make it a subject of prayer under this haystack, while the dark clouds are going and the clear sky is coming.' All but one led successively in behalf of Foreign Missions, Mills closing with petitions that seemed enthusiastic. That band, somewhat enlarged, continued to meet once a week either in a grove or at a private dwelling, and the subject of evangelizing the heathen continued to find place in their supplications. Such was the first specific and exclusively missionary concert in this country."

Long accounts follow of the various "concerts," or missionary prayer-meetings held in the United States. The account in the last lectures of the Missionary Conferences of the last few years is interesting, but Dr. Thompson, like most of his countrymen, quite over-estimates the importance, influence, and effect of the Conferences in London in 1878 and 1888. They ought to have been much more successful than they were. In reality they touched a very small circle indeed, and their largest meetings were small in comparison with the regular meetings of the great societies. This, however, was not the fault of the American brethren, who were by far the most important element in the gatherings.

THE CALIPHATE: ITS RISE, DECLINE, AND FALL. *By* SIR WILLIAM MUIR, K.C.S.I., LL.D., D.C.L. *Religious Tract Society, 1891.*

Sir William Muir is acknowledged to be one of the first living authorities on the history of Mohammedanism; and in that history the Empire of the Caliphs whose capital was Baghdad occupies a place of foremost importance and interest. The present substantial volume is a valuable work based for the most part on Arabian authorities. It begins with the death of Mahomet, 632 A.D., and recounts the story of his successors and the various dynasties of the Caliphs down to the overthrow of Mustassim by the Mongols in A.D. 1258. The book at once takes, and will long retain, the position of the chief authority on the subject.

We must quote some sentences from the concluding chapter, in which Sir W. Muir sums up the characteristic features and the influence of Islam:—

"The Islam of to-day is substantially the Islam we have seen throughout this history. Swathed in the bands of the Coran, the Moslem faith, unlike the Christian, is powerless to adapt itself to varying time and place, keep pace with the march of humanity, direct and purify the social life, or elevate mankind. Freedom, in the proper sense of the word, is unknown.

"The type and exemplar of Moslem rule is the absolute and autocratic monarch, alternating at times with the license of lawless soldiery.

"Nor has there been any change in the conditions of social life. Polygamy and servile concubinage are still as ever the curse and blight of Islam.

"Hardly less evil is the one-sided power of divorce, at the mere word and will of the husband.

"Nor is it otherwise with the Veil, and such domestic injunctions of the Coran as exclude woman from her legitimate place and function in social life.

"The institutions just noticed form an integral part of the teaching of Islam. They are bound up in the charter of its existence. A reformed faith that should question the divine authority on which they rest, or attempt by rationalistic selection or abatement to effect a change, would be Islam no longer. That they tend to keep the Moslem nations in a backward, and in some respects barbarous, state cannot be doubted. It is still true that, as at Damascus, Bagdad, and Cordova, an era of great prosperity has at times prevailed. Commerce and

speculation (the law of usury notwithstanding) were at such times advanced; the arts of peace were cultivated; travel and intercourse with other people some extent broke down national prejudice and promoted liberality of sentiment; literature, science, and philosophy were prosecuted with marvellous success. It was all short-lived, because civilization, not penetrating the family, was superficial. It failed to leaven domestic life. The canker-worm of polygamy, dissolute servile concubinage, and the veil, lay at the root. And society, withering under the influence of these, relapsed into semi-barbarism again.

"As regards the spiritual, social, and dogmatic aspect of Islam, there has been neither progress nor material change. Such as we found it in the day of the Caliphate, such is it also at the present day. Christian nations may advance in civilization, freedom, and morality, in philosophy, science, and the arts, Islam stands still."

THE MELANESIANS: STUDIES OF THEIR ANTHROPOLOGY AND FOLKLORE.

R. H. CODRINGTON, D.D., *late of the Melanesian Mission. Oxford: Clarendon Press, 1891.*

Dr. Codrington is the best living authority on the Islands usually grouped under the name of Melanesia, that is to say, (1) the Solomon Islands, (2) the Santa Cruz group, (3) the Banks, and New Hebrides, (4) New Caledonia and Loyalty Islands. Several of these Islands are indissolubly connected with the name of Bishop Patteson, and the New Hebrides is the field of Mr. J. G. Paton's well-known labours. His work on the Melanesian languages was noticed in the *Intelligencer* of December, 1885. The present is a book upon the inhabitants of the Islands, their social and religious customs, &c. An immense amount of information of the most accurate character is brought together. There appear to be no idols, properly called, in Melanesia, but a universal belief in disembodied spirits, and religion, if it can be so called, consists in offerings and sacrifices to obtain the favour of those spirits. There are land ghosts and sea ghosts, and, as is natural, the latter are especially respected. The ghosts of sharks, for example, are dreaded, and have to be propitiated. Dr. Codrington's information has been gathered during his visits to the Islands between 1881 and 1887, and also from the Natives who have been collected, by Bishop Patteson and his successors, at Norfolk Island for instruction. The book is not properly a missionary book, seeing that there is no account of the Melanesian Mission in it; but it is a valuable companion to the life of Bishop Patteson, or the biography of Mr. Paton.

REASONS FOR THE HOPE THAT IS IN US. *By the VEN. A. E. MOULE, B.A., Archdeacon in Mid China, &c. Hodder and Stoughton.*

Archdeacon Moule has not been idle during his well-earned furlough. He has seen two books on China through the press (which we trust our readers already know), and in the volume before us we have another welcome result of his studies. Works on Christian Evidences are often very dry, but none need shrink from this book on that score. It is full of interest, both from its contents, and from the peculiar standpoint of the author. Archdeacon has been removed from the actual scenes of combat with modern scepticism, yet has evidently kept himself well informed as to the current of modern thought. He has, moreover, been himself engaged in pressing claims of Christianity on a people possessing ancient religions of their own. We listen, therefore, in these pages to a writer fully competent for the work he has undertaken. We do not know a more useful book to place in the hands of young men whose minds have been shaken by the confident assertions of modern criticism. We find clear outlines of the line of attack upon

Christian faith, and carefully stated arguments in defence of it. It contains "wholesome doctrine, and necessary for these times."

In a small, paper-covered book, *The Saviour's Commission* (J. Menzies and Co., Edinburgh), a collection has been made of some of the most interesting speeches and papers, or extracts from them, at the General Missionary Conference of 1888. The full reports of that Conference were published at so cheap a rate that they are in the hands of most people interested in the subject, but this little handbook will be found useful by many.

Church Work in North China (S.P.C.K.) is a useful pamphlet, giving a sketch of the S.P.G. Mission in what is now the Diocese of North China, under Bishop Scott. The work there was begun by C.M.S. in 1862, at Peking. In 1874, the S.P.G. sent two missionaries, Mr. Greenwood and Mr. Scott (the present Bishop), to Chefoo. In 1879, the late Bishop Russell's diocese was divided into two, Bishop Moule being consecrated to the southern half, Mid China, and Bishop Scott to the northern half. At the same time the C.M.S. withdrew from Peking, and its small Mission there came under the charge of the S.P.G., Mr. Brereton, one of the C.M.S. men, joining that Society. The work has considerably expanded since then, and a comprehensive account of it is given in this little book.

The Well-Spring of Immortality (Nisbet & Co.) is a tale of Indian life, by Miss Hewlett, the well-known superintendent of St. Catherine's Hospital, Amritsar, and authoress of *The Daughters of the King*. She has in these interesting pages given us a graphic picture of life among both the heathen and Christian Natives of India. The story is put together from facts, the authoress describing characters known to herself, and weaving together incidents and conversations which have actually taken place. The English rendering of the name Amritsar (*A-mrit-sar*, "not-death-spring") gives its title to the tale, which depicts the thirst of a seeking soul, and the joy of finding the true Well-spring of Immortality.

NOTES ON OTHER MISSIONS.



HE S.P.G. missionaries to the Betsiriry, to whom we referred last month, arrived safely at the headquarters of Toera, the king of that district. After a stay of seventeen days the king sent them away, as he feared for their safety in the disturbances likely to follow his intention of settling at Ambiky, a place not far from the mouth of the Morondava. Whilst they were with him they were able to create a strong feeling in their favour through their medical skill, and they entertain no doubt of an early recall.

The *Mission Field* for January contains an interesting account of Canon Balfour's travels in Mashonaland to distances of 170 miles from Fort Salisbury. His explorations will have paved the way for Bishop Knight-Bruce when he shall have arrived. The word Mashona is, it appears, a corruption of Mazwina, the name of the people, whose language is Chizwina.

The S.P.G. has to lament the death of the Rev. A. A. Maclaren, the first Anglican missionary to New Guinea. Educated in a national school, he became a clerk in Government employ. At the age of twenty-one he entered St. Augustine's, Canterbury, where his missionary zeal showed itself by constant evangelistic labours. He went out to Queensland in 1877, and laboured devotedly amongst the "larrikins" and Melanesian coolies. In 1887 he returned to England and graduated at Dublin. He was chosen in 1889 to go to New Guinea, where he has now died of fever—"a man of heroic character, enthusiastic and daring in temperament and spirit, and profoundly devout and affectionate."

We rejoice to learn that the receipts of the C.E.Z.M.S. during the months of October and November of last year amounted to 8076*l.*, or 3676*l.* in advance of the corresponding period of the previous year. Among several other interesting

features, *India's Women* for January contains an account by Miss Pratt of working party, still thriving, which has existed for sixty years.

Readers of the *Intelligencer* have heard of a little Society called the HELPING HANDS MISSIONARY ASSOCIATION, which may be described as a kind of ladies' "Missionary Leaves." The Associates endeavour to stimulate missionary interest at home by a variety of methods, including exhibitions of curiosities, tableaux, and scenes of native life. They help the work abroad by contributing money or by sending articles to a depot or to local sales. We understand that the Association is divided into departments under the heads: Art, Music, Wood-carving, Needlework, Cookery, and Waste-paper and Scraps. We presume that the Cooking Associates would supply the refreshment stalls at the local sales. The work done abroad is rendered to the women's work of the S.P.C.K., C.M.S., Zenana Bible and Medical Mission, C.E.Z.M.S., and London Missionary Society. There is a junior branch called the Willing Hearts. Some C.M. ladies appear among the vice-presidents and members of committee. The magazine of the Association, *Jewels*—so called, not very appositely, in reference to the well-known text in Malachi—has been in existence nearly eight years.

In the late Bishop of Carlisle the UNIVERSITIES' MISSION lost its third chairman. Death has been busy also among its agents of late, so that its stations are very undermanned. At Zanzibar, for instance, Dr. Hine has only the assistance of one deacon. *Central Africa* (which reports a circulation of 8000, in which it is exceeded by *Children's Tidings*) has some glowing sentences about missionary enthusiasm. Men, it says, "don't come to hear, they don't come together to pray, they don't read, and therefore they don't care." It proceeds: "The meeting which will bring the greatest blessing is the one where earnest prayer and intercession go up, and earnest pleading, coming from the depths of the heart—the heart's cry."

The Annual Report of the British Syrian Mission Schools states that there are at work in connection with them 25 European agents, of whom 22 are ladies: 108 Native teachers; and 32 Bible-women. There are 3424 children in the schools. The operations are carried on at Beyrout, Damascus, Hasbeiya, Zachleh, Baalbek, Tyre, and other places. The receipts during the year ending in June last amounted to 6705*l.*, and the expenditure to 6378*l.* In addition to the school much evangelistic and some medical mission work is carried on. The Mission claims that it is essentially a "Women's Mission to the Women of Syria." We do not yet hear of a successor to the late Mrs. Mentor Mott.

Jewish Intelligence publishes a forcible appeal from our own missionary, the Rev. C. H. Stileman, of Baghdad, for a missionary to the Jews in that place. In the city and around it they number at least 30,000, and are not indisposed to listen to the Gospel. The same magazine gives an account of the proposed new Mission hospital at Jerusalem. The plans and elevation show that, while fulfilling the demands of modern sanitary science, it is commendably native in design.

The *Indian Standard* announces that the Rev. Cyril S. Rivington, one of the Cowley Fathers, who has been engaged in Mission work at Poonah and elsewhere, is endeavouring to found a "community" of Native converts in a small village to which he has withdrawn.

The recent death of Dr. Inglis, of Aneityum, serves to recall a memorable speech of his before the General Assembly of the Free Church of Scotland some years ago. Having been bidden to be brief, he said:—"Fathers and brethren, we are often told that missionaries should content themselves with stating facts and leave the Church to draw the inference. There are three facts which I wish to bring before the Court. I place on your table," suiting the action to the word, "the Assembly's *Shorter Catechism* translated into the language of Aneityum. This, Moderator, is my first fact. I place on your table the

Pilgrim's Progress of John Bunyan, translated into the language of Aneityum," placing a second book beside the first; "that is my second fact." Then reverently taking into his hands a volume larger and yet more precious, while his eye looked lovingly on pages that had cost him years of toil, he deposited it too beside the rest, exclaiming, "Finally, I place on your table the Holy Scriptures of the Old and New Testaments translated into the language of Aneityum. And now, Moderator, having given you the facts, I leave the Church to draw the inference," and so sat down amid a storm of applause.

The roll-call includes the name of the Rev. Golak Nath, the first Native missionary to the Punjab, who has lately been called to his rest, at the age of seventy-six. He was baptized in 1835, and trained under Dr. Duff in the Free Church of Scotland Calcutta Institution.

The *Chronicle* of the LONDON MISSIONARY SOCIETY announces that the Society's "Forward Movement," which has for its object the increase of the staff of missionaries from 200 to 300 before 1895, the year of the Society's centenary, with a corresponding advance in funds, is gaining ground. The *Chronicle* itself comes out in an enlarged and greatly improved form this year. The L.M.S. are finding great openings on the east coast of Madagascar.

Wesleyan Missionary Notices continues to print full reports of the journey of Messrs. Watkins and Shimmin into Mashonaland. The December number contains most graphic accounts of the mysterious Ruins of Zimbabwe, near Fort Victoria, and a granite *kopje*, not far off, where the rock is covered with the "spoor" of men and animals deeply indented in the hard surface. They believe they are the first white men who have seen this place, and have called it the Mount of Footprints. They had met Messrs. Stegman and Hofmeyer, who had been sent by the Dutch Reformed Church of Cape Colony to report upon the country, and were returning. These Dutch missionaries gave glowing accounts of the country and its probable future, but urged deliberation and full inquiry into the state of the country and Native tribes before making a final settlement.

A later telegram announces the safe return of Mr. Watkins, after settling Mr. Shimmin in the country.

An interesting new periodical, called the *Gyan Patrika*, has been recently published in India by the Canadian Presbyterian Mission, aided by our own Religious Tract Society. The articles are in English, Hindi, Urdu, and Rangri, the latter being a local *patois*. Much assistance to the cause of Christ is looked for from this polyglot venture.

The BASLE MISSIONARY SOCIETY ought to be doubly interesting to us from the fact that its fields of labour are chiefly in British territory, and from its ancient connection with the C.M.S. The writer was shown, last year, on visiting the Missions-haus at Basle, the portraits of several old students who had become C.M.S. missionaries. Basle has long ceased to supply us with men, but the kindly feeling and co-operation remain. The statistics of the Society's last Report are, in bare outline: 50 principal and 318 out-stations; 133 European missionaries, 90 missionaries' wives, and only 2 single ladies; 39 Native missionaries and pastors, with 699 other Native helpers; 10,500 scholars; and 23,338 Church members. The income from all sources was 1,150,235 francs (about 46,009*l.*), and the expenditure 1,173,883 francs (about 46,955*l.*). Of the deficit, 8981 francs (323*l.*) had been paid off by July last. C.M.S. collectors will be interested to hear that no less than 11,677*l.* of the income was raised by subscriptions of a halfpenny a week.

In India the Society's stations extend along the Malabar coast from Karwar in Kanara, to Palghat in Malabar, Mangalore, Oudupi, Cannanore and Calicut being the most important. Behind these, inland, there are two stations, Mercara and Anandpur, in the Native state of Coorg; two, Kaity and Kotaghéri, in the Nilgiri Hills; and five, of which Dharwar is the best known, in the Mahratta country. In China there are thirteen stations, of which Hong Kong, Li Long, Nyen Hang Li, and Tchong Tshoun are perhaps the most

prosperous. The churches seem to suffer some diminution through emigration, but gladly report an increasing missionary spirit among the Chinese themselves. The Society maintains ten stations on the Gold Coast and four in the Camerûns. These have been sadly thinned by the climate, so that in several places only new men are left. A further difficulty has arisen through the necessity of dismissing many of the Native agents on account of misconduct. In spite of these drawbacks, and in the face of persecution, the work has greatly prospered. At home, besides the training institution at Basle, there is a missionaries' children's home, containing eighty boys and girls. The Society has lost its president, Dr. Riegenbach, and also three of its veteran missionaries.

The Basle missionaries in the Camerûns are witnessing the rapid growth of a very remarkable spontaneous movement among the Natives of the Abo and Wuri countries. Societies have sprung up among them calling themselves "the men of God," who have renounced idolatry, declared in favour of the Christian God, and keep the Sabbath. In the Abo country there is scarcely a single Native town that has not one of these societies. Although unable to read, each member purchases and carries about with him a copy of the New Testament as an evidence of membership, and makes every effort to acquire some knowledge of it, at least by heart. The number of missionaries being few, these bands have to content themselves with sending deputations to them, to learn more from them. These deputations, when they return, pass on what they have learnt to the rest. The missionaries, we are glad to learn, are proceeding cautiously in the matter of baptisms.

The *Spirit of Missions* gives the total contributions of the PROTESTANT EPISCOPAL CHURCH (U.S.A.) towards "Domestic" and Foreign Missions during the financial year as \$448,691 (about 89,600*l.*), with an expenditure, or rather "appropriation," of \$430,499, leaving a substantial surplus. It should be explained that it seems to be the rule with American missionary societies, whether in Canada or the United States, to reckon Missions within the continent as Domestic. Even the Alaska Mission is called "Domestic." Yet most of these so-called Domestic Missions are devoted to the conversion of Indian and other heathen tribes, or negroes. The remainder seem to be addressed to the wants of poor and scattered settlers. It is therefore safe to assume that *mutatis mutandis* the American principle would classify much of the work of the S.P.G., and all of that of the Colonial and Continental Church Society, as "Domestic." What we call Home Missions do not appear in these accounts.

The METHODIST CHURCH OF BRITISH NORTH AMERICA does not fall into the common American practice of classing all Mission work that is done on that Continent as "domestic;" but in its accounts it fails to separate the contributions to, and expenses of, Mission work from the ordinary finances of the Church. It is impossible to disentangle them further than to say that the amount spent *in the field* (not counting any share of office, publication, and collecting expenses, superannuations and similar charges) was \$73,707, about 14,740*l.*, during the last financial year. The work thus provided for consists of nineteen stations with sixty-two agents and 1819 church members in Japan; three stations, with twelve agents and 165 church members among the Chinese of British Columbia; and forty-seven stations with ninety-six agents and 4153 church members among the North American Indians. This Church also does a large work among the colonists, and makes an effort to reach the French Canadians. The reports are, in the main, encouraging. The General Report says of the outlook: "The conscience of the Church shows signs of quickening, the sense of personal responsibility is becoming deeper; liberality is increasing, and there is a growing disposition to regard the work of Missions as the main question of Christianity, instead of a mere side issue."

Mrs. Sanders, wife of the Rev. W. H. Sanders, missionary of the AMERICAN BOARD at Benguela, who went out in 1882, has recently died there. A woman of infinite resource, she learned type-setting and book-binding after she had gone out, and translated and in part printed, St. Mark's Gospel in Umbundu.

J. D. M.

EDITORIAL NOTES.



IT ought not to be necessary, on this fourth recurrence of the movement known as the F.S.M., to explain the nature of the February Simultaneous Meetings. Nevertheless, so much depends on a right conception of the object of the effort, that we feel constrained to use this opportunity to impress once more upon our readers, and especially on those who will take an active part as speakers, that it is *not* the immediate object of these meetings to appeal for funds, or to draw special attention to the C.M.S., or to give information regarding geography, or to describe Native customs and religious rites. The aim should be to produce, by God's enabling grace, the profound conviction that this missionary work is the Lord's work, that He calls His people to have a share in it, that not one of them is exempt; and the resolute determination, with God's help, to work and pray and testify from henceforth as never has been done before.

A special meeting to pray for a blessing on the effort was held at the C.M. House on Thursday, January 14th, when the Rev. R. B. Ransford and Major-General Brownlow gave short addresses.

A list of the engagements as they stand at the time of going to press is inserted in this number. It needs only to look at it in order to realize what great possibilities this movement contains. Will all our readers pray earnestly that it may be used of the Holy Ghost to arouse Christians to a sense of their individual responsibilities, and that ultimately many offers of service may be evoked?

Although it will not be possible in our March number to give any general report of the meetings, yet we beg that friends will in all cases send us, as promptly as possible, a brief account of their own meetings. We shall wish to give thanks at the Thursday Prayer-Meeting, and also to have time to prepare a full report.

OUR readers have probably forgotten, as we confess we had ourselves, that when Sir John Kennaway was appointed President of the Society in 1887, he insisted on the appointment being made for five years only. We rejoice that he has now, at the cordial invitation of the Committee, accepted the office without limitation, and we are sure that his name will often have a place in the prayers of the members of the Society.

THE Very Rev. the Dean of Norwich has accepted the Committee's invitation to preach the Anniversary Sermon next May.

THE Association Secretaries of the Society held their usual Annual Conference at the Church Missionary House on January 13th to 15th. On Wednesday, the 13th, the Reports which they had individually sent in were carefully discussed. These Reports were, on the whole, decidedly encouraging. Their keynote was progress in almost every part and corner of the land. Ignorance, prejudice, indifference are painfully rife. The number of parishes doing absolutely nothing for the Foreign Missions of the Church is melancholy. But interest is deepening and spreading. Branches of the Gleaners' Union are referred to by several as exercising a potent effect; Young Men's Bands, Younger Clergy Unions, Ladies' Unions are multiplying. Thursday was observed as a day for quiet communion with God. Canon Girdlestone gave several very helpful devotional addresses to the Association Secretaries in St. Bride's Church, and they then assembled round the Holy

Table. During the afternoon, Canon Gibbon gave some felicitous reminiscences of Association Secretaries of past days, enforcing the lesson on those present that in their lives and work they should live very near to their gracious Master, and take with them the savour of His Presence to every place. On Friday morning the Secretaries of the Society in turn related to the Association Secretaries the incidents of interest in their several departments of work. The gatherings were encouraging, helpful, and practical.

THE removal of the heir-presumptive of a throne whose sceptre claims the allegiance of one-fourth the population of the globe, is an event of world-wide interest. Had his life been spared, H.R.H. the Duke of Clarence and Avondale would have succeeded to an empire embracing more Pagans than are found under any other single monarch, more Mohammedans than are ruled by the Sultan of Turkey, and all the Hindus who are found on the earth. It was appropriate, therefore, that the Church Missionary Society, which exists for the purpose of communicating to the world that Gospel to which England owes its greatness, should express through its representatives their sorrow at this distressing event. This was done by the Committee of Correspondence of January 19th, and the President of the Society was requested to communicate to Her Majesty the Queen, their Royal Highnesses the Prince and Princess of Wales, the Duke and Duchess of Teck, and Princess Victoria Mary of Teck, the respectful sympathy with which, in common with the members of the C.M.S. in general, the Committee prayed that the consolations of the Gospel might be abundantly vouchsafed to the bereaved members of the Royal Family.

THE obituary of the month is heavier than it has been for a long time. It includes no less than four Vice-Presidents and two Honorary Life Governors. The Vice-Presidents were—the Duke of Devonshire; Dr. Harold Browne, who lately resigned the See of Winchester; Dr. Philpott, who in like manner retired from the See of Worcester; and Dr. Samuel Adjai Crowther, Bishop of the Niger Territory. The Life Governors were—the Rev. Robert Dixon, Vicar of St. Matthew's, Rugby, and Canon of Worcester, whose interest in the Society dated back more than sixty years, and who was one of the first appointed Honorary District Secretaries; and Mr. Edward P. Williams, of Kingston-on-Thames, who was the father-in-law of the Rev. W. H. Barlow, Vicar of Islington, and formerly Principal of the C.M. College.

THE news of Bishop Crowther's death reached us on the last day of the old year, and while it seemed in mournful sympathy with the thoughts suggested by the conclusion of a period of the world's probation and the Church's discipline, it was not less in happy harmony with thoughts, equally opportune, of labours ended, rest attained, and joy fulfilled. As regards the world, it is the poorer for his removal. From his earliest years, in the providence of God, Samuel Crowther's lot was cast amidst some of the saddest manifestations of its wickedness and of the depravity of the human heart, and in this environment he patiently and consistently carried on the battle against evil, and maintained throughout an unblemished reputation. As regards the Church, he has courageously fulfilled for nearly thirty years, to the best of his abilities (and they were of no mean order), and with unremitting diligence and devotion, the duties of a Bishop under circumstances of almost unexampled difficulty, and in face of very exceptional discouragements and disappointments. If there has been sloth or worldliness, pride or self-seeking, on the part of Mission agents on the Niger, no excuse for these has ever been afforded

by the life and character of him who took the oversight of the flock, in a sense indeed not willingly but by constraint, yet certainly not for filthy lucre, neither as being a lord over God's heritage, but of a ready mind and as being an ensample to the flock. As regards himself, we may justly say that his life is a conspicuous proof of the power of the Gospel, and of the continued presence of the Spirit of God in Christ's Church. He has served his own generation by the will of God, and has now fallen on sleep; he has been garnered like a shock of corn fully ripe.

IN September last, on the same day, the 20th, the death-summons came to two other servants of God. One of them was Mrs. Kissling, widow of the late Archdeacon Kissling, of New Zealand, who died at the advanced age of eighty-three. Her late husband, before he went to New Zealand, was for several years the Principal of Fourah Bay College, Sierra Leone, at the time that Samuel Crowther was tutor there. The other was Miss Lucy Wright, eldest daughter of our missionary, the Rev. A. H. Wright, of Benares. Since her return to India with her parents last year, she has laboured in connection with the I.F.N.S., which co-operates with the C.M.S. in the North-West Provinces, at her father's station, Benares. Her death was caused by typhoid fever, contracted in the performance of evangelistic work in the hospital.

THE Committee decided last March that it was desirable to send out a deputation to the Colonies for the purpose of stirring up greater interest in the Society's work, but hitherto the opportunity for giving effect to that decision has not occurred. The reception of a resolution passed at a meeting of the New South Wales Auxiliary of the C.M.S., accompanied by a warm letter from the Bishop of Sydney, urging the Committee to carry out their intention, has led them to invite the Rev. W. Mitchell-Carruthers to undertake this mission, and, if possible, to proceed also to Canada; and he has consented to do so subject to the appointment of another clergyman or a layman to accompany him.

Mr. Carruthers has been Assistant Clerical Secretary at the Church Missionary House for the past ten months. His department of work has been that connected with the selection and training of missionary candidates, and the experience thus gained will be valuable in conferring with friends regarding the best methods to be adopted in the case of candidates who may apply, as some have, and it is hoped many more will, with a view to acceptance by the Society from the Colonies.

A FURTHER advantage of this arrangement, if it can be carried into effect, is that it offers some prospect of retaining Mr. Carruthers's services to the Society—regarding which he has lately entertained some doubt—as it is hoped that the projected voyage and visit to Australia will so reinvigorate his powers that he will, on his return, feel able to resume labours for which he seems so remarkably qualified. The relief which his appointment has brought to Mr. Wigram has abundantly proved the wisdom of the two lay members of the Committee who urged this addition to the staff.

A FURTHER expansion in the same department has become a necessity. The large increase of lady candidates during the past few years, all requiring at least as careful and patient interviewing as the male candidates, obliged Mrs. Sandys, nearly a year ago, to resign the Honorary Secretaryship of the Ladies' Candidates Committee, which she had so ably discharged since 1889. The

Committee have now appointed Miss Marian Brophy as Honorary Secretary, and she has felt able to undertake to attend daily at the Church Missionary House during office-hours, where our present lady workers have given her a hearty welcome.

AN interesting proposal has been lately made by a family who wish to have a special representative in the Foreign Field. One member of the family is to act as correspondent for the fund, and to gather from the others—some of whom are in the colonies—the annual sums which they undertake to contribute. He is to forward the money by a certain date to the Lay Secretary, who will acknowledge it under “Appropriated Contributions,” as for the “—— Family Missionary.” The amount given by each person is not necessarily large, as we understand that *every member* of the family has joined in the scheme. In offering this annual contribution, it was expressly stated to be for an already-accepted missionary of the Society, who should, if possible, be also a member of the family. We have often combatted specialization of interest in the Mission Field, and pointed out the danger of fixing the eyes of a Sunday-school, for instance, on one Mission school, and one pupil in it, but this plan of a Family Missionary seems such a fresh and fitting one, that we have no hesitation in commending it.

THE question of Medical Missions and missionaries has been lately under careful consideration by the Committee, and a series of important Resolutions bearing on some of the practical problems of the subject, which we hope to publish ere long, have been drawn up. An emphatic recognition of the value of this branch of missionary work has also been given by the appointment of a Medical Missionary Auxiliary Committee, consisting of the following gentlemen:—Dr. Burton Brown, Dr. Downes, Dr. Chaplin, Dr. Herbert Lankester, Dr. Albert Carless, General Hutchinson, Mr. H. Morris, and Mr. F. Peterson Ward.

A special fund, called the Medical Missionary Auxiliary Fund, has been opened, which it is hoped will largely, and ultimately perhaps altogether, relieve the Society's general funds of the heavy expenditure involved in erecting and maintaining hospitals, and providing medical and surgical requirements and appliances generally.

THE usual New Year's Service and Administration of the Holy Communion for the Committee and friends of the Society was held at St. Bride's, Fleet Street (by kind permission of the Rector), on the Epiphany, January 6th. The sermon was preached by the Rev. T. W. Drury, and is printed at the beginning of this number.

THE Annie Walsh Memorial School, which was opened in 1865, having been built at the expense of the Rev. W. and Mrs. Walsh, of Warmington, in memory of their daughter, has done an excellent work in the colony of Sierra Leone during the past twenty-six years, in giving to the daughters of the upper-class Native residents a superior education, under the superintendence of able and spiritually-minded lady missionaries. The appreciation in which it is held is attested by the fact that the number of applicants for admission has so much increased that it has become necessary to provide additional accommodation. The Committee have sanctioned the erection of a new schoolroom and the enlargement of the dormitory, and have made a grant of 300*l.* from the Society's funds towards the cost, which, including the expense of furnishing, is estimated at 1200*l.* The Committee are assured that

the Sierra Leone community, realizing the benefits, past and present, which they owe to the school, will be ready to contribute towards the cost now to be incurred, and they further invite appropriated contributions towards this object from friends at home.

WE alluded last month to Miss Helen Richardson's interview with the Committee in December. We regretted that our space did not allow of a few words which we had wished to say by way of commending her excellent work, that of rescuing women in Western India who have fallen into sin, to the sympathy of our readers. The C.M.S. Committee have shown their interest and confidence in it by authorizing the C.M. Trust Association to accept the trusteeship of the property which Miss Richardson has acquired at Poona, and on which she hopes to erect suitable buildings; and the Secretary of the Bombay Corresponding Committee is an *ex-officio* member of the governing body which will be responsible for the disposal of all funds contributed by the public in England. Sir Charles Bernard, 44, Bramham Gardens, South Kensington, S.W., is the Treasurer, to whom contributions may be sent.

AN interesting Return has recently been issued by the Loan Department at the C.M. House of its work during the year ending September 30th last, which may be condensed as follows:—

	Loans.	Increase on previous year.
Sets of magic-lantern slides	808	155
Lanterns	72	7
Diagrams	347	35
Maps	372	117
Sets of curiosities	80	Decrease of 3.
Books	1039	225

The slides were lent for periods varying from one day to a month, with the exception of eight which were lent for much longer periods. It is thus under the mark to reckon that on an average each loan represented at least two exhibitions, making a total of from 1600 to 2000 missionary lantern lectures. Calculating the average attendance at these lectures at 100, a moderate estimate, the work of the Society has been brought by this agency before nearly 200,000 persons, adults as well as children. Lecturers were provided 83 times, being 60 in excess of the last return, and exhibitors to work the lantern 62 times, 30 more than in the preceding period. It ought to be stated that the department does not undertake to provide lanterns, lecturers or exhibitors, and only does so under special circumstances. For such occasions the aid of voluntary helpers is greatly appreciated, and offers of assistance will be welcomed at Salisbury Square, as it is desired to extend the usefulness of the department in this particular. Of course this Return does not take into account the lantern lectures (of which there are doubtless many) which are given by our friends without assistance from Salisbury Square. Probably few are aware of the important part which the magic-lantern is thus playing in the dissemination of C.M.S. information. Among the other figures, the great increase in the number of large maps and books borrowed from the department is an indication of the spreading desire for accurate knowledge of Missions.

A NOTE in our number for last November, written by Mr. Eliot Howard, a member of the C.M.S. Committee, informed our readers regarding an effort

which had been undertaken by a number of friends of the late Rev. J. Alfred Robinson to promote a thoroughly scientific study of the Hausa language. An account has been opened at the bank of Messrs. Barclay, Bevan, Tritton, and Co., and funds sent thither to the order of the "Hausa Association" will be placed to its credit. The promoters of this movement hope, as early as possible, to appoint two "Robinson students," conversant with Arabic and Hebrew, whose preliminary labours would be carried on in the comparatively temperate climate of Tripoli with a view to their proceeding at a later date to the Central Soudan. Their primary work, it is proposed, will be to study the Hausa language and customs, and to gather materials for translation of the Scriptures. The term "students" rather than "missionaries" has been deliberately chosen, as there is no thought of starting an independent "Mission." It is a primary aim, however, of the Association to assist missionary work. The Committee have placed at its disposal the MS. of Mr. Robinson's translation of St. Matthew's Gospel, which has lately been received.

THE Archbishop of Canterbury has conferred the degree of Doctor of Divinity on Archdeacon Koshi Koshi, of Travancore, in recognition of his services as a chief reviser of the Malayalam New Testament. He is the second C.M.S. Native clergyman who has received this distinction, the other being the Rev. Imad-ud-din, of Amritsar. The Rev. W. T. Sathianadhan, of Madras, received an Honorary B.D. degree so long since as 1859, and the Rev. D. Samuel, of the S.P.G., has the same degree. Archdeacon Koshi is, we believe, the only Native archdeacon of the English Church in India.

THE letters from Uganda, and Mr. Baskerville's journal, which we publish this month, will be read with interest. The political outlook is by no means free from anxiety. Mwanga's adhesion to the Roman Catholic party gives it a certain measure of popularity, and some of the chiefs who were appointed to their office and the lands attaching to the office by the Protestants on the recovery of the country in October, 1889, have subsequently declared themselves Roman Catholics. Hitherto when this has occurred, or when a Roman Catholic holding office has become a Protestant, the office and lands have been given up by such chief, and the party which he has left have appointed his successor; this was considered to be involved in the agreement mutually arrived at before Mwanga was restored. Now, however, the Roman Catholics are making a determined effort, on the plea of "religious liberty," to secure for chiefs changing their adherence the retention of their privileges. The Protestants, on the other hand, manifest apparently no invincible objection to the other party's proposals if only they can satisfy themselves that religious toleration and other rights of free subjects will be secured to them when their political influence has been surrendered. It is reassuring to learn from the Imperial British East Africa Company that Captain Lugard is not likely to allow the terms of the concordat between the two parties to be broken, at all events for the present. Meantime the open doors are multiplying. Mr. Pilkington sends a rough map showing the divisions of the country the chiefs of which are asking for teachers. Thirty-six chiefs have offered each to build a house and to maintain a European missionary if men will go and reside at their places. Two such stations, besides the capital, are occupied at present. Mr. Pilkington was proposing to have a valedictory dismissal to send four Waganda Christians to occupy out-stations under Mr. Smith in the eastern district. He modestly says, "We ought to have twenty men."

WE print, under "Letters to the Editor," an appeal from Miss Neele for funds

towards the erection of a new building for the Christian Girls' Boarding-school at Calcutta. The present building is the old Christ Church Parsonage, which has been condemned as unsafe. Readers of the Annual Report do not need to be told what an excellent work this school has done under Miss Neele, nor how much it is appreciated. A Special Fund has been opened for this purpose.

FOR convenience of reference it has been thought desirable to publish a list of the missionaries who have sailed since the date of the last C.M.S. Annual Report. New missionaries are marked with an asterisk (*) :—

- West Africa*.—Rev. E. Leversuch, Miss H. Bisset, *Miss M. Williams.
- Foruba*.—Rev. T. Harding, Miss M. Goodall, *Miss J. J. Thomas.
- Eastern Equatorial Africa*.—Rt. Rev. Bishop Tucker, Mr. J. Burness, *Mr. H. F. and Mrs. Gordon, Mr. A. F. Pratley, *Mr. C. A. Günther, *Mr. W. A. Crabtree, *Mr. J. H. Redman, *Mrs. E. Gardener, *Miss A. M. Clowes.
- Egypt*.—Rev. W. F. Connor, *Rev. P. G. Wood, *Mr. T. M. Sheehan, Mr. and *Mrs. G. F. Packer, *Dr. F. and Mrs. Laird, Mrs. Bywater, *Miss J. Ellis, *Miss Eva Jackson, *Miss L. M. Mann.
- Palestine*.—Rev. T. F. and Mrs. Wolters, Miss E. Armstrong, Miss E. E. Newton, Miss H. Campbell, *Miss K. Sachs, Miss A. Welch.
- North India*.—Rev. A. J. and Mrs. Santer, Rev. H. M. M. Hackett, Rev. Dr. Hooper (sailed from New Zealand), Rev. Dr. Baumann, *Rev. J. M. and Mrs. Paterson, *Rev. R. B. Marriott, *Rev. H. J. Jackson, *Rev. D. M. Brown, *Rev. J. S. Gray, Mrs. J. Brown, *Mr. R. Baker, *Miss M. Stratton, *Miss E. M. Bateman.
- Punjab and Sindh*.—Rev. T. and Mrs. Bomford, Rev. T. J. L. and Mrs. Mayer, Rev. A. E. Ball, Rev. W. Thwaites, Rev. Dr. H. U. Weitbrecht, *Rev. E. F. E. Wigram, *Rev. R. J. Kennedy (rejoined), Dr. A. Neve, *Dr. A. C. Lankester, *Mr. G. R. Campbell, *Mrs. Guilford.
- South India*.—Rev. W. G. and Mrs. Peel, Rev. J. and Mrs. Cain (sailed from Australia), *Rev. L. G. Scott Price, *Rev. F. W. Breed, Mrs. J. Harrison.
- Travancore*.—Rev. C. A. and Mrs. Neve, Rev. J. H. and Mrs. Bishop, *Rev. J. J. B. Palmer.
- Ceylon*.—*Rev. J. Carter, Mrs. J. W. Balding, Miss Eva Young, *Miss B. Child.
- Mauritius*.—Rev. V. W. and Mrs. Harcourt (transferred from South India).
- South China*.—Rev. J. and Mrs. Martin, Rev. E. B. and *Mrs. Beauchamp, *Rev. C. and Mrs. Bennett.
- Mid China*.—Ven. Archdn. and Mrs. Moule, Rev. J. H. and Mrs. Horsburgh, Dr. D. and Mrs. Duncan Main, *Rev. O. M. Jackson, *Mr. A. Liggins, *Mr. E. B. Vardon, *Mr. D. A. Calum, *Mr. A. A. Phillips, *Miss E. Onyon, *Miss G. Stanley, *Miss E. Garnett, *Miss R. Lloyd, *Miss E. D. Mertens, *Miss M. A. Wells, *Miss A. Maddison.
- Japan*.—Rev. H. and Mrs. Evington, *Miss D. Howard, *Miss M. Wood, *Miss A. C. Tonnett.
- North-West America*.—Right Rev. Bishop Reeve, *Mr. J. R. Lucas, *Mr. A. J. Warwick.
- North Pacific*.—*Miss M. West.

SINCE the issue of our last number, the following have been accepted as missionaries of the Society :—The Rev. F. M. Jones, B.A., University of New Zealand and also of Ridley Hall, Cambridge, Curate of Holy Trinity, Cheltenham; and Mr. Ernest Millar, B.A., Trinity College and Ridley Hall, Cambridge, who goes out to East Africa at his own charges.

ON January 5th the Committee took leave of the Rev. F. T. Cole, who, in response to the Committee's invitation, was returning to the Santal Mission before the completion of his furlough, owing to the illness of the Rev. J. Brown. The Revs. P. G. Wood and E. D. Price, and Mr. G. R. Campbell, going out for the first time to the Egypt, Gond, and Sindh Missions respectively, were also taken leave of. After receiving the Instructions of the Committee, the departing missionaries were addressed by the Rev. Gilbert Karney, and commended to God in prayer by the Rev. R. B. Ransford.

ON the same date the Committee interviewed Dr. Harpur, lately returned

from the Egypt Mission, and Mr. D. Deekes, just home from Nasa, on the Victoria Lake. Both had reports of great interest. Dr. Harpur emphasized the full liberty to proclaim the Gospel which exists in Egypt, and the willingness of the people to hear it. Mr. Deekes referred to Mr. Mackay's last days, he having been Mr. Mackay's only European companion at Usambiro; he mentioned that the Waganda sang, "All hail the power of Jesus' name" at the grave. He gave a good report of the work at Nasa, where the people were friendly and the prospects promising.

A FRIEND sends us the following very interesting extract from *The Missionary Magazine*, No. xxxv. Monday, May 20, 1799 (Edinburgh: James Pillans and Sons),—which he has lately found on a bookshelf in Scotland:—

"NEW MISSIONARY SOCIETY.

"A Society for Missions, we understand, is just instituted in London by some members of the Church of England. Nothing unfriendly to the present London Mission Society is intended by this institution, nor will it in the least, we are assured, interfere with it as to its objects, or at all materially as to its funds. A set of men will thus be brought into action, according to their own principles and consistently with their own engagements, who could not in either respect have unreservedly and openly united with the present Missionary Society; and a set of people will no doubt contribute to this whose predilection for the Church, and dislike to Methodists and Dissenters, would have effectually kept them from aiding the other."

WE regret to say that Mr. Eugene Stock, while on his homeward journey, was detained at Nice by an attack of influenza. For a short time the symptoms were of an anxious and serious nature, then for several days reports of good progress were received; but the news to hand just as we are going to press is again less favourable. It is a relief to know that this sickness has not overtaken him at an hotel, but at the house of warm Christian friends. He is with the Rev. Dr. Murray Mitchell, the distinguished Scottish missionary for many years at Bombay and Calcutta, now Scottish winter chaplain at Nice.

WE learn that it is intended to hold three days of prayer and intercession at Exeter Hall for the immediate abolition of the Anglo-Asiatic Opium Traffic, on February 8th, 9th, and 10th, the commencing hours on each day being 11 a.m., 3 p.m., and 7 p.m.

Correction in Table, in last issue, showing how the Money is spent.—In consequence of a sum of 1014*l.* (paid for enfranchising the copyhold portion of the C.M. College premises at Islington) having been charged in the accounts for the year ending March 31st, 1891, under the head of Preparation of Missionaries, that head in the Table above-named shows an increase of one halfpenny in the pound for that year, in comparison with the amount for the four preceding years. The proportion of each pound due to the expense of Preparation of Missionaries should have been 5½*d.* instead of 6½*d.*, showing a substantial diminution of expenditure; and the ½*d.* should have been separately shown as an investment increasing the value of the Society's property. C. C.

WE have again run short of copies of the Annual Report, notwithstanding the printing of a larger number this year. If friends who have received copies, and have no further use for them, will kindly send them to the Publication Department, C.M.S., Salisbury Square, we shall be much obliged.

LETTERS TO THE EDITOR.

SENT INTO THE WORLD.

DEAR SIR,—The many warm-hearted supporters of the C.M.S. have before them a new year, and I would like respectfully to give them, as I would give myself, a special thought for the whole of 1892. It is suggested by the most remarkable prayer that ever reached the Father's ears, recorded in John xvii. Judah unconsciously compelled Joseph to reveal himself by referring in a short speech no less than sixteen times to his "father" (Gen. xlv.); but here "Jesus Christ" (John xvii. 3), in the full consciousness of His own dignity, makes known His wishes to His "Father," and six times gives Him that sweet and holy designation. He tells His Father concerning His people, "I have sent them into the world" (ver. 18). It is essential to know what is meant by the expression, "the world," as our Lord repeats it nineteen times. It is not the same as "on the earth" (ver. 4), but it refers rather to those who know not God. The worldly are those who "mind earthly things" (Phil. iiii. 19); who think about, love, live for that which they can see, touch, taste, and handle—the things temporal, not eternal—the things down here, not the things above (Col. iii. 1).

Our Lord was sent into the world, and when He had finished His personal mission (ver. 4) on earth, He said with governing authority, as the Head of the Church, "I have sent them into the world." When He prayed, "Glorify Thy Son," He gave expression to no merely selfish wish. At the Father's right hand in the realms of glory He would receive the Spirit, and by Him sanctify and save those given Him by the Father out of the world, and His splendid and holy ambition was revealed in the words, "that Thy Son also may glorify Thee." Of His earthly agents He said, "these are in the world," but "not of the world," and He described them in a variety of ways:—(1) "The men Thou gavest Me out of the world." (2) "I have manifested Thy name" unto them. (3) "They have kept Thy word." (4) "They have known that all things whatsoever Thou hast given Me are of Thee." (5) "They have received" "the words which Thou gavest Me." (6) "They have known *surely* that I came out from Thee." (7) "They have believed that Thou didst send Me."

These, and only these, are the persons "Jesus Christ" (ver. 3) the King of Glory sends into the world; and in association with their mission He prays, "Sanctify them through Thy truth." His agents and representatives must be holy, for the world is not holy; and their holiness must be based upon, and connected with, truth, for the world is in error.

No doubt the persons primarily referred to are the Apostles and faithful ministers of the Gospel, called and ordained to their office (Acts xiv. 23; Titus i. 5) both inwardly by the Holy Spirit, and outwardly by the Church and its law. But the prayer also embraces those who believe on Jesus Christ through their word (ver. 20.) So that all who have the characteristics already specified should consider that they have a mission—that they are sent into the world in 1892. The world is around them at home—there they have their duties. The world is everywhere on earth—there, too, they have either a personal mission or one by deputy. But the essential thing is to realize that the Lord Jesus Christ has said concerning them, "I have sent them into the world"—sent them in 1892; that He said this concerning *them* to His Father! Oh, how blessed are those sent! What splendid requests are made for them in this prayer! Who would not gladly go anywhere to obtain these priceless boons? What an honour to be sent into the world to tell of the Saviour and His love, and to be the means of creating faith through the word of truth! The Lord Jesus says, "Come unto Me," and the weary and heavy-laden go to Him for rest and peace and joy. Then to some He says, "Go home to thy friends, and tell them what the Lord hath done for thee, and that He hath had compassion upon thee." To others He says, "Go ye into all the world." To one and all He says, "Go to My brethren," for He has His people at home and abroad, everywhere, and "He is not ashamed to call them brethren."

Surely our hearts yearn to go on the Saviour's mission, and at His bidding! Let us then each say, as we place ourselves at His feet, "Here am I, send me" "Send me into the world in 1892."

JOSEPH M'CORMICK.

The Vicarage, Hull.

[Canon M'Cormick's letter was received too late for last month's *Intelligencer*, but we are unwilling that our readers should lose its thoughtful message.—Ed.]

"THE BIBLE IN CHINESE."

DEAR MR. EDITOR,—I sincerely regret that a friend of the Bible Society has taken exception to the omission, in my article on "The Bible in Chinese," of fuller reference to that Society. There was much ground to be gone over in the treatment of the subject, and it was not possible to supply much more than an outline of it. The absence of fuller reference to the Bible Society was certainly not due to any failure upon my part to appreciate the profound and permanent blessing which that Society has been instrumental in communicating to the race. I am indeed convinced that the present time is one which imperatively summons for that great Society the succour of the friends of Inspiration.

GEORGE ENSOR.

CHRIST CHURCH BOARDING-SCHOOL, CALCUTTA.

DEAR MR. EDITOR,—It is now several months since the appeal for help for our Christ Church School was sent out with the *C.M. Intelligencer*. Since then I have been about in various directions, and have succeeded in laboriously gathering about 400*l*. Of this amount I can only trace two donations of 5*l*. each and one of 3*l*. as the result of the appeal. How is it that the thousands of appeals thus sent to warm friends of Missions should have so trifling a result?

Possibly these inserted papers do not generally receive the same attention as an article in the magazine, and probably the subject of the paper may not be one which would naturally appeal to the feelings of friends unacquainted with the work for which it pleads. May I, therefore, beg a little space once more to ask help from our friends?

About two months ago I had a letter from our Secretary (the Rev. A. Clifford), asking me to let him know by return mail, whether there was any prospect of our having enough in hand to begin the work before March 31st, 1892, for, if so, there was a grant of Rs. 10,000 which Government was prepared to give. I would have liked to have had faith enough to say, "Yes; accept the grant," but my experience of the difficulties connected with collecting money at drawing-room and schoolroom meetings compelled me sorrowfully to say, "I see no prospect." At the same time, knowing that the Master could touch the hearts of some of His people to give, and hoping it might please Him to do so, I added, "Should funds come in I will telegraph."

It is a large sum we require (3000*l*.), but those who understand such things assure us that the estimates are by no means too high. That our Bengali girls are worthy of the effort made for them, is shown by their success in Government examinations. I will mention one case. At the Christ Church School we teach up to the entrance examination of the Calcutta University, which is quite sufficient for the majority of girls. E. C. passed this examination in February, 1889, and as first in the second division she obtained a Government scholarship, which enabled her to go on for the next examination, viz., First Arts. This she passed successfully last March, and I will quote from a letter she wrote to me soon after I left Calcutta last April. She writes: "I think you will be glad to hear that I have again obtained a scholarship, so, all being well, I mean to continue my studies; I have no great desire to do so, because I do not much like appearing at the University examinations." Writing later, after telling of serious illness in her family, which kept her at home nursing, she says, "I have begun my studies again;" then she tells of an appeal she had drawn up for help for the Boydenath Leper Asylum, and adds, "I feel so very sorry when I think or hear of the sufferings of my poor

country; at such times I think my life worthless. . . . Oh! how I long to help my fellow-countrymen. . . . Oh! how I long to be among the poor, comforting and helping them and telling them about the dear Saviour who so loved the poor and needy. May I, by His grace, be the means of enlightening even one heart!"

I mention this as an example of what our pupils are, and what we endeavour to prepare them for. Some are now happily engaged in Mission work, and others are specially training for it.

As it does thus please God to bless the training of these dear girls, it does grieve us to be obliged, for want of room, constantly to decline those who come for admission; and to see them going, as many do, to institutions where there is no religious training, or where the teaching is sadly mixed with error. I should, perhaps, mention that the fees for board and education are paid for by the parents of the pupils (or by friends in such special cases as the daughters of converts or Mission agents unable to meet the full fees); but the Christian community is by no means wealthy, and though some are contributing as far as they can, it would be a simple impossibility for them to do much towards the raising of the building which we need to carry on the work at all efficiently.

So now, who of our friends will help? It is a burden for the missionary on furlough to have to go about to raise this amount; and often, after with difficulty having arranged for a meeting (and having to take a long journey into the bargain), to return with but scant contributions to the fund.

HENRIETTA J. NEELE.

A WORD OF COMFORT FOR DEPUTATIONS.

DEAR MR. EDITOR,—We are apt often to be rather discouraged in our work of preaching up and down in the country, when (as is sometimes the case), after having driven or walked some distance, we find ourselves in a small church, with a still smaller congregation. Let me give an experience which happened to an Association Secretary but a few weeks ago. Sermons were advertised to take place for the C.M.S.; the Deputation arrived and found a small building, not capable of holding more than 100, with a congregation gathered together of about forty people. In such a case one may be pardoned if for a moment a feeling of depression seizes one, not on one's *own* account, but for the Society for whom we come to plead. And we sometimes wonder if the cause is benefited so much as is expected. If this feeling is ever uppermost, let us for the future always stifle it directly. After the service on this particular occasion there was found in the offertory three 5*l.* notes wrapped together, in which was also placed 4*l.* 10*s.* in gold, not to mention another sovereign, and 1*l.* in silver. We thanked God and took courage, and left that little west-country church saying, First impressions are liable to be false, and God is working in most unlikely quarters.

G. C. W.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the safe arrival of outgoing missionaries at their stations. Pp. 129—134.)

Thanksgiving for baptisms at Calcutta and Amritsar and among the Kitkatlas. (Pp. 132, 133, 136.)

Thanksgiving for readiness of the people to hear the Gospel in Ugogo, in the villages near Jerusalem, and in the Punjab; and prayer that the Word of God may run and be glorified. (Pp. 130, 131, 153.)

Prayer for speakers and hearers throughout the February Simultaneous Meetings. (P. 147.)

Prayer for the Queen and Royal Family, and for all who have lately suffered bereavement. (Pp. 146-7.)

Prayer for the Association Secretaries. (P. 145.)

Prayer for Uganda, that wisdom may be given to the rulers, and that its open doors may appeal successfully to the Church at home for more missionaries. (Pp. 101, 150.)

Prayer for the Colonies, that an earnest missionary spirit may be stirred up there. (P. 145.)

Prayer for Mr. Horsburgh's party. (P. 134.)

LOCAL ASSOCIATIONS AND UNIONS.

Barnsley.—An interesting gathering took place in St. John's Schools on Monday evening, November 23rd, 1891, in connection with the departure of the Vicar, the Rev. C. Bennett and his wife for China. Various gifts were presented to them: to Mr. Bennett, an American organ from the congregation, and a pocket communion service from the Day and Sunday-school teachers; and to Mrs. Bennett, a stand lamp from the congregation, a group portrait of her Bible-class from the members, and a satchel from the mothers' meeting. A tea-party was held, when upwards of 200 friends sat down.

Paddington.—On Thursday evening, November 26th, the Grand Hall of the Paddington Baths was the scene of a great meeting of young men (300 present) on behalf of Foreign Missions, in connection with the C.M.S. Lay Workers' Union for London. The proceedings were very impressive, especially the singing of hymns in unison by so great a body of men's voices. Sir C. E. Bernard, K.C.S.I., presided, and the platform was crowded with the local clergy, lay workers, &c. The chairman spoke of his thirty years' residence in India and the success of missionaries. He was followed by Major Seton Churchill and the Rev. E. A. Stuart.

Rotherham.—In the afternoon and evening of December 3rd, a Missionary Conference in connection with the Rural Deanery of Rotherham was held in St. George's Hall, Rotherham, the Rev. Canon Favell, of St. Mark's, Sheffield, presiding. There was a good attendance. The Rev. W. H. Collins, Vicar of All Saints', York, spoke on "The Missions of our Church in China;" the Rev. W. Seed, Rector of Braithwell-with-Bramley, on "How to evoke and sustain zeal and generous and systematic gifts for the missions of Christ in our own parishes;" and the Rev. Canon Leigh Bennett, Rector of Thrybergh, on "Our English brothers and sisters beyond the sea." The Rev. C. F. Knight, Vicar of St. Simon's, Sheffield, gave a devotional address.

Taunton.—The Annual Sale of Work was held in the Parade Assembly Rooms, on November 24th. The day was fine, and although a good deal of sickness was prevalent in the town at the time, a goodly number of purchasers were present both in the afternoon and evening. St. Mary's and St. James's stalls, together with one presided over by the Misses Stephens, of Wilton, were laden with a quantity of useful articles, many of which happily soon disappeared. We rejoice to add that a larger sum was realized than on any previous occasion and that a nett sum of 100*l.* at least will be remitted to the Parent Society.

Torquay.—Sermons in aid of the Society were preached at St. Mark's, Torwood; Christ Church, Ellacombe; Holy Trinity and St. Mary Magdalen, Upton, on December 13th. Stormy weather in some measure thinned the congregations both morning and evening in all the churches. The Rev. H. E. Fox, Durham, and the Rev. E. Lombe, Swanton Morley, were the Deputation from the Parent Society. On Monday, a Juvenile Meeting was held in the Bath Saloon from 11.30 to 12.30, and there was a very fair attendance of young people. The committee in Torquay hope this meeting may prove to be the forerunner of many more. In the afternoon the Annual Meeting was held in the Bath Saloon at three o'clock, under the presidency of Archdeacon Wilkinson, of Plymouth, who gave a stirring address, followed by excellent speeches and heart-stirring appeals from the Deputation. The meeting was well attended, and the audience evidently greatly interested. A terribly wet evening made the eight-o'clock meetings in the Schoolroom at Ellacombe and St. James's Mission Hall, Upton, very thin. Upon the whole, I think I never saw greater appreciation of the Society's work than at the afternoon meeting.

T. R. L.

THE Society's cause has also been advocated during November and December by Sermons or Meetings, or by both, at Brigstock and Stanion, Bourton

Buckingham (Auxiliary), Brierley Hill (St. Michael's), Biddenden, Bedford (St. Cuthbert's), Bollington, Coventry (St. Michael's, Holy Trinity, &c.), Crook, Cheltenham, Coleman Street, London (St. Stephen's), Duffield, Farnham, Guildford, Ham, Kingston (All Saints' and St. Peter's), Kingston Hill (St. Paul's), Kingston, Kidwelly, Launceston, Long Sutton, Long Ashton, Lymington, Methwold, Martham, Mursley (Parish Church), Montacute, Norwich (St. Martin at Oak), Oundle (Parish Church, Jesus Church, and Ashton), Poole (St. Paul's, Juvenile), Peterborough (Parish Church), Preston (Missionary Mission), Rowledge, St. Andrew's-under-Shaft, Spaxton (Parish Church, and Iron Church, Merridge), Turvey, Toppesfield, Wolverhampton, Wyke Regis, Winterslow, Yeovil; also in connection with the Day of Intercession at Birmingham, Norfolk, Belfast, and Harvest Thanksgivings at Edenderry and Omagh.

Sales of Work, &c., have been held during November and December at Brighton (228*l.* 8*s.* 7*d.*); Chapel-en-le-Frith (31*l.* 17*s.* 6*d.*); Colchester (Auxiliary, 103*l.* 11*s.* 11*d.*); Cambridge (St. Andrew-the-Less); Chislehurst (Christ Church); 83*l.* 8*s.* 9*d.*, less expenses); Coventry; Folkestone (Christ Church); Glastonbury; Leicester (Holy Trinity and Christ Church); Læ, Lewisham, and Eltham Associations; Mayfield (Ashbourn); Ripon; Scarborough; Sheffield (Parish Church); St. Helen's (Parish Church); Taunton (Ladies' Auxiliary); Tonbridge (St. Saviour's); Thirsk; Torquay, &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee (Special), Dec. 15th, 1891.—On the nomination of the Patronage Committee, Sir John Kennaway, who, on March 29th, 1887, was appointed President of the Society for a period, at his own request, of five years only, was cordially invited to accept the office of President of the Society.

On the nomination of the same Committee, it was agreed to invite the Dean of Norwich to preach the Anniversary Sermon in May, 1892.

Committee of Correspondence, Dec. 15th.—On the recommendation of the Secretaries the following locations were fixed:—Miss M. Millett to the Middle Class Girls' School, Amritsar; Miss L. Bazett to proceed to Baghdad after a course of special training; Mr. G. R. Campbell to the Hyderabad School, Sindh. Dr. Eustace, formerly of the Persia Mission, was designated to the Punjab Mission.

Mr. Ernest Millar, B.A., Trinity College, and Ridley Hall, Cambridge, was accepted as an Honorary Missionary of the Society, and appointed to the Nyanza Mission.

The Committee accepted, with much regret, the resignation of the Rev. F. N. Eden.

The Committee had an interview with the Rev. J. B. McCullagh, recently returned from the North Pacific Mission, and conversation was held with him. Mr. McCullagh spoke of his eight years' work among the Aiyansh Indians, of the pitiable moral and spiritual condition in which he had found them, and of the results which God had granted. There were now seventy-six Christians there. He had translated into their language the Gospels, the Acts, and the Epistle to the Romans; also the Prayer-book, many hymns, and Dr. Maclear's *Old Testament History*. Last year the Indians had contributed to the Society 21*l.* in cash, and upwards of 50*l.* worth in voluntary labour.

On consideration of the present position of the Santhal Mission, the Committee invited the Rev. F. T. Cole to return to it with as little delay as possible unless Mr. Cole felt the continuance of his medical studies in this country to be of such importance that he ought not to abandon them.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, Mid China, Japan, North-West-America, and North Pacific, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, Jan. 5th, 1892.—Dr. F. J. Harpur, who had returned from Cairo with the object of retiring from the Society's service, consequent on the continued ill-health of Mrs. Harpur, was introduced to the Committee, and conversation held with him. He expressed his gratitude for the considerable reinforcement to the staff of the Egypt Mission; experience had deepened his first impression regarding the special opportunities for Mission work in Egypt, where there was full liberty to proclaim the Gospel, and to listen to it; the people were ready to come to the Missionaries' houses, and to attend meetings for the reading of God's Word. He urged the solemn responsibility which would rest upon England if these opportunities were not fully utilized. He specially emphasized the need of itinerating work in the Nile Delta, to which the hospital and dispensary work provided a ready access.

Mr. D. Decker, who had returned on furlough from Nasa (Victoria Nyanza), was introduced to the Committee, and conversation held with him. He gave a touching account of the circumstances connected with Mr. Mackay's death, being the only European with him at the time. The work at Usambiro had been principally among Waganda refugees. On Bishop Tucker's arrival, Usambiro was abandoned and Nasa reoccupied, and the prospects there seemed very promising: the confidence of the Natives had been gained; large numbers of boys were under instruction; and already parts of the Scripture reading-sheets, &c., had been printed in Kinyamwezi, and were in use.

The Rev. Frank Melville Jones, B.A., University of New Zealand, and Ridley Hall, Cambridge, Curate of Trinity Church, Gt. Tenham, was accepted for missionary work, and Mr. Jones was commended in prayer to Almighty God by the Rev. Wm. J. Smith.

The Committee took leave of the following Missionaries:—The Rev. F. T. Cole, returning to the Santhal Mission; the Rev. P. G. Wood, proceeding to Cairo; the Rev. E. D. Price, proceeding to the Gond Mission; and Mr. G. R. Campbell, proceeding to the Santh Mission. The Instructions of the Committee to Messrs. Cole, Price, and Campbell were delivered by the Rev. W. Gray; and those to Mr. Wood by the Rev. R. Lang. The Missionaries having replied, they were addressed by the Rev. G. S. Karney and the Chairman (Mr. Henry Morris), and were commended in prayer to the favour and protection of Almighty God by the Rev. R. B. Ransford.

A letter having been read from the Bishop of Sydney, enclosing the report of resolutions passed at a meeting of the Committee of the New South Wales Auxiliary of the C.M.S., the Committee resolved that it was desirable that a deputation should be sent out at as early a date as possible, and they invited the Rev. W. Mitchell-Carruthers to go out on behalf of the Society to Australasia, and, if practicable, also to Canada, to confer with friends of the Society on the question of the best methods to adopt for the training and testing of Missionary candidates who apply with a view to acceptance by the Society from the Colonies. The Secretaries were instructed to seek for a clergyman or layman to accompany Mr. Carruthers on his mission and to specially apply himself to stir up greater Missionary interest in the Colonies.

The Committee appointed Miss Marian Brophy to the office of Honorary Secretary to the Ladies' Candidates Committee.

The British and Foreign Bible Society were requested to undertake the translation of the Luganda Gospels sent home by Mr. G. L. Pilkington; and the Society for Promoting Christian Knowledge to publish a Timneh reading-book, prepared by Messrs. Elba and Cole, of the Port Lokkoh Mission.

On the recommendation of the Sub-Committee in charge of the Missions in West Africa, Yoruba, Palestine, and Egypt, various arrangements were agreed to with regard to those Missions.

General Committee, Jan. 12th.—The Committee heard with much regret of the death of the following Vice-Presidents:—The Duke of Devonshire, Bishop Harold Browne, Bishop Philpott, and Bishop Crowther; also of Canon Dixon and Mr. E. P. Williams, Hon. Life Governors. The Committee desired an expression of respectful sympathy to be conveyed to the relatives of their deceased friends, and an acknowledgment of the Committee's sense of the services

which each had rendered to the cause of Foreign Missions in their several and very varied spheres of work.

The following Resolution was passed on the death of Bishop Crowther:—The Committee have received with much sorrow the tidings of the removal from the Church Militant of their revered friend, the late Bishop Crowther. Few of Christ's soldiers and servants have ever more remarkably, from earliest years, come in contact with the wickedness of this world, and the sad manifestations of human depravity; and few have more patiently carried on the battle against evil, and have maintained individually the same consistent course, and a more unblemished reputation. Though by no means without natural gifts, possessing both intellectual vigour and moral force of character, Samuel Adjai Crowther was a conspicuous proof of the power of the Gospel, and of the continued presence of the Spirit of God in Christ's Church. Nothing else could have brought it about that with immense early disadvantages, placed against his own judgment in very high positions, surrounded by difficulties of almost unparalleled magnitude, often not receiving from the Committee, for reasons which cannot here be stated, that aid of counsel and co-operation, or even encouragement, which he earnestly solicited, he could yet have retained the respect and esteem of all who came into relations with him, whether in his work in Africa or during his visits to this country. In this connection the Committee cannot but mention his unwearied industry, his absolute indifference to personal considerations, his unflinching performance of all that he believed to be his duty, his unvaried kindness towards all in thought and deed, and the impression of nearness to the presence of God, which he uniformly produced on those who knew him. The Committee pray that all who remember him, especially in West African Christendom, may be stirred up to follow him, in so far as he followed Christ, and they offer their very sincere condolence to Archdeacon Crowther, and to all the other relatives and friends of the late Bishop, and to the Christians of the West African coast.

NOTES OF THE MONTH.

CONSECRATION.

North-West America.—On Advent Sunday, Nov. 29, 1891, at Holy Trinity Church, Winnipeg, the Ven. Archdeacon W. D. Reeve to be Bishop of Mackenzie River.

ORDINATIONS.

North India.—On Dec. 20, 1891, at Calcutta, by the Bishop of Calcutta, Mr. S. Nihal Singh (Native) to Deacon's Orders, and the Revs. J. N. Carpenter, W. McLean, and W. G. Proctor to Priests' Orders.

Punjab and Sindh.—On Dec. 20, 1891, at Batala, by the Bishop of Lahore, Fath Masih and Ihsan Ullah (Natives), to Deacons' Orders.

North-West America.—On Sept. 28, 1891, by the Bishop of Athabasca, Mr. Henry Robison to Deacon's Orders.

DEPARTURES.

Yoruba.—Miss M. Goodall left Liverpool for Lagos on Jan. 16, 1892.

Palestine.—Miss H. Campbell left Brindisi for Jaffa on Dec. 21, 1891.

Egypt.—Dr. and Mrs. Laird left London on Dec. 25, 1891, for Alexandria.—The Rev. Percy G. Wood left London for Cairo on Jan. 8.

Punjab and Sindh.—Mr. G. R. Campbell left London for Hyderabad on Jan. 8.

ARRIVALS.

West Africa.—The Rev. Canon Taylor Smith left Sierra Leone on Dec. 24, 1891, and arrived at Liverpool on Jan. 11, 1892.

Egypt.—Dr. F. J. Harpur left Cairo on Nov. 30, and arrived at Hastings on Dec. 15, 1891.

North India.—The Rev. J. W. and Mrs. Hall left Calcutta on Dec. 16, 1891, and arrived in London on Jan. 13, 1892.

Punjab and Sindh.—The Rev. G. B. and Mrs. Ekins left Bombay on Nov. 13, and arrived in England on Dec. 12, 1891.

North-West America.—The Rev. A. H. Wright arrived in England from Saskatchewan on Dec. 24, 1891.

BIRTHS.

Eastern Equatorial Africa.—On Dec. 15, 1891, at Derby, the wife of Mr. John Burness, of a son.

North India.—On Dec. 6, 1891, at Simla, the wife of the Rev. H. D. Williamson, M.A., of a son.

Punjab and Sindh.—On Nov. 30, 1891, at Batala, the wife of the Rev. Egerton Corfield, of a daughter (Ethel Marjorie).—On Dec. 17, 1891, at Colney Rectory, Norwich, the wife of the Rev. R. Heatton, of a son.

North Pacific.—On July 14, 1891, the wife of Dr. Vernon E. R. Ardagh, of a son (Sydney Vernon).

MARRIAGE.

South India.—On Dec. 21, 1891, at Madras, Mr. R. F. Ardell, of Tinnevely, to Miss M. Eakin, of Belfast.

DEATHS.

West Africa.—On Nov. 17, 1891, at Sierra Leone, the Rev. Samuel Mousa, of the Sierra Leone Native Church.

Niger.—On Dec. 31, 1891, at Lagos, the Right Rev. Bishop Crowther.

West Africa.—On Oct. 25, 1891, at Sierra Leone, the Rev. John H. Davies, retired pastor of the Sierra Leone Church.

PUBLICATION NOTICES.

THE following new Pamphlets and Papers have been issued since our last notice:—

Bishop Crowther: His Life and Work. 52 pages in wrapper, with Portrait. Price 4d., post free.

The Bengal Mission, North India. A History of the Mission, with an account of the Educational, Pastoral, and Evangelistic Work in Calcutta and District, and in Rural Bengal. 20 pages, in wrapper. Price 1d. (1½d. post free).

A Pamphlet for Sowers' Band Workers, entitled "**An Hour with the Children.**" By L. C. G-B. With a List of Local Bands. 16 pages, in wrapper. Price 2d., post free.

Hymns for Juvenile Meetings. A new Hymn Leaflet of four pages, containing twelve Hymns. Price 1s. per 100 (1s. 3d. post free).

Sudan Mission Leaflets. Nos. 13 and 14. Single copies sent on receipt of 1d. for each leaflet.

The King's Business. Occasional Paper, No. 17. By C. D. S. Free.

How the Money is Spent. Reprinted from the January Magazines. Leaflet. Free.

Facts about India. With Independent European and Native Testimony to Missionary Work. Leaflet. Free.

A Call to Service. Address by the Bishop of London at the Young Men's Meeting at Exeter Hall, December 1st, 1891. Free.

THE NEW GAME FOR WINTER EVENINGS.

The first thousand boxes of **Missionary Lotto**, sold at 1s. nett, have all been disposed of. A second thousand boxes are in preparation; they will be printed on superior cards, and published at 1s. 6d.

MAGAZINES FOR 1892.

The present is a favourable opportunity for increasing the circulation of the Society's Magazines. Packets of Specimen Copies of the January Nos., to be used for canvassing purposes, will be sent free on application.

Vide also page 2 of Wrapper.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

THE OPIUM MONOPOLY IN INDIA.



THE British Indian Government, in a large part of India, keep in their own hands the production and preparation of opium. The opium thus prepared is intended for sale partly in India itself, but to a much larger extent in China. As regards China, no pretension has ever been made that the supply of the drug from the manufactories belonging to the Indian Government has any other object than that of procuring money for the use of that Government. The same thing may be said, at least to a large extent, with reference to the Indian population also; for no one will maintain that, excepting for medical purposes, for which a very small fraction of the whole amount now produced would be required, is the need or utility of opium so great as to render it necessary that it should be supplied by the Government. Is this a legitimate mode of obtaining revenue?

It will be seen, in the first place, that the revenue is raised not only from the subjects of the Government, but also from foreigners. Has any Government the right to raise a revenue from the subjects of other Governments? Has any nation the right to throw upon other nations the expenses of its own State administration? It is sometimes possible for a nation to do this. It is possible when a community has exclusive power or special advantages for producing an article highly valued by some other community. How this may be brought about has been discussed by political economists; as, for example, by J. S. Mill, in the second volume of his *Political Economy*. The same author is of opinion that such a mode of gaining an advantage is culpably contrary to sound principles of international morality. But this is exactly what British India has been doing to China.

Those of us who, like the writer, thoroughly agree with the authors just referred to, would regard such a transference to other persons of our own proper burdens as wrong, however effected. But in the case under consideration this has been done, at one time by forcing, at the present time by tempting, the Chinese to admit for consumption in their own country an article, the abundant supply of which has produced and is producing the most intense misery and degradation. As for the question of compulsion, how far it has been exercised in this matter by the British Government—this has been thoroughly investigated and discussed by that eminently moderate and fair-minded thinker and writer, Archdeacon Moule.* To deny that England ever forced opium upon China is, the Archdeacon shows, an ungenerous quibble; while, on the other hand, it must be admitted that it is equally indefensible to say that England is doing so now, at least in the manner of earlier days. It seems

* See *C.M. Intelligencer*, 1891, p. 319.

clear that there is no such compulsion at the present time. Nor could it now be attempted. Public opinion in England would effectually prevent it, if for a moment it were contemplated. Whether the Chinese Government are thoroughly aware of this is not so certain.

However, what is now done by the British Indian Government towards China is a supply of opium which, though probably diminishing, is a much larger quantity than can be consumed except in a manner most injurious to the Chinese themselves. Though there are, in all likelihood, few who would contradict this assertion, it may be well to make some reference to the evidence on which it rests. No other evidence shall be referred to in this article than that of the missionaries. That these witnesses, taken as a whole, are acquainted with the facts of the case, who can deny? There is scarcely a single province into which they have not penetrated. Some of them are distinguished Chinese scholars; some as medical men have access to Chinese of all ranks from the highest to the lowest; others as pastors of Christian congregations, or superintendents of such pastors, are intimately acquainted with Chinese family life; while the ordinary evangelistic missionary comes in contact with every section of China's vast population, on the seaboard and thence northwards and westwards to the verge of the empire—in its cities, towns, and villages, among magistrates, merchants, citizens, and peasants. Their vocation has led many of them, at least, to seek a thorough and intimate knowledge of the language, the habits, the feelings, the character, and, in fact, the whole individual and social life—of those to whose spiritual interests they have devoted themselves. Now all missionaries—virtually, without exception—regard the prevalence of the excessive use of opium as a terrible and widely-spread calamity, a source of indescribable misery and degradation to millions, and an evil continually growing in its extent. Such is the practically unanimous statement of Protestant missionaries in China.

What else would give rise to this statement but the actual existence of the facts stated? No one, of course, will deny the honesty of these witnesses. It may be said, however, "An honest man may be carried away by prejudice and passion, and thus be tempted to hasty mental conclusions and hasty verbal statements." Certainly. But what probability is there of prejudice or passion leading to such a result in the case before us? How can missionary zeal lead persons to exaggerate the sad consequences of opium-smoking? What connection is there between the two things? Many of the natural impulses of the British missionary would be the other way. The opium came originally from British India, believed by the Chinese generally to be forced upon them by the British Government. The missionaries themselves are sometimes taunted with this. Many of them, at least, have all the natural feelings of Englishmen on this subject; so that if they could palliate the evil alleged to be wrought by England they would be only too glad to do so. What a relief to them, if they could but think that, after all, the harm done is not so great! But the hideous and heart-rending facts thrust themselves upon them, and force out from their hearts, and lips, and pens, harrowing

descriptions of what they are compelled to see and hear. It is the reluctant testimony of unwilling witnesses.

It will be said, perhaps, that the China missionaries are unduly influenced by the fact that the import of British opium is a hindrance to missionary success. How can this be a hindrance, unless the consumption of opium is regarded by the Chinese as calamitous to their nation? What should make the Chinese think this, if it is not the case? And again, if the missionaries could show that no such great harm was done, would not their very missionary zeal lead them to endeavour thus to overthrow the hostile argument? Most certainly it would. But it would be at the expense of truthfulness; and they will all testify that, if they were tempted to make the effort, the facts are too strong, too monstrous, to admit of any such palliation. Of the evils of opium-smoking no palliation is possible. To palliate the action of their own country, they do make what effort they can, by replying sometimes to the cry, "Who bring us opium?" with the question, "Who smoke the opium?" The *tu quoque* is melancholy enough; but it has to serve in the absence of something better, and shows, at any rate, that English missionaries would divert the blame from their own countrymen, if they could.

It may be said, however, that the missionaries, feeling what a great obstacle to their work is presented by the import of British Indian opium, are tempted to use exaggerated language in speaking about it to their own countrymen, in order to get the obstacle removed. But here let me speak as an individual. As a Secretary of the C.M.S., being, as Secretary, connected more particularly with China, I have read many letters and reports from missionaries, of our own and other societies, labouring in that country. And I am certain that the tendency is rather the other way. It is not that the obstacle thus presented to the progress of the Gospel leads them to speak of the evil effects of opium-smoking. But every now and then in the midst of their proper work, and while they are describing it, they come in contact with one or other of the countless instances of individuals or families wrecked and ruined, or sometimes with whole villages that have been rendered miserable. They cannot, then, but speak of the facts; but it is evident to any one that hears or reads their words, that it is not so much the zealous propagandist to whom they are listening, but the man and the Christian whose heart is bleeding with the thought or with the view of human wretchedness and hopelessness. When our missionary brethren speak of the deleterious effects of the opium traffic on missionary enterprise, their chief motive, I believe, for doing so is the desire to bring an additional incentive to efforts to sweep away the terrible scourge.

It may even be doubted whether the bitter feeling against England and England's Queen, which the import of British Indian opium has undoubtedly produced in large sections of the Chinese population, is so serious an impediment as might be supposed to missionary effort, even where the missionaries are themselves British. If it were, should we not find that American and German missionaries were markedly more successful than English? There is no indication

that such is the case. In point of fact, the Chinese soon find that the English missionary is as decided as themselves in deploring the action of his Government; and the discovery attracts them to him. The devastations of opium are a fearful hindrance to the Gospel, not so much because they make the British missionary disliked, but because they debase the population morally, sapping the moral sense and destroying all spiritual instincts and aspirations.

There is, therefore, no reason for suspecting the accuracy of the testimony of missionaries as to the effects, the prevalence, and the increase of opium-smoking in China. This testimony is to the effect that the ravages of opium in China are in character appalling, and in extent widely prevalent and continually increasing. This point, then, we will regard as established.

But it is clear that the British Indian Government does at the present time co-operate in causing these miseries. In the last year or two, the amount of opium exported from India to China has been diminishing. It is still, however, for China that the larger portion of that which is produced is intended. The quantity of opium needed in any country for strictly medicinal purposes is comparatively small. The same may be said, according to the testimony of the missionaries, at least as regards China, respecting that which is, and is likely to be, consumed harmlessly. All the supply needed for these purposes is unhappily far more than met by the opium now grown in China itself. Whatever comes to China from India is surplusage, beyond what is either needed medically or used harmlessly. In other words, it is purely and unmitigatedly injurious. To a Christian, to a philanthropist, to a conscientious man not blinded by prejudice, nothing more, surely, need be said. To such a man it will be at once evident that it is the bounden duty of the Indian Government *to send no more*. In other words, the export of opium from India to China should be stopped; and, of course, the production of opium in India should be limited to its own requirements.

What, then, are India's requirements as regards the supply of opium? It is clear that opium, like alcohol, is sufficiently dangerous to call for Governmental restriction. And whatever may be the origin of the Government opium monopoly, it is clear that its existence renders such restriction more easy. What, then, should the restriction be? Clearly to, at the most, such an amount as is either medically necessary, or is likely to be used harmlessly. Medical experts are the proper persons to decide what this amount should be. There can be no reasonable doubt that this amount is far exceeded by the quantity now consumed in India and Burmah. The existence of a large number of opium-dens sufficiently proves this. None can doubt that the frequenters of these places are, in almost every instance, persons who have been injured by the undue use of opium. It is surely evident that such places are not needed for those who take opium in such small quantities as to suffer no ill consequences from it. For those who, from sad habit, are miserable unless they can be stupefied for a certain portion of every day, proper hospitals ought to be provided under adequate Government super-

vision. Is it necessary that opium should be sold elsewhere than in chemists' shops, or bazaars or boutiques answering to such shops, these being under careful regulation and surveillance? But the real check is to limit the supply of opium from the Government manufactories. Admitting that there are persons in India to whom opium, though not a necessity, is a harmless gratification, yet if the supply to them of what is innoxious though not really beneficial, is seriously dangerous to many of their fellow-subjects, it may be necessary either to deprive them of that gratification, or to render it more difficult of attainment by making it more expensive.

That such limitation of supply is the duty of the Indian Government would probably be admitted, or acquiesced in, at the present time, by the great majority both of members of Parliament and of those who form and express public opinion on such a subject in the British Isles. Some argue that the limitation should be brought about gradually, in order to prevent serious embarrassment to the Indian Government. But the evils caused by the present state of things are incomparably greater than any that could be produced by any such embarrassment. They are not only greater in degree, but immensely worse in kind. The embarrassment referred to is simply pecuniary. It is the loss of a net amount of annual revenue, say, of four millions of pounds sterling. What is this amount compared with the resources of the British Empire? The evil, on the other side, is the moral degradation and physical misery of millions of human beings. It is preposterous, it is immoral even, to compare the one result with the other. This principle applies as decidedly to the temporary continuance of the system as to its permanent establishment.

Though the pecuniary loss must not be allowed to balance a feather's weight against the moral arguments, we must, as Englishmen and as patriots, look it in the face. But surely there is no difficulty in seeing what ought to be done. Let it be assumed that we still wish to govern India. If we believe that God rules the nations, and that civil government is according to His will, the magistrate being the "minister of God," we must also believe that He enables nations to bear the expense of that government without recurrence to any immoral expedients. There may be exceptions to that rule. But why should India be such an exception—India, with its large tracts of fertile soil, its climate favourable to production, its peaceful and industrious population? If it be said that they could meet the expenses of Native rule, but that ours is too costly, and if we think that notwithstanding this we ought to govern them—then, clearly, we ought to bear the extra expense ourselves. The same conclusion follows still more obviously if it should be the case that a part of the State expenditure in India is rendered necessary by Imperial interests, as, for example, by the fear that differences between England and Russia may at some future time, near or distant, expose India to invasion.

Supposing, then, that India cannot, by legitimate means, meet the expenses of our governing it, we must be prepared, it seems clear, either to govern it no longer, or else to supply the pecuniary deficit ourselves. We have no right to withdraw unless some other satisfactory govern-

ment can be substituted. How long a time must elapse before such a substitution could take place, if the attempt were seriously made, it is impossible to say. For an indefinite period, therefore, the other alternative must be embraced; that is to say, the inhabitants of the United Kingdom must be prepared, it would seem, to supply any pecuniary help that may be necessary from taxes imposed upon themselves. But to speak of this as insuperably difficult is simply ridiculous. It appears certain that the proposed immediate restriction of the manufacture of opium would not at the present time result in a net loss of much more than 4,000,000*l.* a year. A subvention from the British exchequer to this amount would be amply met by an addition of twopence in the pound to the income tax. As an individual income-tax payer, and as one who humbly "confesses Christ," let me say that I should feel myself to be a contemptible hypocrite, if I were not willing to pay twopence a pound more income tax for the rest of my life, if it should prove to be required, to give the necessary help to the population of India. And this is supposing that no diminution is possible in the public expenditure of India, on which subject we pronounce no opinion, and that no other mode can be adopted for adding to the Indian revenue, which seems grossly improbable. However, there is good authority for believing that Indian financiers would at once cheerfully abandon the opium revenue for much less compensation than that mentioned above—say, for instance, for a sum of 50,000,000*l.* paid down once for all into their exchequer. With the present wealth of England, this would be no greater burden to us now than the 20,000,000*l.* compensation to slave-owners was to our grandfathers twenty years ago. It will be said, perhaps, that though many individual Christians may be willing to make the sacrifice referred to, this would not be the case with the electorate at large. Do members of the Church Missionary Society really think that less interest in the moral welfare of human beings outside our own country is felt in England now than in 1833? Moreover, the great majority of the existing British electorate do not pay income tax. At the time when the opium revenue was first formed, and even at some subsequent occasions when the policy was deliberately adhered to in spite of protest, the income-tax payers were the preponderant element in the constituencies; and, therefore, the present electorate may not unfairly say to them, "You incurred the guilt, and you must now make the expiation."

After writing the above, I have looked through two articles in the *Indian Evangelical Review* for last October taking the opposite view. One of these is a reprint (without acknowledgment, and without stating that the author's consent has been obtained) of Dr. Cust's paper in his *Notes on Missionary Subjects*. The other is by C. G. Addes, Esq. There seems to be nothing in either of them but what either does not touch the arguments in this paper, or else has been answered by those arguments already. There are, however, two points, a consideration of which is suggested by those articles.

First, Should the Government monopoly be continued? Most certainly, we reply, being supplemented by an almost prohibitory import duty, as well as by an equally prohibitory export duty applying

to those parts of India where the Government monopoly does not exist. Why so? Because opium is a necessary, and at the same time most dangerous, commodity, and is therefore exactly one of those which Government should most properly restrict and supervise. The second point is whether the adoption of the policy now urged will have any effect in diminishing the consumption of opium in China. But let this be considered as part of the larger question as to the general consequences of such a step.

It is never possible to predict with certainty any earthly event. But we, who advocate the policy above referred to, may be pardoned, after the victory obtained in the last Session of Parliament, if we think it at least probable that the desired consummation is close at hand. If so, what may we expect to follow? It will be known throughout China—for there are Protestant missionaries in almost every province—that the import of opium from India to China is stopped; and it will be very widely known also that in taking that step England has sacrificed considerable pecuniary gain. Every British official in China will henceforth feel it his duty to discourage, as far as his influence reaches, the growth, the supply, and the consumption, of opium, in order to promote both the admission of other English and Indian commodities, and also the production of those articles which can be exchanged for such commodities. Every Chinese official, from the highest to the lowest, will know that the most stringent and strenuous efforts to put down the growth and import of opium will never be in any way thwarted by the British Government, or tend in the smallest degree to embroil the friendly relations between England and China. Many of these will be disposed to take vigorous measures to stop the terrible evil, being encouraged to do so by the overwhelming majority of their own countrymen. It is impossible to believe that any check to such measures will be applied by the central Government. The chief authorities will not dare, whatever their own desires may be, especially when, as now, discontent is widely spread, thus to defy public opinion. May it not be hoped that before many months are passed—say within three or four years—the anti-opium feeling will have gradually become so strong as to sweep all before it? There is in China no dislike to paternal Government action. On the contrary, for this purpose at least, it will be earnestly asked for, and firmly and successfully applied. The cancer that has been eating into the vitals of Chinese life will be torn out; and once again, in many places, a population morally and physically vigorous, will be ready to “receive the engrafted Word.” A powerful stimulus will be given to the desire for friendly intercourse with Western nations; prejudice against European civilization and inventions will be removed; the construction of railways will be encouraged; a free interchange will be established of the products of British and Chinese industry; and two mighty and peaceful empires, linked together in commerce and amity, will bestow on each of them an effectual barrier against northern aggression. The message of salvation will once again resume its westward course. America will be stirred up to a holy

and generous emulation. From the western shores of that continent, and by railway across its northern hills and plains, thousands of ardent evangelists from the British Isles, from the United States, from the Canadian Dominion, with the Gospel in their hearts and on their lips, will speed forward, with the sun, to the abodes of this ancient but still vigorous nation, will supply the lamentable defects of the noble but mournful teaching of Confucius, and will sow seeds of Divine Truth, that may grow up in a soil still strange to it, and yield at length some new proof of its transforming power, to the glory of Him who is Truth and who is Love. "Glory be to God in the highest; on earth peace, good will towards men."

But we must not be too confident in our anticipations. We must remember the power and subtlety of the Evil One. We must remember the virulence of human depravity. We must remember the strange and sad power of past transgression. When England threw off from herself the sin of slave-trading and slave-holding, the anticipations formed were very bright and glorious, but they were for long almost entirely unfulfilled, and the reality still remains far below the prospect. Why was this? May it not be that the guilt of two centuries during which these hideous cruelties were, for the sake of gain, obstinately clung to and greedily perpetrated, still hung like a heavy weight on the descendants of the guilty generations, and had to be expiated by many long and seemingly almost fruitless years of toil and sorrow and martyrdom? Something of the same kind may be seen in the future relations between China and England. But this, at least, is certain—the sooner that repentance begins, the sooner will its fruit be seen. Much prayer has been offered up by, and for, those engaged in this great enterprise, prayer for guidance as well as prayer for success. Let us be sure that it will be heard, and let us entertain the humble trust that not many days may pass before another great victory is gained.

C. C. F.

THE MORAL STATE OF THE HEATHEN WORLD.

Being the substance of a Sermon preached to Young Men at St. Michael's Church, Blackheath Park, S.E., in connection with the Special Mission to Young Men, on Sunday, November 1st, 1891,

BY THE REV. G. E. A. PARGITER, M.A.

"The Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."—*Ephesians iv.* 17, 18, 19.



IN these words is presented to us God's estimate of man—an estimate in startling contrast to the view taken by the ordinary student or historian. In ancient, as well as in modern times, men of thought and research have devoted much labour towards giving us a picture of past or contemporary history. We take up their volumes and carefully read them

through. What do they contain? A carefully wrought account of the origin, growth, plenitude, and decay of great empires. We pass through mighty campaigns and thrilling battles; we stand by the side of skilful generals and clever administrators; we see the gradual development of methods of civil government; we watch the evolution of highly organized and complex systems of law; we listen to the speculations of philosophers and the strains of poets; we admire the architecture, the sculpture, the industries; we look curiously on at the religious festivals, at the temple ceremonial, at the public games; we study the social gatherings, the habits, manners, and customs of private life. We take all this in, and then try to get a general blended view of the whole. What is the impression made on the mind? It is an impression of man's greatness, of man's activity, of man's achievements. Such is it with the past.

And does the present picture of the world differ in any important respects from that of the past? The whole world is now open to travel and to investigation. Hundreds of men and women are hurrying hither and thither, looking at and inquiring into everything, and many of these give us their view of what they have seen. The press teems with books about the nations of the world. What do these books contain? Much concerning geography, scenery, buildings, the outward aspect of the people and their adornment—something of their government, their military power, their language, their laws, their social customs, their relationship to the commerce and civilization of the world—a little about their religious ideas and their outward ceremonies and modes of worship. Man in a great variety of environments is always before us, and we learn to look at him critically and watch him with curiosity. We see man as he appears to the ordinary observer, who views him and his doings exclusively from an external and earthly point of view. This view of man pervades the air and powerfully affects every one; and the general thought of the day is in the direction of mere civilization and philanthropy, in the betterment merely of the outward condition of men.

How different to all this is the view presented to us by the Holy Spirit! St. Paul, informed by that Spirit, took in the history of man—past, contemporary, and future; he saw all that historians have described so eloquently. He passes it all by, and with the God-consciousness burning brightly within himself, and lighting up man's inner being and outward conduct, he calmly gives us his inspired judgment of man, "The wisdom of men is foolishness with God." "The Gentiles walk in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart: who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness." Awful, truly, is this divinely drawn picture! Fresh from the perusal of the ordinary history or of the latest book of travel, how difficult it seems to believe it! The highly-coloured picture of the worldly artist, ignorant of God, dissolves gradually away, and another picture, dark and gloomy and appalling, takes its place. Man now appears as seen from the larger

sphere of the spiritual world, and his outward achievements serve not to hide the lowness of his degradation and the depth of his fall. The Christian, as one who has eternity as his foreground, and all the hosts of heaven as his fellows, must perforce turn away from the secular presentment of man, and see him only as God sees him; and the actual condition of man must, to his renewed understanding, seem such as God has described it. It may, therefore, help us to look at the inspired picture and compare it with the actual facts of the case.

I. Notice, then, in the first place, that man's understanding is darkened. Men are proud of their intellect and of their speculative researches. They assert everywhere the supreme claims of reason, and the infallibility of the light it affords. The so-called revelations of Pagan and other nations are not opposed to this statement, for they are merely the vain imaginations of men, bolstered up by pretended revelation. The world teems with men's views on all, even the highest, subjects, and bold and loud are the claims put forward for the accuracy of these views. But here we are told at the outset that man's understanding is darkened, and that therefore all his speculations on the highest matters are necessarily false and unreal. And even upon lesser matters a perfectly correct opinion is impossible, owing to the fact of the inter-relation of one subject with another: false views of the higher distorting the view of the lesser. This darkened understanding is shown in many ways.

First, there is nowhere any clear conception of God's Majesty and Unity. God is lost in the dark mazes of Pantheism, or frittered away in the multiplicity of Polytheism, or corrupted in the degradation of idolatry. A great, supreme Being, containing within Himself all the elements of happiness, holding the universe in the hollow of His hand, guiding and sustaining all things—such a Being does not exist in any real sense among the heathen. The mind which contemplates the mythological gods as the greatest of beings, or which is lost in the dreary wastes of Pantheism, loses all nobility, high purpose, and even power of concentration of soul, and sinks lower and lower in all true greatness. Man is belittled, when he should be great with the greatness of God.

Secondly, there is no knowledge of God's unalloyed holiness. The gods and goddesses, when they are not altogether vile, are at the best but mixtures of good and evil passions, and their worship tends to develop the existing moral degradation. Learned philosophers, turning away from the popular divinities, treat at length on the equal necessity of good and evil, and so practically make the supernatural a dualism, and eliminate guilt and responsibility from the world. To them everything is the same, and the paramount obligation of holiness unmeaning.

And, thirdly, there are no true conceptions of the origin of the universe, of the relation between spirit and matter, of the relationship between man and man, and between man and woman. False views upon these important subjects have resulted in endless austerities and cruelties, in oppression, in the degradation of women and children, and in the loss of true political and social life and progress. The

heathen cannot think out the principles which underlie happiness even for this world only.

II. Notice, in the second place, that man's life is alienated from God. The speculations and systems of men all come from a darkened understanding: the mind cannot see things as they are, or even reason proportionately about matters of supreme importance. Hence the life based upon the ideas of a darkened mind is a life alien to the life of God. It may be a life brilliant in outward and material achievements, but none the less it is an alienated life.

This kind of life is shown, first, in men walking after the vanity of their mind, i.e., letting their higher powers run to waste upon unworthy objects. The spirit of man, destined to be the dwelling-place of God, and taken up with the contemplation, knowledge, love, and obedience of God, wastes itself upon that which does not profit. Men indulge in vain speculations—they run eagerly after fleeting physical pleasures—they seek for wealth and human honour—they spend themselves in the arts and sciences of life—they practise vain austerities, and weary themselves in a ceaseless round of mechanical rites and ceremonies. They not only do all this, but do it as the right and proper thing to do under the sanction of their recognized thinkers and teachers, who claim in all particulars heavenly inspiration and direction. Bitter is put for sweet, darkness for light, and where there is the greatest boasting of a life united to the supernatural, there most often is the deepest alienation.

And this alienation from the life of God is shown, secondly, in the bestializing of men. The Apostle says, "They gave themselves up to lasciviousness, to work all uncleanness with greediness." Let the mind be darkened, let there be ignorance of God, let there be vanity of mind and a perverted moral sense, then while the few may turn to the higher intellectual pleasures, the vast majority will turn to impurity. The very intensity of the desires of the soul will goad the body to unnatural excesses until it breaks down under the strain. With sexual vice of all kinds will be associated drunkenness and gluttony, and the gratification of the appetites will become the *summum bonum* of life. Scripture uniformly teaches, and all history proves, the fact that the worship of lust always comes in to fill up the gap left by the absence or ignorance of God. Even in Europe we see how the secular spirit leads on to loose ideas of marriage, and the history of corrupt Christianity shows great looseness of morals even among professed teachers. A survey of the ancient world, a true insight into the present, will show how true this Divine statement is. The very languages of heathen nations are tainted to an almost incredible degree. Many verbs and nouns of a certain class have secondary obscene meanings, while the words openly obscene are legion. The literature of these nations is steeped in impurity. Nearly all poetry of the popular kind, apart from warlike pieces, turns upon what is impure—so much so that it is difficult to compile books of poetry for schools which are fit for girls and boys to study. The mythology reeks with the immoralities of the gods and goddesses to such an extent that it is impossible to pass any stringent law against

obscene literature, for this would involve the suppression of a good deal of so-called divine biographies. Prostitution is consecrated to the service of the gods in the temples, while priests personate the gods in their intercourse with women worshippers. Woman is degraded into an instrument for man's pleasure, and women and girls, through premature marriage and unnatural excesses, suffer unmentionable cruelty. Boys and men have their life and energy sapped away, and many an opening life ends in early decay and death. Immorality, gluttony, drunkenness—these, with mechanical religions, foolish philosophies, and transitory desires and aims, prove the darkened understanding and the life alienated from God. The mighty sea of humanity is surging everywhere, casting up mire and dirt—groans, cries, and imprecations fill the air on all sides, combined with the laughter of fools, and the world goes on in darkness, all her foundations being out of course.

What can be done? Perhaps some may say, "It is in the nature of things to be so; it has been so, it always will be so." Nay, many are saying so now, from whom sentiments far different might have been expected. They but prove their own understanding darkened who think such thoughts. The outlook is appalling, but it is not hopeless nor endless. And first as regards individuals. Let these words ring loud and long in our ears: "The Gospel is the power of God unto salvation to every one that believeth." This Gospel can affect individuals, even every one who believes. It can save them from the vain traditions received from their forefathers—it can pluck them from their degradation—it can transform them into more than angelic holiness. Let us, then, carry this Gospel everywhere. Let us compel men at least to gaze at the holiness of Christ and see the nature of the life of unity with God; let us thus pluck some as brands from the burning, and leave them with souls lit from above to shine in the darkness around, witnesses for Jesus. In gathering in Christ's sheep scattered abroad in this naughty world, let us, as Christians, find our true and chief work on earth. "By all means to save some," let this be our motto and our aim. And, secondly, as regards nations. Let us remember that all through the Old Testament the picture of a world at rest is glowingly portrayed. All nations, all kings, all countries are depicted as serving Jehovah the King of Israel. In the New Testament we are told, in well-nigh every page, to be looking for the coming of Christ in glory, and for our association with Him in His reign on the earth. Jesus Christ is in the heavens only until He comes to effect that restitution of all things, and to give those times of refreshing, concerning which God has spoken by the mouth of all His holy prophets (in the Old Testament) since the world began. Our Lord Himself again tells us that when the Gospel has been preached as a witness to all nations the end of this age will come—this present evil age, as St. Paul calls it; and St. Paul further says that the creation is groaning in pain waiting for the manifestation of the sons of God, when the creature will be brought into the glorious liberty of the sons of God.

Groaning and travailling, evil and not good, will all things therefore,

as a whole, be until the Prince of the kings of the earth returns. His return depends upon our preaching His Gospel as a witness in all the world. As then we are grieved by the ruin of man and the resultant groaning and pain, and long to see all changed—as we are jealous for our Lord's honour—as we are waiting eagerly for our coming in glory as joint heirs with Christ to rule the nations, let us quickly, and ever more quickly, send out the Gospel message into all lands. And as steamers and railways carry swiftly away the heralds of the Cross, let us realize something of the joyous expectation of the souls waiting in Paradise, who doubtless are told that the time is near for them to return triumphantly to earth, to set up the Kingdom and to cause the will of God to be done on earth as it is done in heaven. Let this grandest of all works thus lift us in heart and mind above, and let it bring to us fuller consecration and deeper joy in the Lord, until, meeting Him in the air, we shall realize that the day has dawned, that the shadows have fled away, and that for all nations there is righteousness and peace.

RECOLLECTIONS OF A BENGAL MISSIONARY.

I.



WHILE I have been slowly recovering from a serious accident, and experiencing (can I say enjoying?) an enforced rest, ample time has been afforded for reflection; and thoughts have not unnaturally taken the form of a retrospect—the retrospect of a career filled with matter for deepest humiliation, yet replete with the tokens of the lovingkindness and forbearance of a Heavenly Father. It struck me that, as the retrospect extends to a period of well-nigh forty years; and at its commencement brought me into connection with many of a bygone generation who have been called to their rest, it might afford matter of interest for others.

Very vividly are the circumstances of our arrival in Bengal imprinted on my memory. It was towards the end of 1852. Our voyage had been a fairly prosperous and pleasant one “round the Cape,” on board one of Messrs. Green's fine sailing ships. In our list of passengers there was, for those days, a large amount of the clerical element—a circumstance which occasioned some jocular expression of fear on the part of the crew. Besides a chaplain, and two Additional Clergy Society men, we had three C.M.S. missionaries. The cabin on one side of us was occupied by the Rev. Clement F. Cobb, who was going out to take charge of Jay Narayan's College, Benares; that on the other by the elder Mr. Blumhardt and Mrs. Blumhardt, and one or two baby Blumhardts. My time during the voyage was occupied in reading, in visiting and teaching the sailors in the fore-castle, and especially in the study of Bengali, in which I had the advantage of Mr. Blumhardt's assistance. The last days of our voyage up the Bay were stormy, and no observation of sun or stars could be made; hence no little anxiety was felt as we crept cautiously along in the dangerous navigation of the mouth of the Ganges. It was evident we were not far from land. Some of our old Indians sniffed the air, and declared they could smell a Bengali smell. At last the man at the masthead, to our intense relief, sang out that “the lightship” was in view. This intelligence was soon verified, and shortly afterwards a little vessel came alongside, bringing the pilot, who was

to take us through the intricacies of the River Hoogly, the sacred branch of the Ganges, on which Calcutta stands. The pilot was an elderly man, one of the seniors of the service, I should think. His advent was very welcome, for he brought with him the important bag of home letters and papers. In the perusal of these the various recipients were speedily absorbed. As soon as the lull occasioned thereby was over, the great item of public intelligence passed from lip to lip; and this was the death of the great Duke of Wellington. In disregard of all rules, a knot of inquirers gathered round the old pilot, and plied him with questions. A military man not unnaturally asked, "And who is appointed Commander-in-Chief?" "The Earl of Aberdeen," replied the pilot. A look of amused surprise passed over the countenance of Captain V. as he remarked, "But surely Lord Aberdeen is not a military man?" "Keep her close to the wind," was the gruff command of the pilot to the helmsman, as he glanced aloft to the sails, and so got out of the difficulty.

The knot of inquirers took the hint, and had recourse to their *Home News* to find reliable information. And now our hopes ran high of a speedy termination to our long voyage; but these hopes were destined to disappointment. We heard the order given to "let go the anchor;" and the cable rattled over the ship's side. But, alas! we were not at the "City of Palaces." A long low line of palm-fringed shore stretched out on one side of us, and this we were told was called Kedgerree. Here we were destined to a tedious delay.

For six long days and nights we swung to the tide, and the palm-trees, whence Kedgerree takes its name, appeared now on our right, now on our left with wearisome regularity. The cause of our delay was apparent, and afforded ground for gratitude at least for ourselves, and sympathy for others; for here and there around us were stranded vessels that had gone aground in the stormy weather of the previous days. So no tug-boat was available to take us up the river, as they were all engaged with the stranded ships. The monotony of the delay was varied in a truly melancholy manner by an event which threw a gloom over the conclusion of our voyage. About midday we were startled by a heavy thud on the deck. On hastening up we saw carried aft the lifeless body of one of the "middies," who, from some unexplained cause, had fallen from the mizenmast. A day or two after a party was formed to carry the poor lad's remains ashore for burial in the cemetery at Kedgerree; and this party nearly came to grief. It consisted of the chaplain and a few of the ship's officers and crew. They took with them no food, and none of them knew the native languages. The coast at this point is a wild and "jungly" place. They had great difficulty in finding the isolated spot where some Europeans are buried, and had almost given it up in despair. It was long after nightfall when they returned, completely exhausted; and no little relief from anxiety was felt when at last they returned in safety.

During our stay at Kedgerree numerous boats came alongside of us. The ship's officers kept a sharp look-out that no intoxicating liquors found their way to the forecabin. The occupants of the boats were, in some instances, allowed on board of us. They were mostly of a very low type of the Bengali race; and as they squatted with scant clothing on the ship's deck, their appearance was not altogether attractive. "Those are the people you will have to work amongst," somewhat scornfully remarked my military friend above-named, as he glanced at me to see the effect of the prospect. I don't remember what reply I gave; but I might have said, "Indeed, they don't look hopeful; they do not look like the barbarians from Britain on whom the eyes of Augustine rested in the slave-market at Rome; they do *not* look like

angels ; but Christ has died for them, and His Gospel can make these 'equal to the angels.' " And besides, I might have added, "These are but one clan of a mighty nation." The delay at Kedgerree sorely tried the patience of the "old Indians" among the passengers ; and one of these, a lady, requested me to go with her to the captain, and ask when he *intended* to proceed up the river. The assurance that each day's delay incurred a heavy pecuniary loss allayed the suspicion that there was any sinister motive in the detention ; and at last we were cheered by the sight of the tug-steamer ahead of us ; the anchor was heaved ; Kedgerree, with its sad associations, was left ; and the picturesque banks of the Hoogly soon began to move rapidly astern. It was nightfall on Saturday when we anchored a little below Calcutta ; but it was determined immediately to land.

II.

First impressions of Calcutta were by no means "palatial." It was quite dark when we landed ; gas was utterly unknown in those days. I had, on the voyage, been "learning the language," with Mr. Blumhardt as my pundit ; but we found ourselves surrounded by a Babel of unintelligible sounds. Mr. Blumhardt kindly secured two palankins for Mrs. Neale and myself ; and, bidding the "bearers" to keep together, he started us on our way to the Mission premises in Amherst Street. The latter part of the road lay through the Native town, and through the quarters which, I afterwards found, were called Lal Bazaar and Bow Bazaar. The atmosphere was laden with the sickly smell of "ghi" and mustard-oil. The "spicy breezes" from the tiny shops blew anything but pleasant odours. The buzz of myriads of crickets filled the air. And the dusky shopkeepers stooped over dim and smoking lamps. Altogether a very weird appearance was presented as we jolted along in our new conveyance on the shoulders of men. We were glad when we turned in at the entrance of the Mission premises, and we were put down at the house of dear old Mr. and Mrs. Sandys. It was the former Mrs. Sandys in those days ; and she grasped my wife's hands with a hearty "welcome to India." We were allowed to retire early, but not to much rest, for the excitement of the day, the crowd of thoughts that rushed in upon the mind on arrival in a heathen land, and, more than all, our unskilful manipulation of the mosquito-curtains, all tended to drive slumber from the eyelids. Early, before dawn, my first remark was, "We must be in a beautiful neighbourhood ; we are near to a rookery." The observation was caused by the "caw-cawing" of numerous birds, which greeted our English ears. The break of day rudely dispelled the illusion of lofty trees and cawing rooks. And this any one will well know who is acquainted with Amherst Street, Calcutta. There is, indeed, a commodious "compound," with mission-houses and a fine school or institution ; but the supposed "rooks" were the bold and unclean crows that swarm in Calcutta. There is a "rookery" of another kind, consisting of the densely packed Native quarter with its teeming human population. How often are visionary views of missionary work dispelled, and transformed into serious realities, as was my vision of the Amherst Street rookery !

Our first day in Calcutta was the Lord's Day and we attended worship that morning at St. James's Church—the *old* St. James's, which afterwards fell, owing to the defect of its foundation, which was laid on the site of a "tank," or pond, instead of solid ground. We had some misgivings as to making an appearance in church, for that the aforementioned mosquitoes had covered our faces with blisters ! Our scruples were, however, at once overcome, in consideration of the privilege of commencing our Indian career with the

worship in God's house, and thanksgiving for the mercies of the voyage. Mr. Boswell was the chaplain at St. James' then. Oh, that the apostolic succession of such men as he were maintained in our English churches in India! On our return to Mr. Sandys' we were met by Mr. Cuthbert, the then well-known Secretary of the C.M.S. Corresponding Committee. He was a man deeply and deservedly respected. Somewhat cold and reserved on first acquaintance, he proved, to those who knew him, to possess a most kind disposition; and he ever proved a real friend in time of trouble. He did not hesitate to speak his mind when he saw anything he thought to be wrong, and hence he sometimes gave offence. This would occasionally occur upon one of his numerous journeys of visitation to the Missions. But it was observed that Mr. Cuthbert was best beloved by his brethren in Bengal, who knew him best, and amongst whom he principally lived.

During our stay in Calcutta we made the acquaintance of many whose memories I cherish, but most of whom, like our kind host and hostess, Mr. and (the first) Mrs. Sandys, now rest from their labours. I may refer to some names recorded in my journal. There are Mr. and Mrs. Lacroix, of the London Mission. Mr. Lacroix was a man whom to know was to love; a man of commanding appearance and of commanding powers, and at the same time of most loving Christian spirit, truly catholic in his sympathies. Mr. Lacroix had a complete mastery of the Bengali language, and he occupied his time wholly as a preacher in the vernacular. I believe he said he had not, during the course of his long service, seen any direct result of his labours. But, if so, others certainly can testify that such results were not wanting. Then there was Mr. Lacroix's son-in-law, the Rev. J. Mullens, then, and for several years after, the head of the London Missionary Society's Institution at Bhowanipur. Mr. Mullens afterwards was well known as Secretary of the L.M.S. in London; and, as many will remember, he went out to visit that Society's Central African Missions on Lake Tanganyika, and there died. We had the privilege, too, of an interview with Dr. Duff. He most kindly took us through the fine college of the Free Church of Scotland, over which he presided; and I remember how, when he exhibited some of the appliances for study, he rather startled some of our party by opening a cabinet containing a complete human skeleton. Both then and afterwards I was deeply impressed with the power and earnestness of this great missionary. It so happened that there was in Calcutta at this time, our own Thomas Valpy French, who has recently ended his devoted career by his almost martyr death in Arabia. I met him, amongst other occasions, at a lecture by Mr. Gyanendra Mohun Tagore, on some branch of Christian Evidences. The lecture was highly praised by Mr. French; and it surprised myself as a striking illustration of the attainments and powers of an educated Bengali gentleman. Here I soon found the opposite end of the social scale from that of the poor Kedgerie fishermen. Only once since have I met Bishop French; but when I reminded him of the circumstance, he said, "Oh, I was in Calcutta on the occasion of my marriage." A prominent name in the list of those I was privileged to meet was that of the revered Bishop Daniel Wilson. He gave me some fatherly advice, and entered familiarly into conversation. Some allusion was made to the writings of Dr. Cumming, of which he asked my opinion. I ventured to say he was a writer who popularized and made attractive the researches of other writers, but that he was not a giant in theology. The Bishop characteristically replied, "I read none but giants." A guest of Bishop Wilson was Bishop George Smith, of Victoria, Hong Kong, who kindly took interest in a young missionary, and gave some timely advice. Nor must I forget to name Mrs. Ellerton, an English lady of advanced

age, certainly the oldest English resident in Calcutta. She had lived in India from childhood, and was a repository of information. She was remarkable for the fact that she had seen Sir Philip Francis as he was carried off from the field, after his duel with Warren Hastings.

Some social gatherings of a very pleasant kind were held during our sojourn in Calcutta, at which we met most of the friends above named. One or two others I may mention. There were some sons of Mr. Sandys; one who subsequently lost his life in the great Mutiny in the massacre of Europeans at Delhi; another, a young lad then attending a school in Calcutta, who has since become eminent as Public Orator in the University of Cambridge. Then there was also the Rev. George Yate, now Vicar of Madeley, where he maintains the traditions of the well-known Fletcher of Madeley.

Thus, during our stay in Calcutta, we were privileged to meet many saints of God, of whom far the greater part are fallen asleep; none, save one or two, remain to this present.

I took every opportunity of seeing the Mission work in and around Calcutta. One morning was spent in company with the Rev. James Long and Mrs. Long in visiting the out-station of Thakerpooker. It is surrounded by the waters of the Salt Lake, and these we had to cross in very primitive vessels, the trunks of trees hollowed out, propelled by a man with a pole. It was necessary to sit bolt upright, as the slightest inclination to either side would have capsized the frail craft. Mr. Long was a remarkable man. He was greatly devoted to investigation in native current literature; and was a Bengali Martin Tupper in his collection of proverbial philosophy. But in ordinary matters he was curiously unpractical. In his verandah was a great cannon-ball, which two men could with difficulty lift; this he had obtained as the substratum on which to make a school globe! And, being desirous that his Christian lads at Thakerpooker should study natural history, he brought with him, when returning from the country on one occasion, a bear's cub. The man who brought it to the house, when the hamper was opened, was so terrified on seeing what it contained that he ran away and never returned for his pay!

One most important matter for settlement was the appointment of our missionary "station." The choice of this had been left to the Corresponding Committee. Previous to our departure from England I had been appointed to Burdwan, the district in which the beloved Mr. Weitbrecht had laboured for many years. It was his desire to devote his remaining time in India to itinerant preaching, and to hand over the English school and other local work to a new missionary from England.

Before we had set sail, however, the sad news arrived of Mr. Weitbrecht's death. Thus my location became uncertain; but the Calcutta Committee confirmed our appointment to Burdwan. It is, as is well known, a large and thickly populated district, with an important town of the same name as its centre. Our duty was now to be ready as quickly as possible. Burdwan is about seventy miles from Calcutta, on the Grand Trunk Road to the North-West. The railway was not yet open, though the works in connection with it were in active operation up to and beyond Burdwan. We had therefore to travel by the old-fashioned method of "dawk gari," a wheel carriage with sliding doors. Horses were not to be had for so short a journey, these being reserved for those travellers who were going longer distances, and we had to be content with *men* instead of horses! If our conveyance differed from the railway in speed, it did so still more in the matter of punctuality. Our "impedimenta" had to be got off by bullock-cart; and then our human horses—eight in number—had to assemble, and of course they

were late. Transverse bars were tied to the shafts of the carriage. Four of the men laid hold of these bars, and assayed to draw our *dawk gari*. We had gone but a few yards when it was discovered that one of the wheels was loose! Some time elapsed before this defect was remedied; and it was long past midday ere my wife and myself finally bade good-bye to our kind friends in Calcutta and found ourselves, in our novel mode of conveyance, on our way to Burdwan.

III.

Travelling, under the circumstances described in the last paper, was slow work, though performed over the excellent road called the Grand Trunk Road. There was then much more through-traffic upon it than in after days, when the railway drew it off. A not unfrequent sight was a long string of camels with Cabul merchants bringing dates and grapes and other merchandise from the far North-West. One could not but picture in the brawny, muscular, olive-coloured travellers, a fac-simile of the "Midianite merchantmen," who to their other wares added "souls of men." Once and again, in our journey, we came upon signs of the railway works, which were destined soon to exchange the soundless, sleepy tread of the camel for the whistle and thunder of the locomotive. After a day and a night, with one brief rest at a "Dawk bungalow" upon the way, Burdwan was reached; and we soon found ourselves hospitably received by the Rev. Bernard and Mrs. Geidt—the latter a connection of Mr. Marshman, of Serampore, one of the well-known companions of Carey and Ward. The "Mission station" at Burdwan presented a picturesque sight. Prominent was the beautiful Gothic church with its spire. There were the two mission-houses; the Christian village forming two sides of a quadrangle around a spacious "tank;" the Orphanages for Boys and Girls. The whole embosomed in fine trees, one of them a "pepul" tree of vast dimensions. The *sight* was charming; yet one cannot but feel, with the experience of later teaching, that there was an error in the *site*. Its distance of two miles from the town entailed much loss of time upon the missionaries, and tended to develop a spirit of dependence upon the foreign missionary in the case of the Native Christian community. Many revered names are connected with the past history of Burdwan. At the time of our arrival, Mr. Weitbrecht had but recently been called to his rest. His memory was green, and his loss deeply deplored. The names of the "fathers" of the Mission still lingered on the lips of old inhabitants. It was, as in other cases, a lay resident who founded the mission. The grave of the founder, Captain Stewart, a large and very plain structure of brick, was prominent in the little European cemetery. The names of Mr. Deerr and Mr. Perowne were still remembered by some; and anecdotes were told illustrating the great changes which, in many things, have occurred in process of time. Those earlier missionaries appear to have put forth considerable efforts to *induce* the youths to study English. A small school for this purpose was opened in the Mission compound, and in order to afford facilities for the lads to remain throughout the day, a meal was provided for them, the cook being a Brahmin, so that the caste of none of the Hindu students might be affected.

The portion of work assigned to myself included as its chief element the charge of the English School, and, in conjunction with Mrs. Neele, the oversight of the Girls' Orphanage, both of them institutions in which Mr. and Mrs. Weitbrecht had taken the deepest interest. The English school in the town had, since Mr. Weitbrecht's death, almost ceased to exist, in consequence of the absence of a European superintendent. But the youths soon began to return; and I shall never forget the interest that attached to the instruction

of that first class of young men who soon gathered around. Some of them were intellectually convinced of the truth of the Gospel ; and they would take the walk of two miles and back to the mission-house to embrace additional opportunities of searching the Scriptures. But the offence of the Cross was too great for them openly to bear it. An interesting case, however, occurred just about the time of my arrival at Burdwan, of a young man confessing Christ by baptism. He was by birth a Brahmin of high position. He presented himself to Mr. Geidt as desirous of baptism. His case formed a remarkable instance of the Spirit's blessing upon the simple reading of the Word. He had been brought up in a non-religious school, and had studied the Bible merely as a book of reference, obtained from the school library. His perusal of the Gospel narrative of the Life of the Saviour brought conviction to his mind ; and, under that conviction, it was that he came to the nearest missionary, with the request for Christian baptism. He revisited his home, and made his purpose known to his father, who thereupon kept him strictly confined. Having heard how matters stood, Mr. Geidt requested me to accompany him to take the advice of the district magistrate. The place was, however, outside his jurisdiction and he could not interfere. After some weeks the young man reappeared, and as he was of age, and not only understood the importance of the step he was about to take but was anxiously desirous to take it, he was baptized. The circumstance was encouraging to a young missionary, but it paved the way for the discovery that baptisms into the Christian Church among the Hindus occurred not in hundreds at a time, but by ones and twos ; and that a long and patient work of attack had to be made on the ancient fortress of Hinduism ere it could be taken by assault. This young convert was, of course, married, but all his endeavours to obtain his Brahmini bride were fruitless. It may be convenient here to anticipate matters by a few years. The marriage with the Hindu wife had, as usual, been performed while both were infants, and, under the conviction of the legality of the ceremony, the missionary at Burdwan declined to sanction any other marriage. It happened, however, that the young man removed to a place where there was a Mission of a Nonconformist society ; and the missionary there, having no such scruples, celebrated his marriage with a Christian girl. But (still further anticipating matters) in a few years' time his Christian wife died. Then suddenly the original Hindu wife appeared, and claimed her spouse ! After suitable instruction given, I myself had the privilege of baptizing her ; and she thus became the Christian wife of her Christian husband. When I asked her what it was that had induced her to break off her antipathy and rejoin her husband, her reply was that a venerable Brahmin had appeared to her in a dream and bade her go, nothing doubting. I retain with much interest the memory of her husband. In a secular position which he filled he obtained the character of being one of the most energetic and reliable Bengalis his employer had ever seen. He often accompanied myself on preaching expeditions in the villages, and the fact of his Brahmin birth won for him more respectful attention than others could always command.

To go back once more to the early experiences in Burdwan, I may name another circumstance of a less encouraging kind, which taught me the importance of caution, and gave an insight into the character of the people with whom we had to deal. I need not apologize for the fact that I had a horse and a conveyance—a "palki gari ;" for any one who knows Bengal will be aware that for me to have traversed the four miles daily to my school-work beneath a broiling sun, and then to have traversed the same distance to visit the town in the evening, would have been worse than a waste of strength.

This palki gari, new and recently varnished, was on my daily journeys put up in a shed near the English School. Great was my indignation one day to find it scored and scratched all over. The culprit, a lad of twelve or thirteen, was caught with a piece of brick in his hand in the act. I was informed that he was the son of an official in one of the law-courts. I nevertheless had the offender put into the vehicle, and I drove off, as if to go to the police-station. No chastisement of any kind, beyond a good scolding, was administered to the lad; and, after driving a short distance, and admonishing him never to do it again, I let him go, to his no small delight. On my entrance into the town next morning, I was met by some people who warned me to close the doors of my vehicle, as I should be attacked. I thereupon opened them as wide as possible, and quietly read my book. A piece of brick (there are no stones in Lower Bengal) was thrown at the back of the gari, but it served only to *improve* the previous embellishments! A day or two afterwards a paragraph appeared in the local vernacular paper, headed something like this: "Altered Tactics of the Missionaries." It proceeded to say: "Time was when the missionaries, with words of love upon their lips, bade men, if smitten on one cheek, to turn to the assailant the other. This is altered now. We are informed that the recently arrived hero, seized a sucking child, and after cruelly beating it, left it on the roadside half-dead. The anxious father of the babe is now, with the utmost solicitude, endeavouring to heal its wounds. Why is it that our rulers take no care to repress such outrages?" Finding myself subjected to much annoyance on my daily visits to the town, I complained to the European magistrate. He informed me that an application had been made to him for a summons against me, which, however, he had refused, as he felt sure the charge was frivolous. Under other circumstances, easily conceivable, it might have fared with me differently. Plenty of false evidence would have been obtained, including not improbably a thrashing to the youngster himself to confirm the charge! It affords a curious illustration of the character of at least some of the people to state that, a few years after this little episode, when the lad above mentioned had grown into a young man, he one day presented himself to me, with a request for a recommendation for some vacant office! I expressed my surprise, and reminded him of the circumstances above narrated. "Oh," said he, "you must forgive me; that was in the days of my youthful folly." Requests for recommendations are among the vexatious things a missionary in Bengal has to deal with. And a young missionary is liable to disappointment. A visitor will call upon him, and occupy precious time in what seems an interesting conversation. But when the visitor rises to leave he will turn back from the door with—"Oh, there is another thing. There is a post vacant; can you kindly," &c., &c. It then becomes evident that this other thing was the sole object of the visit. On one such occasion a young man, quite unknown to me, urged the request for a "character." Of course, I told him it was impossible, as I did not know him. But he replied I need have no fear on that score, as he could give me a "dugut," which I eventually ascertained to mean a *deposit* of rupees as a pledge for his good conduct! Let no one come to the conclusion that, because cases such as these occur, therefore there are no sincere inquirers. Such is far indeed from the case; but they must be sifted out, and the missionary must act with caution; and he will testify, as these Reminiscences already have shown, that some in seeking Christ have to endure a great fight of afflictions, and have to give up all that they may be found in Christ.

A. P. NEELE.

THE TINNEVELLY MISSION.



THE following are mostly extracts from the Annual Letters of the European missionaries in Tinnevely. For the purpose of presenting in order the several chief aspects of the work—Pastoral, Educational, and Itinerant—we have divided the Rev. T. Walker's letter, giving the parts which relate his share in the work of Church Organization and in that of Evangelization under these respective heads.

PASTORAL WORK.

It will be remembered that, on the recommendation of the Rev. J. Barton, in 1890, the Church Councils, which had previously been ten in number, were reduced to four.* This was, however, only an intermediate step, Mr. Barton's proposal and the Committee's intention being to take the earliest opportunity of merging these four into one, which has now been done, and Mr. Walker has been appointed its Chairman. A report on the working of the new organization will doubtless be forthcoming by-and-by. In what follows, under the head of Pastoral Work, Mr. Walker confines himself to his experience as Chairman of one of the four Councils which have now been absorbed, that of North Tinnevely:—

From the Rev. T. Walker.

That portion of the Tinnevely District of South India known as "North Tinnevely" is a large tract of country stretching to the Western Ghats on the one side, and extending beyond the railway on the other. It contains, roughly speaking, a population of 500,000, most of the people being agriculturists engaged in tilling what is known as "black cotton soil." Cotton, tobacco, and the dry grains are the chief products of the soil. Besides the large agricultural population, there are large towns famous for their temples and Brahmins. In particular, the town of Srivilliputtūr is the largest in the whole of the Tinnevely District, and is a typical Brahminical town. Missionary work in this district may be said to have been vigorously begun with the famous Itinerant Mission of Messrs. Ragland, Fenn, and Meadows. For some years these devoted servants of God preached the Gospel systematically in all the towns and villages of the district, and good fruit has been gathered from their labours "after many days." Mr. Ragland's memory is still fragrant in the district, and many stories are told illustrative of his zeal and self-denial. Space forbids the narration of more than one, which is a good sample of the rest. As the result of the labours of the itinerants, a little Christian congregation had been formed

in a village named Kalbodhu. Over this Mr. Ragland watched and prayed with incessant care. One day it was reported to him by a catechist who had visited the village that the Christians had used language quite inconsistent with their holy profession. On hearing this evil report Mr. Ragland immediately started off on foot, without servants, without horse, without food. He walked many miles, and, on reaching Kalbodhu, stood in the middle of the village, lifted up his voice and wept. The people crowded round him in evident distress, seeing him unaccompanied, and in this guise of sorrow. He told them what he had heard, and again wept over their sin. They were greatly distressed and promised amendment for the future. In spite of all their entreaties, however, he would take no food. Refusing shelter, and an offered cot, he lay all night on a heap of rubbish on the confines of the village. It may be hoped that this object-lesson was effectual, for he left the following morning, amidst the vows of the people that they would no more disgrace their holy vocation.

The Greek Testament in the library at Sôchiapuram still reminds us of Ragland's self-denying labours, bearing, as it does, in the fly-leaf, the suggestive text, "For His Name's sake they went forth, taking nothing of the Gentiles."

* See *C.M. Intelligencer*, August, 1891, page 594.

He died in 1858, and his tomb at Sivagāsi is still regarded with feelings approaching veneration by the heathen. Its epitaph well sums up his noble life—"One that obtained mercy of the Lord to be faithful."

Since the days of the Itinerancy, the work has been fostered carefully by Messrs. Meadows, Horsley, Finnimore, and others. For a time it was under the direction of a Native pastor, Mr. Vedanāyagam, who is affectionately remembered by all classes of the community as an able and devoted worker. The Native Church has reached an interesting stage in organization. Its members, numbering about 5000 adherents, are bound together by a system of Pastorate and Circle Committees, and associated in one Church Council. In connection with this Church Council there are some ten pastors and 100 other agents. Special attempts are being made now to occupy the large towns in force, and to this end agents of superior education and culture are being sought, and located in convenient centres. The Vice-President of the Council is the Rev. S. Paul, a Native pastor of considerable experience, and more than ordinary powers of organization.

The Christian Boarding-schools for boys and girls are situated at Sēchia-puram, the headquarters of the Mission, while Anglo-vernacular schools are at work in two of the large towns. The Church of England Zenana Missionary Society also has six good schools at work, and a few Bible-women. Various attempts are being made, in reliance on God's Spirit, to edify the Native Church and also to reach the non-Christians.

An interesting account of this harvest festival was printed under "Mission-Field" in the December *Intelligencer* (page 914). On the first of the four days of this festival, the Native Secretary of the Council read the following Report:—

From North Tinnevely Church Council Report.

Amalgamation.—The pastorates of Panaradali, Achampatti and Kattarakulam, connected lately with the Paudrikulam District, are now amalgamated with this Council. Portions of Vageikulam and Pottalpatti now form the pastorate of Sankarankoil. Kattarakulam and Pulliampatti (a part of Vageikulam) are made quasi-pastorates.

Transfers.—We know that many clergymen and agents were transferred with the sole object of promoting the

We have tried to make the Council meetings not merely occasions for the systematic despatch of business, but also for the spiritual edification of the agents of the Mission. The mornings and evenings of the days of Council session were given up thus to devotional services and special addresses. A scheme of subjects was carefully selected beforehand, bearing either on the spiritual life or our Christian work, and one or other of the itinerating missionaries kindly accompanied me to take part in this important work. We have had abundant testimony that the meditation on these special subjects has been useful and helpful to those for whose edification they were intended. If we wish to see a growth in piety and true holiness in the Native Church at large, undoubtedly we must begin with those who are the teachers and trainers of the infant congregations.

It was laid on our hearts to try a new departure in the way of a Christian festival on a somewhat extensive scale. No one can work in India without being struck by the importance attached by Hindus to their heathen festivals. The people look forward to them from year to year as their great seasons of rejoicing. Why not let Christians have their annual gatherings for festivity, provided that all worldliness and sin be purged away, and the occasion be made one of pure happiness and holy edification? The Rev. S. Paul, Vice-chairman of the North Tinnevely Council, took up the idea warmly, and carried out the arrangements in a thoroughly efficient manner.

welfare of the Church. Many difficulties were encountered in effecting such transfers. It was done only to free the agents who were entangled in worldly business from such cares, so that they might do their duty to the entire satisfaction of their superiors, and, above all, their Heart-searcher. Still with energetic spirit the Chairman carries out the new regulations with a view to bring the whole of North Tinnevely under a reformed settled system.

Inspecting Agency.—To enlighten the village congregation in spiritual truths and to superintend the schools, a district inspector and an inspecting schoolmaster have been appointed this year.

Council Meetings.—The Council met three times during the year, and passed several resolutions for the promotion of the welfare of the Church. As the presence of the lay members in the meetings strengthens the cause of the Church a great deal, the Council ardently wish that they would try to be present at all its meetings.

Statistics.—The total number of adherents in the district is 7349; of whom 5578 are baptized, and 1409 are communicants. There are 51 schools containing 1439 pupils, of whom the Christians number 283. The number of adults baptized during the year was 122; infants baptized, 213. And the deaths amount to 60. Comparing this with the statistics of last year, there is an increase of 112 souls in the Church, 145 in the baptized, 69 in the communicants, and 41 in the pupils. But there is a deficiency of 184 members in the adult baptisms. The Council remind the Mission agents to take special interest in this, as it is an important thing to bring new souls into Christ's fold.

Schools.—The number of schools connected with this Council is 51, of which only 30 were examined for result grants, which amount to Rs. 437:13:7. In order that the schoolmasters may take particular care in teaching Bible lessons, a programme of Scripture subjects has been printed and supplied to each agent. We believe that the schoolmasters will, in future, be more earnest in their work, as the scale of giving bonuses is now fixed by the Council.

Evangelization.—The evangelistic work has been carried on fervently in this district, which is under heathen darkness, with the deep interest and untiring energy of the itinerants. The Jones Fund agents also have done their duty diligently. The Rev. T. Walker, the Rev. E. S. Carr and their evangelistic parties have preached the Gospel this year in this district at Sorakasi, Srivilliputtūr, Rajapūliam and Sankarankoil, and in the adjoin-

ing villages. The Bible portions, as well as the C.V.E.S. books and tracts sold by the colporteurs of this district, work secretly in the hearts of many. May the Lord bless this sowing and grant a good harvest! The Council wish that the congregations also would take part in this important work.

New Churches.—During this year new substantial churches are being built at Satur, Kadalei, and Elumichangūpatti. The Council gave their heartfelt thanks to Mrs. Kearns, the Rev. A. K. Finnimore, and the Lord Bishop of Madras for their liberal donations towards their erection. The Council also thanks Mr. S. J. Mullens, Civil Apothecary, Satur, for the deep interest he takes in the erection of the Satur Church.

Contribution.—The Sangam-money for this year amounts to Rs. 1963:0:8, of which Rs. 1091:4:9 is contributed by the congregations. This sum cannot be called a liberal subscription; because the total number of the baptized is 5578. The Council wish, therefore, that the chief members of the congregations should endeavour to encourage their fellow-Christians to contribute liberally.

Dispensary.—This year 3000 outpatients received medicine, to whom the Gospel also was preached. The Council thanks the S.P.C.K. for their kind pecuniary help in enlarging this building. This establishment is now in debt, and the Chairman is taking special measures to clear off the debt.

Pay-circle.—According to the new arrangement this Council has two Pay-circles, each with its circular committee, one at Sachiapuram and the other at Vageikulam. Each Pay-circle consists of five pastorates. This new system gives an opportunity to pastors and agents of meeting together monthly for devotion and mutual instruction, and for the deepening of the spiritual life both of themselves and of their people.

Conclusion.—When we compare the congregational statistics of this year with those of the year 1854, thirty-six years back, we find that God has increased the Church some ten-fold. May the Lord increase it still a hundred-fold and glorify His name!

Another branch of pastoral work, and one certainly as important as that described above, is under the Rev. T. Kember, Principal of the Training

Institution at Palamcottah. We regret that Mr. Kember's Annual Letter is not yet to hand. He has, we believe, some forty youths and young men under training for future work as schoolmasters and pastors.

EDUCATIONAL WORK.

As will be seen from the letters of the Rev. H. J. Schaffter and Messrs. R. F. Ardell and E. Keyworth, the educational work which they supervise is in part pastoral in its character (e.g. the boarding-schools for Christian boys), and in part evangelistic :—

From the Rev. H. J. Schaffter.

Tinnevelly, Oct. 14th, 1891.

Another year of steady work has passed by with its many mercies, and, looking back over it, it is hard to single out any striking event that, standing out from others, calls for special mention. The reaction has set in after the baptism of last year, when many were scared away from us; and though the young convert is humbly and faithfully testifying to all in the College and the town, the numbers in the College have gone up to 486, the highest figure ever yet reached. Knowing as I do the bigotry of this town, my want of faith thought it saw the College crumbling away whenever one and another sought for baptism; and when, after due probation and examination, there could be no doubt of our plain duty, I used to think, "Here is the death-blow to this sort of Mission work in this town." But God has indeed been gracious to us, and made me feel heartily ashamed of my fears and unbelief.

At the beginning of the year another young man in the matriculation class seemed quite decided to confess Christ; he even joined one of the preaching bands in the streets, told all people that he was a Christian, and asked all to follow his example. He has very influential relations, and one morning I found a number of excited Hindus in my verandah. A few kind words made them calm down, and they demanded that I should not baptize him at once. I told them I should no more think of admitting one of them, without proper examination, to the Church, than the University would give a degree without a proper test. They then asked who the examiners were. I replied, "You and I. I have examined and found his faith *rightly placed*, your duty is to examine whether it is *firm*." With true Hindu astuteness they asked me to promise not to baptize him till they consented, to which, of course, I replied, "Most certainly not; for while

your hearts acknowledged him to be a Christian, your caste rules would never allow you to consent to his being baptized. I shall wait and choose my own time." They have sent him away to a place seventy-eight miles from here, where his uncle and guardian holds rather a high Government post. A short time after he ran away to one of our pastors, was caught and taken back, and is now in a village under a guard. As he is a minor we can do no more than pray for him. May He that heard the Church's prayer for Peter set him free and restore him to us! I feel more and more the need of not treating these believers, young in the faith, like hot-house plants, shielding them from all persecution, and cutting them off from their relations. It seems the wiser course to get them to testify in their own homes, to bear the cross there, and, when for His name's sake they are cast out as polluted, to admit them to the fellowship of Christ's Church.

The hostel, newly built for Christian boys, has been filled to overflowing. It holds forty-eight young men now, and if I had room for eighty I have small doubt of getting that number; I had to refuse a goodly number for want of room. Mr. Walker, who, though an itinerator, finds time and opportunities of taking most cheering interest in the educational branch of the work, inaugurated a Gleaners' Union, which has been working very happily and usefully. The regular preachings these Christian students hold among the heathen, whenever they have the time, are most cheering.

The three boys' boarding-schools, with 150 Christian lads, and the two evangelistic schools with 190 heathen, that are under my management, are also doing very well. Whenever I can spare the time from the College I visit and examine them.

From Mr. R. F. Ardell.

Tinnevelly College, Nov. 1891.

Though there have been no baptisms connected with the College itself, we are thankful to say that there have been many signs that the Holy Spirit has been striving, has been convincing of sin, of righteousness, and of a judgment to come, and we rejoice to think that some are on the way, are gradually passing out of the thick darkness of superstition and trust in fate, into the light of the wondrous love of a Heavenly Father.

Of many of those who appear to be enlightened the same old tale has to be told. They look at the beauty of the moral character of Christ from a distance, admire it from an intellectual point of view, but in all other respects remain as they were. They behold the wonderful transforming power of Christianity in changing the character of a nation, as well as of an individual; they almost take a pride in being under Christian government, but when it comes to acceptance of Christ it is quite a different thing. Sin is too sweet to part with yet, persecution is too bitter to deal with yet; they are young, and life is before them. Why should they trouble themselves with these things now when it is quite possible to be *religious* without? Christianity is with them a thing of the head rather than of the heart. There is not the longing to escape from sin, for their ideas of sin are very different from ours. There is not the fear of God's wrath, because they have been brought up in a religion which, practically, makes God Himself the Author of sin. Nor does the wonderful love of God move them, for, according to their ideas, there is nothing wonderful in God's love. He ought to love them and deliver them, seeing that He has created them sinful. And thus they go on from day to day, disregarding their own and yet unwilling to submit to Christ and accept His salvation.

There are many, however, in the higher classes who are thoroughly convinced of the truth, but cannot make up their minds, either from want of moral courage, or, as they themselves say, because there is still some little difficulty in understanding how Christ saves. "How can the same person be both God and man?" they ask. Their not being able to comprehend this is

made an excuse for not entering into Christ's Kingdom. Doubtless many of them are sincere, but it would seem that this is in some cases a mere excuse, prompted by the Evil One, and that the real cause is lack of moral courage. Could they but obtain the crown without the cross, many, very many, of them would believe; but hesitating because of what might be called an intellectual difficulty, the evils of their moral nature are forgotten, sin is not a burden on the conscience, and so the cross is not needed. In time they are led to look upon the Crucifixion as an unnecessary part of Christianity, and they begin to flatter themselves that after all they can be followers of Christ without being baptized. What, then, is the use of incurring hatred and persecution by taking up the cross? It is sad, indeed, to think that many thus look in at the open door, hang about for a while, but, fearing to enter, pass by. They are thus near the Kingdom and yet far off. Oh, that the Lord would "raise up His power and come among us"! But, alas! many look upon the sweet story of the Saviour's love as an idle tale, and pay not the least attention to it.

I have said there were signs of the Holy Spirit striving with souls. Thank God, we have had proofs of this. Early in the year one young lad in the Matriculation class came to Mr. Schaffter with an earnest request to be baptized. As we did not know much of the boy before, the change having been rather sudden, Mr. Schaffter did not think it wise to baptize him at once, but asked him to come to the bungalow for a time every day that he might instruct him further in the Scriptures. He also told him that he must tell his friends of the step he was going to take. The boy did so, and soon after his friends turned up at the bungalow, entreating Mr. Schaffter not to baptize him till his mother, who lived at some distance, came to see him. But the very same day they took the lad forcibly to his home, about fifty miles away. He tried to get away, and wrote letters saying he was still firm; but he was shut up, and no one was allowed to see him. We have not heard from him for some time.

Soon after this another young man, a member of the Bible-reading Society,

started last year, tried to get away to Ceylon, that he might be baptized there, as he had too many friends watching his movements here. His friends followed him, however, and, having brought him back, they shut him up also. We have heard but little of him since, but there is every reason to hope that he is still firm. Some others who seemed to be anxious have perhaps been a little disheartened by the fate of these.

The open-air preaching in Tinnevely town and in the adjacent villages has been carried on during the year on Saturdays and Sundays, the Christian masters and boys helping willingly. In this way hundreds of people have heard the Gospel. Only on one or two occasions has there been any sign of opposition. We were once in Tinnevely town disturbed by the members of the Hindu Tract Society, who came seemingly to ask questions, but really with the intent of drawing away the attention of the large crowd that had gathered. The leader of the band, seeing that the people were listening with attention to what we had to say, said he wanted to ask a few questions. We invited him to come into the schoolroom, which was close at hand, where we would try to answer what questions he had to ask. "No," he said, "I want the people to hear," and then, without putting his questions, he

gave the hint to his followers, who shouted loudly for Siva, after the manner of the old Ephesians. We thanked them for having helped us thus to attract a crowd, and as he saw we took it quietly he changed his tactics, and, addressing the crowd, said: "Now let those who are for Siva follow me." The people were evidently able to distinguish between him and Siva, for they allowed himself and his followers to withdraw, while they remained where they were. We continued to speak to them, and they afterwards followed us to the schoolroom, where we had prayer. We have since preached twice in the same place, both times to crowds, without the least opposition.

Our Gleaners' Union has continued to increase in interest as well as in numbers, and the monthly meeting is looked forward to by all interested in it. We have had about eight addresses during the year on various Missions, our brother missionaries helping in every way they can. By these meetings the interest of many, and of ourselves among others, has been increased, not only in regard to our own district, but other Missions in India, and, in fact, in the missionary work throughout the whole world, so that much blessing may result from them. We have, therefore, considering all these things, much reason to be thankful, and also to take courage for the future.

From Mr. E. Keyworth, Principal of the Palamcottah High School.

Palamcottah, Nov. 19th, 1891.

I have the happiness of working with other Christian teachers and with Christian students. With the exception of one small school in a heathen town that has lately come into my care, all the teachers in the institutions that have been assigned to me are Christians. In the school in a heathen town, two of the assistant-teachers are non-Christians and also all the scholars. I have thus an opportunity of comparing the two classes of schools. In the other schools Christian boys are more than twenty to one compared with the heathen. But I can safely say that the little heathen school of boys, and their school-staff, albeit under a Christian head-master, and with one Christian assistant, give more trouble than all the Christian schools put together.

Another fact that seems somewhat remarkable to me is the superiority, as

a rule, in every respect—spiritual, moral, intellectual, and physical—of boarders over day-scholars. The American missionaries testify to the same fact concerning their schools. They attribute the good results of the boarding institutions to the careful superintendence by well-chosen resident teachers, the influence of regular religious services and Sunday-schools, and the daily presence often of a missionary whose family presents them with a fair picture of a happy English home.

The Tamil boy is not soon wearied of devotional meetings, and immediately after church service will hasten to a "Richardson's Prayer Union meeting," to be followed by a morning Sunday-school and other voluntary exercises, such as lyric-singing and addresses, entirely managed by students who, after their afternoon attendance at the Tamil Church, walk more than a mile to the English service. As might be

expected, their knowledge of the Bible is considerable. In the Presidency Religious Knowledge Examination, called the "Cator," out of fifteen prizes awarded among twenty schools, the Palamcottah Boys' School gained three, and the whole of the candidates from that school passed, ten in all. The brother-school, Megnanapuram Boys' High School, began to prepare for this examination six months after Palamcottah, and for the first time; yet one of their boys, D. Harris, gained the third prize, and six other students among his class-mates were successful. What Megnanapuram boys will do this year, with nine or ten months' preparation instead of three months, will astonish their friendly rivals in Palamcottah. This stimulus to the latter school comes in time, for I am very sorry to say that the number and aggregate value of the prizes have been much reduced this year. Instead of fifteen prizes there will be only nine awarded. The effect on one of our best schools has already been very discouraging.

For the entrance examination of the Madras University, Palamcottah had five passes and Megnanapuram three. For the middle-school examination Palamcottah sent up ten successful candidates and Megnanapuram passed fourteen. Dohnavur did very well in the primary examination, which is the highest public test for that boarding-

school. Three of our best Palamcottah boys passed the entrance examination of the Medical Department and have left school as stipendiary Government students. Dohnavur passed sixteen out of twenty for the primary examination.

One of our few heathen boys was baptized in March. His name had been Nāgamani, that is, "Serpent-gem," because his parents, though consenting to his baptism, are worshippers of the Cobra. His name was changed to Nyānamani, that is, "Wisdom-gem." Two of his cousins have come as inquirers, and will be received into the Christian Church when sufficiently trained and instructed. These three are very manly and docile, as lads from villages frequently are. Nyānamani's baptism was a very interesting sight, for with him some blind boys and girls were also baptized. They had been with him under the care of Miss Askwith and Miss Swainson. Miss Askwith has helped Mr. Moon in bringing out Tamil books for the blind for the first time in history, and as some of these books are Gospels, she has been the means of opening their spiritual eyes to see their inheritance in Christ. I shall never forget the happy look on the faces of the band as they knelt at the font and rose to their feet after confessing that Jesus is God and Saviour personally for each.

EVANGELISTIC WORK.

We conclude with the Rev. E. S. Carr's Annual Letter, and a further extract from that of Mr. Walker:—

From the Rev. E. S. Carr.

Palamcottah, Nov. 28th, 1891.

This year we have no case of definite conversion to point to as a direct result of the itinerating work. There are, however, several points of interest, and we know God's Word will not return to Him void, though it may be apparently so to us.

I had a very nice tour for one month before Christmas last year, during part of which Mr. Douglas accompanied me. It was his first experience of itinerating, and made him keen to be at work.

In Kalakadu, a heathen town near the hills, we put up together in a lock-up adjoining the police-station, the head-constable being a nice Christian man. Miss Askwith has a girls' school

in the Agrahāram (Brahmin Street). These are kept private usually, and we stood at the entrance and preached to those who came to listen. We were given leave to show our magic-lantern in this school, so we made arrangements, and one evening had a very large crowd of Brahmins and others, listening quietly to the story of the Life of Christ, and illustrated by Newton's slides, which are extremely good. At Panagudi we were within fifteen miles of Cape Comorin, and I was very anxious to run down and see the place, but time pressed. At Kallikulam, a small village in the same neighbourhood, we had a small meeting in the house of the heathen parents and rela-

tions of one of our young catechists, who was converted seven or eight years ago. His wife and little girl were there, and it was sad to think they are still in heathenism.

In March my wife and I had a month's tour in the Mengnanapuram district. At Trichendûr we again had a noisy time of rather violent opposition. Mr. Walker described the opposition he encountered there in his last Annual Letter. We showed the magic-lantern one evening, and had a quieter hearing the next day.

After a fortnight in Palamcottah, during which time special meetings were held for the agents, we again started out for a two months' tour. At the first place we visited, Sankernainakoil, a large and bigoted heathen centre, we had a fairly quiet time on the whole. One night, by the exertions of the catechists, we managed to get leave to show the magic-lantern (always illustrative of the Life and Death of Christ) in the huge porch of the temple! The people were objecting all through the day, but the trustees of the temple and the Tasildar (Government official) had given us leave. We were to begin at 7.30, but were waiting for the Tasildar till nearly 9 p.m. The people were getting very excited, and I thought perhaps we should have to clear out; but when the Tasildar came he quieted the people, telling them that we should only show the pictures quickly, and say a few words on each, not saying anything against Hinduism. So we went through the whole series quickly, just telling the story simply and plainly, and what we believed to be the plan of salvation. About 2000 people listened most quietly. I showed some of the Brahmins afterwards how the lantern worked, how small the pictures were, and how we had to put them in upside down. The lesser educated ones in Western things were much astonished. Afterwards some of the people came to our catechists and said they had had no idea how good the pictures would be, what the glory of Christ was, or how enjoyable the whole thing would be. They thought we were going to blaspheme their gods and ceremonies, and that in their own temple. Would

they not give a rupee each to see it all over again! That was their way of expressing that they had been pleased.

To reach our next camp we had a ride of sixteen miles right across country, early in the morning, starting at 5 a.m. We had sent on the tents the night before, as we were in a little bungalow, but when we got there the tents had not arrived. I took my wife to the police-station (!), and they kindly got some milk and plantains for her. The tents came about nine o'clock, and I set to work with the Lascar, getting a few interested on-lookers to lend a hand, and we had it all up by 10.30, and made ourselves some tea. The Brahmins there heard us well last year, but this year they are rather active against Christianity, and we had a good deal of opposition. The sub-registrar turned out to be a very friendly man, a Brahmin-graduate of Madras. I lent him some books to read about Christianity, and have had some correspondence with him, and sent him, at his own request, *Paley's Evidences* for perusal.

One more point of interest, and the best of all. At a place called Vallum we found three or four households of Christians, who had only become so since we were there last year. The local catechist had been to them after we had left, and reminded them of what they had heard, and in about three months several of them were baptized. The evening before we arrived there, the youngest son of the headman amongst them, a boy about twelve years old, had fallen into a well and been terribly injured. He died while we were in the village preaching. He was a nice bright boy, and from all accounts a thorough little Christian. I went to the house and found some of the heathen relatives and friends making a great noise, weeping, &c. It was a great grief to the parents, but they were quite different to their heathen friends. No noise, but a quiet, trustful acceptance of God's will, not a superstitious resignation to it, which is so common. This was the first death amongst them since they became Christians. We had a very nice little service with them, and the catechists stayed to the funeral.

From the Rev. T. Walker, Palamcottah.

My work in connection with the Tamil Itinerancy has of necessity been

much interrupted by the thronging press of other duties, yet I have had

the happiness of making frequent tours with my old friends, the Tamil evangelists. Sometimes we met with opposition, and often we had to face what is worse than opposition, viz., the apathy and indifference of multitudes whose minds are blinded by "the god of this world." But we have not been entirely without encouragement, as the following incidents will show.

(a) *The Gospel Message in a Devil-temple.*—We were staying in a large village in the western part of the district. The people there heard our message with more than ordinary attention and with evident pleasure. Crowds of listeners assembled readily whenever we turned out into the streets for preaching. I was particularly anxious to take advantage of this spirit of receptivity in order to place before the people the facts of the Gospel as marshalled in order in the Life of Christ. Accordingly, we looked round to find a suitable place to fix our sheet for a magic-lantern exhibition. Some one suggested the Pēy-Koil, or devil-temple. To my surprise the principal persons concerned readily consented. Anxiety to see the pictures got the better of their scruples! Thus it came to pass that the demon-temple was placed at our disposal. Eagerly did they watch our operations as we fixed the sheet, and then excluded the wind by rigging up extemporized screens with the help of women's *pudavais*, or cloths, gladly lent for the occasion by the village washerman! At last all was ready, and the crowd were seated on the ground outside in a dense, compact mass. We were left masters of the situation! The Christian preacher in possession of the devil-temple! It was a grand time, and the place which had often resounded with the uncouth shrieks and cries of devil-dancers, now rang with the sweeter music of Christian lyrics. The occasion was rendered all the more interesting to my own mind because the itinerating catechist, who explained the slides, had himself at one time been a demon-worshipper, and had even officiated as a devil-dancer. He was now—"clothed, and in his right mind"—engaged in a holier and heavenlier service.

(b) *"The Joy of Harvest."*—No one can

appreciate "the joy of harvest" better than an itinerant missionary. The idea prevalent so widely amongst English Christians, that "the world is thirsting for the Gospel," is, alas! as far as possible removed from the truth. The world is *not* thirsting for the Gospel. Men are *not* disposed, in India or elsewhere, to accept the terms of God's salvation and to wear the yoke of Christ. The evangelist to the heathen, if he speaks the unvarnished truth and avoids exaggerations, has to record a routine of pleadings with *unwilling* souls. He sows the good seed of the Kingdom on ground which has long been trampled by the feet of profane and degrading superstitious, and his feelings and experience find oftentimes their truest expression in the cry, "Lord, *who* hath believed our report?" But, thank God, it is not always fruitless toil. Sometimes a gleam of interest lights up the dark faces of our hearers. And, better still, sometimes the people "give heed" to the things that are spoken, and "cleave" to the new faith which is proclaimed to them. In looking back over the work of the past year, we need look no further for visible results from our evangelistic work than the village already alluded to in the preceding paragraph. On the occasion of the visit already referred to, we found that, as the direct result of the work of the itinerating band on their previous visit, ten souls had been received into the Christian Church. Of these, one had been a devil-dancer and a hater of good things. Another man had been a fierce opponent of the Gospel, and had successfully contested with Bishop Sargent the claim to the possession of a certain piece of land. I found him ready to acknowledge now that his claim to the land had been quite without foundation, and he was ashamed of the whole transaction. It was nice on this, our second visit, to find these new converts enrolled in the congregation and, to all appearance, leading consistent lives. Nor was this all. After our second visit, with its strange magic-lantern episode, some more families (five households, if my memory fails not) embraced Christianity. These are bright spots in the work, and encourage us, "forasmuch as we know that our labour is not in vain in the Lord."

PROGRESS OF THE CHURCH IN THE T'AI-CHOW DISTRICT, MID CHINA.

LETTER FROM THE REV. J. C. HOARE.

*Greatstone Valley, T'ai-chow,
Nov., 1891.*



Y own return to England at the end of 1889, and the death of our dear brother Harvey, who was appointed to carry on the T'ai-chow work, have combined to keep you very short-of information with regard to the progress of the T'ai-chow Church. Now that I am on the spot I must try to make up for deficiencies by giving you some account of what progress has been, and is being, made. I am sure that as you read it your heart will go up, as mine does, in thanksgiving to God for what He has wrought here during the past three years.

It was on Thursday, November 5th, that I reached, after the long and wearisome journey, the top of the high ridge which overlooks Greatstone Valley. As I looked down on the beautiful view, my first impulse was to give thanks to God, who has caused the light of His Gospel to shine into this formerly dark place; but the thought of joy was soon followed by one of sadness as I looked down on the many towns, villages, and hamlets scattered over the valley, some sixty or seventy in number, and realized that here, in the most favoured spot of the huge T'ai-chow prefecture, the number of Christians hardly exceeds the number of villages, and that in this one, out of the hundreds of valleys of T'ai-chow, the vast majority of the people are still in utter darkness. Oh, for an army of missionaries, that we might place them in every valley and town in this heathen land!

When I reached the little church at the foot of the hill, I was met with a warm welcome from the Native pastor, the evangelists, and many of the Native Christians; and it was as much as I could do to unpack my bedding, &c., and settle down to an evening meal; no longer, I am glad to say, in the public room of the village, as I had to do on my first visit, but in a clean, though not luxurious, little room at the back of the church. By the time my meal was over I heard the tramp of many feet coming up the stairs, and was soon summoned to evening prayers.

Going out of my room I found some twenty of the Christians assembled for prayers, and learned, to my great satisfaction, that the practice of meeting every evening, after the day's work, for worship and instruction has been regularly kept up. The excellent results of this practice have been very potent during my stay here.

Part of Friday was spent in examining a little girls' school, which, at the request of the Council, was started here in the spring. The teacher, who works without pay, only receiving \$1 a month as compensation for the trouble and expense of boarding the pupils, had done wonders. Having taught herself to read, she had now taught her school to read, and had taught them the Gospel, too, with the result that two of the girls, aged fifteen and nineteen, daughters of Christians, came forward and were accepted for baptism.

The remainder of Friday, and Saturday, were spent in examining candidates for baptism, of whom the Native pastor and I accepted nineteen adults and four infants. After we had completed the examination we all went into the church, with a large number of Christians, and there had a special service of prayer for those about to be baptized. I was very much interested in one woman. Her husband was baptized in the early part of last year, and shortly afterwards, when on his return journey from Ningpo, whither he had gone on business, he was taken ill in a wayside inn. The heathen inn-keeper, fearful lest his house should be haunted if the man died in it, turned the poor fellow out to lie by the wayside, and there he died. To the heathen this seemed like a punishment for his becoming a Christian, and it was feared that it would prove a great obstacle in the way of the poor widow's becoming a Christian. But God's ways are not as man's ways, and He has used this very sorrow as the means of leading this woman and her child to the Saviour.

Sunday, November 8th, was a bright day for us all. Not that the weather was bright, for heavy rain fell, but that did not interfere with the sense of gladness in our hearts. As I watched the Christians and catechumens crowd-

ing into the little church, I could not help comparing the present state of things with the past. Three years ago there was one baptized Christian in the district; two years ago, just before I left for England, there were sixty names on the baptismal register; now there are one hundred and twenty-two names, of which number five have entered into rest. Two years ago we met for worship in a rough room or loft, now we meet in a neat little church, which, though newly built and seated for 150, is already often filled to overflowing. Then there was but one place of assembly for worship, now clusters of Christians and catechumens meet in various distant villages, thus forming centres from which the light of the Gospel will, by God's grace, radiate far and wide into other dark spots. Truly God has poured forth His blessing on the work of the faithful young Native pastor, his hard-working fellow-evangelists, and the evangelistic zeal of the Native converts themselves.

In the morning we joined in the Holy Communion. I forgot the exact number of communicants, but they were a goodly number. There is a wonderful charm to me in the services here. One lacks indeed the quiet, the orderly responses, and the harmonious singing of an English congregation. The responses are given in a loud, confused roar; the singing is also a roar, only louder, and absolutely without any harmony; but I cannot but believe that these prayers and praises rise as sweet incense and harmony before the Throne of Grace, coming as they do from the heart, and offered in the name of our ever-living Intercessor.

In the afternoon the pastor and I baptized those whom we had accepted on the preceding days. There is something wonderfully impressive about these baptisms. The eager, joyous crowd of Christians, many of whom have been the means of the conversion of their friends, relations, and neighbours, who are thus being received "into the congregation of Christ's flock;" the baptized themselves thus coming out of the kingdom of darkness into "the kingdom of God's dear Son;" the catechumens looking on at the sacred rite of which they hope ere long to partake; and the cluster of heathen spectators, some curious, some mocking, some, it may be, even then hearing for the first time the Divine call;—all com-

bine to make such a baptismal service most solemn. Twenty-two were baptized that day; one woman who had been accepted having been prevented through illness from attending.

The following Monday the Church Council met, with the pastor and four out of five of the delegates present. Many of the Christians also attended and took part in the discussions, but did not vote. I am encouraged by the work done by the Council. True, the contributions do not increase so fast as we should like to see them, but progress is being made in that respect, and certainly the Council deliberate in a very sensible and practical way about the ways and means of advancing the work, and conducting the church services in outlying villages. I am glad to see, too, that they deem the education of the children of Christians to be of great importance. The elementary schools, one for boys and one for girls, have been markedly blessed here as elsewhere; and I am convinced that for the permanent welfare of the church no branch of the work is of greater importance. The Council are so convinced of this that they begged me to allow an evangelist, who is not one of their agents, to keep a school in a village ten miles away, where there is an interesting work springing up. Though in some respects loth to tie down an evangelist to one spot, I at last consented to do this, and on thinking the matter over I am sure that they were right. Of course, in such a case the schoolmaster does not confine himself to his boys. He conducts services, teaches catechumens, instructs inquirers, and evangelizes the heathen around him; and in the case of the man in question it was found that, when he kept the school in this place, his influence was much used in bringing many to the knowledge of Christ.

On the Tuesday I set out for the city of T'ai-chow, twenty miles distant, to pay a visit to our brethren of the C.I.M. in that city. I was the first European they had seen since May, 1890! Wednesday was spent in pleasant intercourse with them, and I was encouraged to find that they, too, had met with marked blessing on their work of late, and had baptized forty-nine converts within the year. Thus the total number of Christians in the prefecture of T'ai-chow has now risen to—what large number shall I say?—some 350 in a

district as large as Yorkshire! Thanks be to God for the blessing which He has given to the work of the handful of labourers in this field; but oh! Christian England, send us more labourers into this "great, dark, hungry China"!

On Thursday I walked back to Greatstone Valley (I went to T'ai-chow Fu by boat), and a most interesting walk it was. Two years ago I might have walked those twenty miles and not have seen a single Christian; now my walk was four times interrupted by visits at the houses of Christians, two of which are regular places of assembly for worship on Sundays. I sat and conversed with many of the Christians and inquirers, and found much to encourage one; but I found discouragements also. Chief among these latter was the opium, that terrible plague-spot in Chinese life, which is holding back several of those inquirers from the confession of Christ. They cannot break from the chains with which they are bound; and, indeed, it is with fear and trembling that we baptize them, even if they have broken the habit, so great is the danger of their relapsing into it again. Nothing, indeed, but the grace of God is sufficient to ensure a permanent victory over this terrible vice.

Friday and Saturday were chiefly taken up with the examination, at the request of the Bishop, of some who, having had no opportunity of confirmation since their baptism, were desirous of becoming communicants. Some of these we accepted, others we told to wait until they were further instructed in the meaning of the Holy Communion. On the whole I have been much encouraged by the marked growth in knowledge on the part of those already baptized. Many, both of the men and women, have learned to read their Roman-character New Testaments, and have, by the grace of God, made good use of their acquired knowledge. The pastor, too, has done admirable work in building up the converts. There are those who advocate the theory that sheep newly brought into the fold are better left without shepherds, and that new converts should feed themselves. Most thankful am I that the C.M.S. abides by the sound Scriptural principle that sheep need shepherds. I believe that, under

God, the manifest progress of this little church is due to the faithful, loving, spiritual work done by this dearly-beloved Native pastor.

I had, however, almost omitted one important matter. During the latter part of the summer the Christians in one large village had been subjected to violent persecution. The country was suffering from drought, and therefore the people betook themselves to prayer for rain. But, alas! instead of betaking themselves in prayer to the one Ruler of heaven and earth, they formed a procession and went up the hill-side to search for a frog. The first frog they found they caught, and brought him back with all due solemnity as the god of rain, and kept him until rain came. After rain had fallen they again formed a triumphal procession to take him back again. Towards the expenses of this frog-worship they required the Christians to contribute, and when they refused to do so, a mob was collected which attacked the Christians' houses, and threatened to burn down the church. As this took place during a time when incendiary riots were occurring in several places, I asked the officials to interfere; but I got small help from them—indeed, the only reply obtained from the mandarins, through the consul, was a defence of frog-worship as not being idolatrous, and abuse of the Native Christians and myself. When I arrived here, however, an opportunity offered for settling the matter. The head of the village came to talk the matter over with me, and, after some discussion and reference to the imperial edicts, I obtained from him a written statement, clearing the character of the Christians whom the mandarins had abused, and promising to abstain from persecuting the Christians in future. We are all most thankful for this peaceful solution of the difficulty, and feel that it is indeed of God's grace that the heart of our opponents was so softened as to make them ready without pressure to make the promise they did.

Sunday, November 15th, was the last day of my stay here, and a very bright one. The Holy Communion in the morning with the new communicants, two more adults and two infants baptized in the afternoon, and a beautiful gathering of men in the evening.

AFTER THE EARTHQUAKE IN JAPAN.

JOURNAL OF MISS K. A. S. TRISTRAM.



QAKI, November 7th.—At a quarter to three yesterday afternoon, Miss Hunt, Mrs. Mori, and I started for the scene of desolation. When we arrived, after five and a half hours' journey, it was too dark to see anything, except that the ruined station had already been replaced by wooden sheds. The line from here to Nagaya has been destroyed, and the train was to stay in the station all night, so we asked leave to sleep in it, as the town had been destroyed, and we had no idea whether we could find a real shelter for the night. No, we were told, a hotel had been put up, and it was against the rules to let any one stay in the train after it had arrived at its destination. We soon found Houda San, one of our catechists, established in one of our tents near the station. It was pitched on the road, and the style of hanging made it look the most disreputable gipsy-place you can imagine. We went with Houda San to see the hotel, a wooden shed, with rows of mats down each side of a mud passage, and already almost full. However, he very willingly gave up the tent to us, and went to the hotel himself. We had a curious night, enlivened by two or three shocks of earthquake, one rather sharp, and by hearing people talk almost all night long, as they kept themselves warm in their encampments by lighting fires. They had, most of them, some kind of thin straw-matting roof stretched over them, but until the last night or two had been sleeping in the open-air. There were three *tatami* (thick Japanese mats) in the tent, and on these, with our blankets, we slept, and felt ourselves not badly off.

We went early this morning to see the Guncho, or mayor, a very stiff-mannered man, who wished to impress us with his own importance by being almost rude. He said there was much need of nursing in the country round, but where it would be best to go he did not know, and must inquire at Gifu, and bowed us out. We next went to one of the few buildings left standing, the school, now turned into a hospital, where Dr. Berrie, of Kioto, and a band of assistants are working in one end, and the Kioto Red Cross Society in the

other. We stayed there for some time seeing most piteous sights. They have a few in-patients, but the place is too small to take many, and several who ought to be in are carried backward and forward every day. Yesterday, from country places, were brought in dislocations and fractures that had not been attended to since the earthquake, nine days ago. Other injuries had been neglected as long, so you may imagine the horrible state of things. I used to think what one saw at Leeds bad enough, but there was nothing so appalling as this, either in number or degree of injuries, and the state of discomfort and dirt of the poor sufferers is dreadful. I suppose it is more like a battle-field than anything else.

I have now heard the correct official report of the disasters here. It is a place of about 20,000 inhabitants, and of these 789 have been killed; 1370 wounded; houses overthrown, 3356; partially injured, mostly thrown on a slant, 962; burnt, 1504. Anything like the appearance of the town I have never seen. There are a few houses left, but very few, and the people are wandering about in a hopeless, hapless sort of way. However, some considerable energy has been shown, for there are several tiny sheds up in rows down the main street, and there the people have spread out their small stores of wares. In other parts they are clearing away and sorting out the fragments of houses, putting the tiles in heaps, and wood that can be used again is carefully piled in stacks. In one part a band of prisoners in their red clothes were working under the guard of policemen. We are now waiting till Mr. Terasawa comes from Gifu, to consult as to what we had better do.

Imao, November 11th.—Mr. Terasawa did not come till much later than we expected. After a talk with the Guncho, he said he hoped we would come on here (to Imao) as quickly as possible. But the Guncho had not been cordial, and had raised two objections: one, that he was afraid we would come just for a day or two, and then leave before the people were well; and then, that as we were nurses and not doctors, it would be worse than useless to come without a doctor with us. However,

we told him one was coming from Osaka, young Mori San, who told me about this place. Then he said he would be glad for us to come. We were urged not to delay, but to come yesterday morning, which we did. There was the usual delay before we could set out, and meanwhile I went again to see Dr. Berrie, and get from him something I wanted. Then, after prayer with a few Christians who had gathered, we started for the boat.

Houda San went to get a letter from the Guncho on the way, and was to follow us quickly. We had a long walk through a more dilapidated part of the town than I had yet seen, and much less cleared away. We found the boat a flat-bottomed river boat, compared with which an English fishing-boat is luxurious, but very clean inside. There we waited long for Honda San. At last he came with the news that the Guncho would not give the letter to the Guncho here, unless we had doctors with us. But we decided to come on. The sun was rather hot, but we had a very nice time, and reached Imao about half-past two. I had brought a letter to the "Guncho" (mayor) here, and we had such a welcome from him and his wife. It was a great comfort after the chilliness of the Ogaki Guncho. They said it was too good to have any one come from so far to nurse their poor wounded people, and the wife said she was crying for joy, as she literally did. They apologized for their poor accommodation, a temporary wooden shed, and showed us the ruins of the house behind.

He conducted us to the magistrate's house, another wooden shed, and there we were kindly, but not gushingly received. He, too, is quite willing and glad for us to work here, and sent us on to the police office. There we had a very warm welcome, and the head of the police was most hearty in his thanks to us for coming. He and our first friend, Hattori San (the mayor) went with us to the temporary hospital. It is a miserable shed, made of a kind of thin matting called "mushiro." There we saw about ten people lying on straw on the floor, most of them with bandages visible, and the doctor was dressing a case that had just come in. He said he had nearly finished for the day. The hospital is put up in the school-ground, that building being an utter wreck; and the children, having

holiday, have ample time to follow and stare at us to their hearts' content, and well may they do it, for we are the first foreign women who have ever been here. They followed us back to the boat (about 100), and arranged themselves on the sloping river-wall of stone. It seemed just the opportunity, and there, as we sat in the boat, Miss Hunt sang to them and I talked, and they listened intently and absolutely quietly. They are not at all rude like the children in many places, and smile so brightly, never calling after us at all. After the little talk and another hymn, we got the boatman to take us over to the other side of the river, where we had a charming little rest-time, sitting on a sandy bank and looking at a lovely, peaceful little bit of landscape, behind which the sun set; after this we got into the boat again, had tea, and went at once to bed, for we were very tired.

The day has been a strange but very happy day, especially the latter part of it, for our coming in here has been so good, such a hearty welcome, a little work to do at once, and such a sense of God's presence with us. There are not more than five or six houses left standing in the place, so we settled to sleep in the boat, and the man put a mushiro roof on, so that it seemed very fairly cosy. We had plenty of blankets, and were not afraid of cold. But it is certainly about as small a place as one could possibly get into. The roof goes up from the sides of the boat, is about four feet from the bottom of the boat in the middle, and about two feet at the sides, and the width just gave space for Miss Hunt and me to lie side by side.

About 10 p.m. Hattori San, the head of the police, and the schoolmaster all came to call, and to beg us to sleep on shore, for they had a room ready for us, and we must be uncomfortable. We thanked them heartily through our "mushiro" roof, but, as we had already been to sleep, preferred to remain where we were. I have had a softer bed than the bottom of the boat, with a thin *futon* over it, but, considering all things, we slept well. Now we are awaiting the coming of the young doctor; but, hearing there is a doctor in the place, are going to call on him first of all. I am longing really to set to work. This place looks more deplorable than Ogaki, I think, or, rather, it is all like the worst parts

of that place. They have done scarcely anything yet towards putting things straight, and the houses remain just as they fell—the roofs smashed down into them, and the roads almost impassable.

As we walked along yesterday with Hattori San, he pointed out a house where eleven people had been killed, and another where twenty-one women had been killed. It is a place of about 3000 inhabitants, of whom eighty were killed, 120 wounded, and only five houses left standing. Mrs. Mori, whom we brought with us, is capital, and thinks for us as I have never had a Japanese think for me before. She had never been in a train before she came with us the other day, and her delight was great. Neither Miss Hunt nor I have brought looking-glasses, and, to make our luggage small, have left behind far more important things; but she has two, and constantly presses them on our use.

November 9th (evening).—Such a day we have had, a very busy and happy one. We wrote letters, and rolled bandages in the boat till eleven o'clock, and then went to call on the doctor. He is a rough-looking man, but welcomed our help; and then, while he was getting ready to go to the hospital, we talked to his nice little wife. She asked us what an earthquake really was, and that led to a little talk about God as the Creator, and of Christ. She said she had heard of, and read in the papers about, the Christian religion, but had never heard what it was, and had no idea it had anything to do with kindness, as our coming to nurse showed her it had. We went back to the boat for dinner, and then on to the hospital, where we were kept busy till five o'clock. The best part was the way in which the people seemed to drink in what I told them of Christ's love, and the cure for sin-sick souls. I don't think I have ever found people so ready for the Gospel as those here seem to be, with hearts softened by trouble, so really grateful for what one can do for them. I only talked to two or three to-day, but hope to talk to all in time, and have brought a supply of Gospels and tracts for them. The officials here are so wonderfully kind. The magistrate has had a room, which was put up the other day for his office, fitted up, and insists on our occupying it. Of course it is very rough, the

roof of mushiro, and built of a few boards, but a palace compared with the boat, and they have supplied us with everything they think we can want or like—lamp, brazier, table, chairs, and most lovely flowers. I have never been so cordially treated by Japanese anywhere; but the difficulty is that they want to extract a promise that we will remain for some definite time, and I feel that as soon as ever I can, I ought to go back to the school.

November 10th.—If this miserable, ruined place looked deplorable in fine weather, it has been tenfold so to-day, when it has poured with rain. The people have been crouching together under umbrellas in the street, or in their thin, wretched little sheds, the roofs of which leak considerably. The rain came dropping through all over the hospital, but we had the roof patched up, and hope it is all safe for to-night. I do wonder what the poor creatures will do who have been sleeping out of doors. Our shed roof has been leaking vigorously, but our good friends here have seen to its being carefully patched. Their attention is really wonderful, and the presents that are poured in rather appalling in number.

After prayer yesterday evening, thinking it over in the night, and talking it over this morning, we decided that Miss Hunt had better go back to Osaka, for two of us are not absolutely needful here, and we are both leaving school-work, and I fear its being too much for Miss Boulton. Miss F. Warren is taking most of mine, but the girls have to miss some lessons. Miss Boulton told them the other day that I had come as their representative, and they must look upon losing their lessons as a part of their contribution to help these people, otherwise I am afraid there might have been some grumbling. I would have gone back, but that Miss Hunt cannot so well stay here alone, and I know more of the language for Mission work.

There were not so many out-patients to-day, on account of the rain, but we went to the houses, or rather sheds, of a few, to look after them there. We had just come in when the Guncho, Hattori San, came to say he wanted very much to hear about Christianity—would I talk to him after tea? I promised, and before I had finished

tea Awata San called, and at once plunged into the subject. He is a Shintoist, and argued that as all blessings come from the sun, it was right to thank the sun for them, whatever other gods we worshipped. I was still talking to him when Hattori San appeared, and said they wanted me to go to their house as I had promised, so Awata San went too, and we were a party of nine altogether. They listened well, and asked very good questions while I was talking, but Mrs. Hattori would persist that it was almost exactly the same as Buddhism; and Hattori San was quite taken up with questions such as, What becomes of the soul after death, and before the resurrection? and In what way were those who went to heaven employed? One man who was there, however, seemed to feel and to take in a good deal more than the others, and I know that God's Word cannot return unto Him void; but the Japanese do seem to take things so lightly, and to make up their minds, to begin with, that religion is a matter of the heart, I always try to teach simply Christ and Him crucified, but it is not often that hearts seem really to be touched by the fact of Christ's death for us—at least not at first; I think, perhaps, two in the hospital are, but none there can read, so all they can learn is by word of mouth from me, in the intervals of doing dressings.

November 11th.—I was never more thankful than to hear this morning it was fine, for the rain meant so much suffering to these poor houseless people. There is a well outside our shed, and I heard the people, as they came for water this morning, telling one another how the rain had kept pouring in all night through the roofs, but they had all kept crowded together, so that every one was under a shelter of some kind. The Osaka Y.W.C.A. had given me some money for use here, and I have spent it on buying *fatons* (thick wadded quilts or mattresses) for the hospital. This stirred up the authorities to provide *tatami* (thick straw mats) for the patients to lie on, so the hospital looks, and is, much more comfortable for them to-day, and they are so grateful. I made some milk corn-flour for them to-day, and to-morrow shall give them *cccoa*, for many of them hardly touch the rice provided for them.

They brought a deaf boy yesterday, and were sure I could do something for him; and to-day a woman came, and would not leave the hospital till I went back with her to see her daughter, who was bitten by a snake four days ago. I have my ambulance-book with me, and that gave me a little idea what to do; but this happened so long ago, and she has been treated by the doctor, but the poison only seems to have spread. I felt very helpless, but prayed for guidance, and did what I could. On my return from the hospital I found an invitation from the doctor's wife to go and use their bath, which they had heated for me, an invitation gratefully accepted, and, after a little talk with her, I came back ready for tea and quiet. Mrs. Mori discovered that I was rather tired, and, I believe, kept callers away, for Awata San, his wife and daughter, were to have come in for a little talk to-night.

November 13th.—Yesterday was an exciting day altogether, the first thing being that we were told our place was to be pulled down to build the new police-court, but that we should have some shelter provided, and, sure enough, when I went back in the middle of the day, the whole place was cleared and our abode gone! However, I lunched in the magistrate's shed, and felt quite unconcerned about the future. Very soon after my return to the hospital, a Kobe gentleman appeared, who had brought contributions from Kobe for the sufferers here. Most of the patients got three dollars each, and other poor people one dollar. Whilst he was still here a representative from the Emperor came to see the place, but simply marched through the hospital, asking no questions, and barely bowing to me as he walked past. I was just leaving the hospital when my ears were gladdened by the news that Nurse Grace and her doctor had appeared. She belongs to the Bishop's Mission at St. Hilda's, Tokio; is an exceedingly clever nurse, and practically a doctor. She, Miss Thornton, head of St. Hilda's, and a doctor they brought with them, have been working at Takasu, one ri from here, and I had sent to ask if they could possibly come here. They looked at a few of the worst cases, prescribed for the snake-bitten woman, and said she would live. We were just leaving

the hospital when Archdeacon Warren appeared, having come to visit the earthquake district. As I had, literally, not a resting-place for the night without turning other people out, which I was loth to do, I had gladly accepted Nurse Grace's invitation to spend the night with them at their hotel at Takasu. It has not suffered nearly as much from the earthquake as Imao, where I am, and the majority of the houses are left standing, so Archdeacon Warren, Nurse Grace, and I walked together back to Takasu, and most refreshing it was, after the hospital, to have the brisk walk in the fresh evening air. Nurse Grace most kindly promised, instead of going back to Tokio to-day, as she intended, to come and stay with me for a few days, and, as the cases here are more serious and numerous than at Takasu, she will be established, and my mind is greatly relieved.

I came back this morning for the hospital work, to find that the patients had considerably increased, and we have now twenty in-patients; and thirty out-patients came to-day. To-day we had a still grander visitor than yesterday, Prince Komatzu, cousin of the Emperor, and he was most gracious, and thanked me for being so kind as to come and nurse the people in their wretched hospital. A wretched place it certainly is, though it is now enlarged, and made a little more comfortable. We are sleeping to-night in a shed that has been put up in one day, yet I am really very comfortable in it, and it is such a mercy that it is not at all cold yet, so the mushiro walls and multitudinous air-holes do not really matter a bit.

November 14th.—Alas! for plans and for looking upon anything as settled in this country. Just when I thought I had got Nurse Grace established here, more serious cases have appeared at Takasu, and she must stay there; but the doctor is coming over every day, in the afternoon, so my mind is at rest, for it is not nursing, but surgical skill and experience that we are so much in need of. The Japanese girls and I can very well manage the work, if only there is someone to refer to, to treat, and tell us what to do in serious cases. It is so good now to see the wounds really beginning to heal, though we still have dreadful cases brought in, that have not

been attended to since the earthquake. One great drawback to recovery is that the people get so little to nourish them, so now every morning I make them soup, corn-flour, or cocoa, and they do enjoy it!

Monday, November 16th.—It seemed strange yesterday to be going on as usual with hospital work, but we had a little service before going, and there was a happy Sunday feeling about the whole day.

I had some interesting talks, and there are two women, I think three, who are more than merely interested. The difficulty is that they are so ignorant, and not only cannot read, but take longer by far to take anything in than the children in my Osaka Sunday-school. However, I am teaching them by going over the same ground, and questioning them, and they are really learning, and remember from day to day. The two I have spoken of seem near the Kingdom, and one of them to have a real sense of sin.

Yesterday evening the postmaster came in, a very intelligent young man, on purpose to hear what I could tell him, and we had a long talk—I think one of the most satisfactory I have had since I came here.

I have rather hurt my hand, and Nurse Grace and doctor forbade me to do any more dressings to-day [November 21st, better], so I spent my time this morning in making soup, and otherwise looking after the patients, and this afternoon walked over to Takasu and enjoyed myself with Nurse Grace. The two Japanese girls have done so well that I think I am no longer needed, and am going to ask them to-morrow to let me go quickly back to Osaka. I have been able to give them help in the time of real need, and now I feel that time is past. We have had a great deal of fun here, notwithstanding all the sadness, and my Japanese companions, Mrs. Mori and the two girls, are very merry. One is certainly called upon to do strange things, as to-day's experience will show you. Not only people but animals suffered by the earthquake, and a cow broke her leg and was killed in consequence. I was summoned, for what I did not know, till it turned out it was to give instruction how to cut it up, for, as foreigners eat meat, I was supposed to be an authority! I was asked to choose

a part for myself, and found it rather difficult to decline without hurting their feelings, but told them it would make very good soup for the patients. I have brought tinned meat with me, and told them I had more than I could get through, and they were satisfied and not offended. They are much distressed because I have had no bread, and think it is as essential to my comfort as rice is to theirs; but I get on exceedingly well without, or, rather, have done, for I got some to-day from Nurse Grace.

We have now moved to a new shed, put up by the side of the hospital, my fifth resting-place since I came here. It is, of course, as airy and fragile in nature as the others, and as there is a good deal of wind to-night, I am more conscious of it; but I have plenty of warm things, and have kept wonderfully well. I had a headache one day—Mrs. Mori said because I “used my heart too much,” but I told her *that* ought to give me a heartache if it were so. Yet there is certainly enough here to use one’s heart about, according to the Japanese expression.

November 17th.—The Government have certainly taken matters in hand here very thoroughly. For a long time abundance of rice has been distributed, and now they are, though rather late in the day, seeing that all these places are supplied with doctors, have abundance of surgical appliances and medicines, and have ordered nourishing diet for the patients. Accordingly, last night two doctors arrived from Tokio, and set to work this morning.

I made up my mind last night that I am no longer wanted here, and so announced to-day that I would go back to Osaka to-morrow, for I do not wish to leave my work longer than I can possibly help. I was earnestly begged to stay, but resisted all entreaties, until, about three o’clock this afternoon, the head of the police appeared, having got out of bed, where he has been very ill with influenza, and came up on purpose to ask me to stay. He says they (the patients) trust me, and also that even if I did nothing in the hospital, they want to hear more *talk of Christ*. He may have said this simply in order to bring me round, but, at any rate, I yielded, and promised to stay for a day or two, and felt the more inclined, as some talks I have had to-day have been very en-

couraging. I paid a long visit to the doctor’s wife, and it seems that for five years she has had some sense of sin, and uneasiness, and has lately thought—though she knew scarcely anything about Christianity—that it was what she wanted in order to have peace. She only knows now the little I have been able to tell her in three calls, but has taken that in, and really believes it, and is so delighted at the thought of being able to speak to God in prayer after I am gone and she has no one to help her. From her house I went on to Hattori San (the Guncho), and after a little talk to his wife, he came in, and very soon said, quite spontaneously, that he believed God had spared his life in the earthquake in order that he might learn about Him and become a believer. His daughter is a Christian, having been baptized in a Mission school, and after Christmas he is going to send her to us.

Miss Grace came this afternoon to say good-bye, for she is to return to Tokio to-morrow. It has been a very great pleasure as well as help to me to have her so near, and to get to know her. I walked back a great part of the way to Takasu with her, and it was quite dark by the time I got back.

November 18th.—It is three weeks to-day since the earthquake, and yet a woman came to-day who had had her shoulder out all that time. Of course she was put under chloroform, and it took about twenty minutes to set it, the doctor saying twice during that time that he was beaten and could not do it. However, he persevered and succeeded at last, to our intense relief. I had very happy visits to-day to the post-office and the head of police, who is really very bad with influenza. This place seems ready for the Gospel in a wonderful way, and I have just been having a long talk with the catechist of the district, who has come to-night, as to how the work begun is to be followed up. I hope Mr. Chappell will agree to his being here for a time.

A young man who is here heard two Buddhist priests talking in a boat the other day, and saying that since the earthquake the Jesus priests had been very busy here, and they must look out. I suppose we saw the beginning of their measures to-day, in the presents of cake that came from them for the patients. The officials here seemed

very much amused at it. I had one or two very nice talks in the hospital to-day. One woman, who I am sure does truly believe already, is so rejoiced that she has a Christian relation living not far off, and can go on learning from him. I was talking to an old woman who, I very much feared, was not taking it in, and I asked her if she understood. "No," she was too old, and could only understand a very little. So I asked her to tell me how much she understood. She said, "Only that the true God loves me, and that His Son died to save me, because of my sins; but I can't remember His name, nor the other things." So I felt my talk had not been in vain. The officials have specially asked to have a preaching for the people, so Murati San, the catechist, the one who used to be at Tomioka, is going to stay for the night, and we are to have preaching to-morrow afternoon. I am only waiting for that, or I should have been off to-morrow morning. We have just been having a prayer-meeting in preparation for it, and now I am going to bed, or, rather, to floor!

November 19th.—I was up a good deal in the night with the woman who had her shoulder put in, for she was in great pain, and kept calling all the time on Buddha to help her. I told her there was One who really could help her; but she was too bad to hear more than a word or two, though she liked me to be near her. I have been packing, and paying a few farewell visits, for I hope to start for Osaka to-night. The head of the police sees I have reason on my side, and has reluctantly yielded, but says that bidding good-bye will be very difficult. I am sure I feel the same. I had a fowl sent me the other day, and, thinking it would help him through his influenza, I took him half, which he keeps in his pocket, and, when he feels bad, takes a little, and it does him good at once!

November 20th.—We had such a good meeting yesterday afternoon, and it seems that the Guncho assembled the people by asking them to come and thank me; so we had all the out-patients, and the friends of the in-patients and others, up to about 100. He thanked me in a little speech, and then I talked for a short time, as well as I could, about Jesus the Physician of souls. Murati San then spoke on "Love," and then, after prayer, one of

the Tokio doctors gave a capital address on hygiene and "first aid." They had both hurried back from the hospital to be present at the meeting. One professes to be interested in Christianity, while both said, when I asked them if they were Christians, "No, but they knew a good many Christians," reminding me of the cab-driver on his death-bed, who had not attended church, but had "*druv* a many parties there." The people listened very eagerly and intently to all that was said, and after it was over, I gave them each a tract, and they went away bowing their thanks. I went back to my little shed for tea, and to finish packing, and very soon came the doctor's little wife, and then the only three patients who can walk came to say good-bye, and to help me to pack. Then came what I was really dreading—going into the hospital to say good-bye, for my twelve days here have endeared these poor people to me more than I could have thought possible (there are now twenty-five). I began at the far end with two old women, and gave them each a text-card. Next came the only child in the hospital, a boy of twelve, with a broken leg, and when I began to say good-bye to him, he began to cry aloud. The infection spread, and I found myself crying too, and quite unable to calm the general sobbing. But I felt it was far better to part thus than to be glad to go. As we passed the police-office the men, six besides their chief, were all standing there, and saluted us, and then marched solemnly with us, till I told them it was force sufficient to guard the greatest rogue in the country, when their solemnity slightly relaxed. I called at the Guncho's, the magistrate's, and the doctor's dwellings to say farewell, and to leave tributes in the shape of biscuits, coffee, &c., &c., that I had left over.

We had a much larger boat than that in which we arrived, and the man promised that all should be quiet till six o'clock this morning, he slowly working up the river during part of the night, and rested the remainder; so there in the boat I lay, and prayed and gave thanks to God. I left Osaka just a fortnight ago, knowing that He had called me, but hardly knowing whither, knowing He would be with me, and sufficient for me, but expecting great difficulties, and perhaps oppo-

sition. And the way has been made so wonderfully plain, and the difficulties all removed, and the hearts of the people opened, not only to receive me gladly, but to receive what I could tell them of Christ. I have seen more misery and suffering in this fortnight than one often does in a year, and yet I do not think I ever had a happier time, even at home with all of you. My heart is full of thankfulness, yet I rejoice with trembling for these poor creatures, who know so little yet of Christ's love and what it means, and who have no one to lead them on. I am praying for a catechist for them who shall teach and live Christ among them. Do pray for them, too, that this earthquake may result in an abundant blessing to their souls.

We were in plenty of time for the seven o'clock train at Ogaki, and after exchanging greetings with Houda San and one or two others, reached Osaka in the middle of the day, in time to take my afternoon school-work.

November 23rd.—Sunday was fully occupied, and I much appreciated services again, having been two Sundays without them. An old girl was back here for the day, whose English letters I have sometimes sent home (Yonida San), and it was very charming to me to have her. She is a particularly nice girl, and very fond of the school. She has been for a year the only Christian in the place where she lives, but has gone on steadily growing, and trying to lead others. She was always a bright Christian, but I was struck by seeing how deepened her spiritual life seemed to be, and how strengthened her faith. She may possibly come back, but hardly dares to hope her uncle will let her. One of our big girls confided to me yesterday her very great distress that her father is going to force her to marry a non-Christian. *She* is a Christian, but not her father, and, if he insists, I fear she is helpless. I cannot help grieving very much for her. Two of our little ones have just asked for baptism.

I find that I have not at all come up to people's expectations in returning from Imao as well as I am, for they expected me to be tired out and pale. In fact, the fresher air and change of work, hard though it was, has done me a great deal of good, and I feel wonderfully vigorous and strong. The

more I think of that time, the more happy I feel about it having been such a wonderful time of answered prayer. I asked to be kept well and able for work, and I was less tired each day I was there. I asked that the people might be willing for me to nurse them, and they seemed to rejoice in my doing it. I asked that there might not be difficulty with the officials, and at Imao they did nothing but help in every way they could. I asked that abundant opportunity might be given for telling the people of the Saviour, and that the Word might be received by them, and never have I had such opportunities thrust upon me, nor found hearts that seemed so ready. I asked that all might go well in the school during my absence, and things have never gone more smoothly. I don't know when I have felt my weakness and want of wisdom more than when I was there, and never seemed to have such direct guidance for every day's duties. And it has drawn out my love for these people more than ever before. I suppose it was going to them in a time of such intense trouble and universal suffering that drew our hearts together, and I feel now as if I had left a great part of my heart behind me, and that there are those who will always be my friends, though I have only been with them for twelve days. I must go back there in the holidays if I can manage it. It was so good to have my ambulance practice, and the time at Leeds Infirmary, coming in so usefully when I had sometimes looked upon it as almost wasted time. If I had not gone through the ambulance course as often and as thoroughly as I did, with my bad memory I should have forgotten it all by this time; but all the bandage practice came in so usefully, even elaborate things that I had learned and taught other people, rather for amusement's sake, being told I should never need them. Indeed, almost everything that I learned during that short time at Leeds came in, and altogether it has been a beautiful practical illustration of what one needs to be constantly reminded of, that our lives are all ordered by God, in their details as well as in their important outlines, and that there is reason for each thing that comes to us, for each step by which we are led.

A PRESENT-DAY VIEW OF THE MAORI RACE.

BY JOHN THORNTON,

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It is now more than two years ago since the new Governor, Lord Onslow, first set foot on New Zealand soil. No sooner had he done so, than he was impertinently "interviewed." That ordeal past, he was next called upon to receive addresses. One of these was presented by the Maories, and, in reply, Lord Onslow is reported to have said that, in an audience accorded him shortly before leaving England, Her Majesty the Queen had graciously remarked that there was no race committed to her charge in which she felt a deeper personal interest than in the Maories. It was doubtless very gratifying to the deputation to be told this, and Her Majesty's kindly feelings towards the Aborigines of New Zealand, thus graciously expressed by herself, and discreetly repeated by her representative, will not be without their effect. In many a native meeting-house, by many a lonely camp-fire, wherever two or three are gathered together, there will the tidings of the Queen's regard find reiterated utterance, and, as they spread, will everywhere awaken responsive feelings in the bosoms of thousands of Her Majesty's loyal subjects. For the Maori is by no means indifferent to such words from such a quarter. He knows, none better, what loyalty means. Maories, by thousands, have fought bravely under the Queen's flag, and there are individual Maories still living to whom the ownership of a sword, graciously presented by Her Majesty in recognition of faithful service, means far more than even the possession of the cherished greenstone *nuere*, the heirloom of untold generations.

The Maories are certainly an interesting people. Their independence of character, their manly bearing and frank manner, their genial disposition, their air of *bonhomie*—so unaffected, that to receive even their casual greetings as one passes them on the road is a cure for low spirits—the total absence of anything like cringing servility, all combine to render them the most attractive of all the foreign races committed to British rule. I remember seeing it stated somewhere that every Hindû is a born gentleman. From considerable experience of both races, I should feel inclined to ask permission to substitute the word "Maori" for "Hindu"; or, if the statement is to stand, I would qualify it by saying that the Maori is the born gentleman, while his Oriental brother is the gentleman manufactured from ages of etiquette. But, perhaps it is invidious and unwise to institute a comparison at all. There are gentlemen and gentlemen, all the world over; and as beauty is said to exist only in the eyes of the beholder, so possibly do those qualities which go to form a gentleman.

The Maori is by no means ignorant of distinctions of rank. On the contrary, he possesses a very nice sense of the various gradations in the social scale. He knows a *rangatira* † when he sees one, and seems, at the same time, to possess a special faculty for laying his finger on the reverse. Unrestrained by any servile notions concerning his behaviour towards his conquerors, he invariably feels at liberty to express himself unreservedly upon any matter that interests him, and appears to call for remark. It is then found that his tongue is as keen as his perceptions. He speaks straight to the point, and when the occasion demands it, his words are very swords. Speech is a weapon

* Mr. Thornton was a lay educational missionary of C.M.S. in the Telugu Mission from 1864 to 1876, when he removed to New Zealand. His interesting article is sent to us by Bishop Stuart, of Waiapu.—Ed.

† A chief, born to the position, hence a gentleman.

that the Maori can handle with exceeding grace and refinement. There is nothing bungling or coarse about his method. With a few well-chosen words, in which there seldom lacks some wonderfully forcible illustration, or dash of biting irony, he makes short work indeed of your case, if you happen to have a weak one. But if you are pleading a strong cause, he sees the soundness of it as plainly as you do yourself, and, as a man of common sense, he will not argue against a position he knows to be just and sound.

The Maori is loyal, intelligent, good natured and gay. He possesses moreover, a keen sense of justice, and, as regards honesty and truthfulness, he at least stands on a platform equally high with the average of mankind. This is putting the case very mildly indeed; I believe I should be well within the limits of the truth, were I to say that his general integrity is considerably above the average. Sad to say, the Maori character suffers much by business contact with Europeans. To show how this comes to pass would not be difficult, but it would involve a dip into an unpleasant chapter of New Zealand history. It would be necessary to go somewhat deeply into the vexed questions of land transactions, and to rake up unpleasant stories about landsharks, and a certain class of middlemen, who, professing themselves the friends of the Maori, have taken all sorts of unfair advantages of him to their own pecuniary benefit.

In days gone by, there took place some very ugly transactions in connection with the transfer of Maori land to Europeans, the details of which are not calculated to uphold the British character for integrity. Even the New Zealand Government itself has more than once blundered terribly over the land question. Through ignorance inexcusable, it blundered into a state of things which led to the Waitara war, and when, at length, the error was discovered, through a mistaken sense of firmness it held on in the wrong course, knowing it to be wrong, and plunged the country into a war that never ought to have taken place. But chiefly it has been through individual lust of land, that the Maories have been brought face to face with underhand dealing, lying and chicanery. Small wonder is it, then, that in numerous instances they have been found fighting the Englishman with his own weapons. There are chapters in British history which go to prove that men with infinitely more advantages than the Maories ever enjoyed have stooped to equally base methods of dealing.

But it is not to be inferred that because the Maori may be credited with a fairly long list of good qualities, he is therefore immaculate. He has his weak points, and very serious ones too. So serious are they, that if not speedily corrected, they will, in the course of a few generations, lead to the extinction of as fine a race of men as ever existed. Foremost amongst their failings is laziness. They are lazy, not from lack of capacity for working—for, as a people, they possess a large store of latent energy, and invariably manifest a keen desire to excel—but because the circumstances under which they live unfortunately combine to favour an idle life. Their social system, which renders it possible for the lazy and worthless amongst them to prey upon the more industrious, exercises a baneful influence throughout Maori society, discouraging anything approaching steady application to labour. Through a strained sense of hospitality, those who till their lands and gather in their crops are victimized by those who are too idle to dig, but who are by no means ashamed to beg.

Then, again, the Maori is thriftless and careless to a degree. No thought of putting by against a rainy day ever crosses his mind. With him, to have is to spend. He spends lavishly, buys rubbish, is overcharged by storekeepers,

runs into debt, and for nine months out of the twelve has a bad time of it, pecuniarily speaking. But he is not cast down ; having food and raiment—and often not too much of either—he is content to wait for better days. Of course a life of steady labour, paid for by regular wages, would place him in a far better position individually, and add to the chances of the survival of his race. But, unhappily, the form of work which he likes is not one that demands continued application.

Maories are excellent at a spurt. They will throw themselves body and soul into a sudden effort, and will not rest satisfied with partial success. What they do, they like to do quickly and well ; sustained application is against the grain. This is why the younger Maories prefer football to cricket, and the older ones sheepshearing to regular farming. Football demands less of sustained effort than cricket. It offers to each man in the field greater excitement, and more opportunities for personal dash. Hence its greater popularity. And so with sheep-shearing ; a couple of months' downright hard work, with payment by results, has a great charm for the Maori—far greater than the twelve months' humdrum work of the farmer. The Maori shearer will shear more sheep in a day than the average Englishman, and he will do his work more efficiently, proving himself at all points the better workman. He is, besides, less exacting in the matter of food and accommodation, more reasonable, and less disposed to grumble. And so we find squatters universally preferring Maori shearers to English. But if the Maori were brought into competition with the Englishman in work requiring continued application all the year round he would be nowhere.

Then again, in the case of large numbers of Maories, there is but little incentive to work. For one thing, they are too well off. Maories are large landowners, and notwithstanding the fact that they have parted with enormous tracts of country to Europeans, millions of acres—much of it, of excellent quality—still remain to them. But from this source of wealth they derive scarcely any benefit. Of almost the whole of it it may be said that it is unproductive. Except in patches, it is virgin soil and yields no income whatever. It is not, then, from land actually held by them, that Maories derive the means to live a life of indolence. Nor is it from lands which they have sold, the proceeds of which generally disappear almost as soon as they are realized. Their only source of steady income is rent. They have leased out large areas as sheep-runs, and the incomes thus derived enable a very considerable number of them to subsist wholly or partially without labour of any kind. Seeing, though, that the system of land tenure which obtains amongst them is akin to that of the “village communities,” and that a block of land is frequently owned by a very large number of landlords, in widely varying proportions, the amount of rent accruing to many of them, in cases of this description, is by no means large. But whether large or small in amount, the enjoyment of these rents acts injuriously upon the Maories as a people. On the strength of them, they run into debt with the store-keeper, they overdraw from the lessee, and, when in funds, contribute liberally to the exchequer of the nearest publican.

The mention of this last method of spending money naturally calls up the question of the drinking habits of the Maories. All available testimony on this point—and I have gathered it from the best informed sources—seems to show that drinking, as a practice, is rapidly on the decrease amongst them. In passing, it may be remarked that a similar decrease is manifest amongst the European colonists. I do not know how true this may be of the neighbouring colonies of Australia, but facts and figures combine to show, that in New Zealand, at any rate, a marked im-

provement in this matter has taken place. Some would account for it by the pressure of hard times, and such predict a falling away when the cloud of depression is lifted. But I am inclined to attribute the improvement to other and more permanent causes—causes which affect equally both the Maori and the European. I think it is to be accounted for mainly by a change in the habits of the people generally. "Shouting," for instance, that revolting custom, according to which no meeting between friends could be commemorated, no bargain struck, no business concluded, without "drinks" on either side, is happily fast going out of fashion. The demoralizing influence of a habit like this can scarcely be overestimated. It was terribly prevalent amongst the Maories, and worked untold mischief. Its partial disappearance is a distinct gain to the whole community.

Again, the efforts of temperance societies have proved both far-reaching and effective in checking the spread of drinking habits, and gaining converts to the cause of total abstinence. Maories, by hundreds, wear the blue ribbon and are proud of it. I firmly believe that the Maori generation now springing up will be a temperate generation. For one thing, it will be comparatively well educated, and will take its stand on a higher mental platform than any that has preceded it. The generation that can understand nothing of European civilization beyond fire-water and fire-arms, is fast passing away. The existing generation is gathering higher ideas of living, but is not strong enough to carry them into practice. These ideas will, however, descend to their successors as a tradition to be acted upon; with the result, as I hope and believe, that in the course of the next thirty years or so we shall see the Maori making a distinct advance towards a higher and a better life, one of whose most prominent characteristics will be abstinence from strong drink.

But it is to education chiefly that we must turn as a means for raising the people generally. I do not hold with those who think that, of necessity, the Maori race is doomed to extinction. I believe that education—physical, mental, and sanitary—rightly applied, will work its salvation. It is only within the last dozen years or so that the Maories have manifested any widespread desire to have their children educated. Previous to that, large numbers of adults managed, by hook or by crook, to educate themselves sufficiently to be able to read and write their own language, to the extent at least of inditing a Maori letter and spelling out a chapter from the Maori translation of the Scriptures. But their desire for a system of popular education in English is of comparatively recent date.

This desire has been liberally responded to by the Government, and an excellent system of village schools is the result. There are, at the present time, out of a population of little more than forty thousand, considerably more than two thousand children—nearly ninety per cent. of them pure Maories—in attendance at these schools throughout the country. The teachers are a carefully selected body of men, whose very presence in the chief centres of Maori population is no mean civilizing influence. Very rightly, marriage is regarded by the Education Department as a *sine quâ non* of employment, the teachers' wives, in most cases, assisting in the work of the school, and drawing a salary. Under certain conditions, Maori girls are received as inmates into the master's house, with a view to familiarizing them with English domestic habits. Though required to assist in the work of the house, they are in no sense treated as menials, but rather as "lady-helps" for the time being. The Government holds out every encouragement to the master to identify himself with the good work of raising the Maori to a higher level of civilization. His instructions give him clearly to understand that his work is not merely to teach reading, writing, and arithmetic, but that he is to regard himself as a

city set upon a hill, a centre of light and progress. The Maories are not difficult to get on with, and I believe as a matter of fact that in nearly every instance the teachers of these Maori schools, cut off as they are generally from immediate European intimacies, do throw themselves heartily into their work, and not only secure good scholastic results, but win the confidence and goodwill of the Maori adult population around them. Illustrated periodicals and newspapers are regularly forwarded by the department to each Maori school, and are subsequently circulated amongst the adults of the village. The whole educational policy of the New Zealand Government, as regards the Maories, is eminently paternal. There is nothing rigid or unsympathizing in connection with it. By kindly encouragement, it seeks to prepare the mind of the Maori people for the reception of a better order of living, a policy far more likely to prove ultimately successful than the attempt to force upon them a civilization for which they are at present unprepared.

Then, again, there exist several institutions of a higher standing than the village schools, in which scholarships are awarded to the most successful pupils of the latter, and where, as boarders, the children have the additional advantages of a home life. In establishments of this kind, certain personal habits can be cultivated, and a degree of discipline maintained, quite beyond the reach of an ordinary day-school. The results obtained from these institutions, as witnessed by the reports of the Government Inspectors, are very satisfactory, and conclusively show that with the same advantages, the Maori is in every way the intellectual equal of the Englishman. Whether he possesses the necessary elements of character to apply this intellectual equality to the practical purposes of every-day life is another question.

Of course the Government system of education is purely secular. I wish that it could have been otherwise. As one who firmly believes that education to be successful even from the State point of view must be based on Christian principles, openly confessed and plainly expounded, I wish that the work of educating the Maories had not been left to a Government committed of necessity to a secular system of instruction. Seeing that the history of the Maories has all along been intimately connected with missionary effort, it seems strange that the work of initiating a system of popular education was left for the Government.

Mission work is still carried on amongst the Maories, and there are numbers of good men and true earnestly engaged in it. One of the North Island bishoprics—that of Waiapu, held by Dr. Stuart—is essentially a missionary office. There are missionary archdeacons, missionary clergymen, Native pastors, and Native catechists, all labouring for the spiritual welfare of the Maories. Such labours as theirs cannot prove barren of results. Indeed, in many directions and in many ways, the results are manifest. What is needed, however, in addition to religious effort is social and sanitary reform. I have said that the Maories are lazy; they are also dirty, and consequently unhealthy. Sanitation must go hand in hand with Christianization, or the need of Mission work will soon pass away. Unfortunately, missionaries appear to take Maori dirt for granted. There is, indeed, an excellent little book in circulation, published both in Maori and English, setting forth in the simplest language the need of sanitary and social reform.* It forms part of the native school course of reading, and is I believe widely read by the adult Maories. But the writer of this is the inspector of Maori schools, not a missionary.

I know of one instance in which this practical little work has been pro-

* *Health for the Maori*, by J. H. Pope. Government of New Zealand: Wellington.

ductive of excellent results. A young man, for some time a pupil in one of the boarding institutions, has recently, by the death of his father, an influential chief, succeeded to a high position amongst his own people. From his own experience of a higher style of living, and partly, no doubt, from the instruction he has received in the book referred to, he has set himself vigorously to work to effect a sanitary reform in the condition of those over whom he exercises a certain authority. He insists upon a better description of house, better ventilation, and improved drainage. He doubtless finds it no easy task to move his elders in this matter, for mankind everywhere seems to cling to dirty habits with a tenacity that in a better cause would be positively admirable. Of all reformers the sanitary reformer has the hardest work to do. The Maori to be made clean from a sanitary point of view must be caught young and so I imagine that, in this matter, as well as in others affecting the welfare of the whole race, we must be content to wait till the effects of popular education in its widest sense begin to make themselves generally felt.

It is this disregard of the most elementary laws of sanitation that is playing such sad havoc with Maori life. Drink may claim its victims by the hundred, but it is filth that slays its thousands. Large numbers die every year from typhoid fever, and other preventable causes. Amongst these causes must be ranked the improper use of European clothing, an abuse which developes with terrible rapidity the consumptive tendencies of the race. Of the appalling number of deaths which annually occur from what may be literally termed galloping consumption, a large proportion is attributable to the insane use of European articles of dress. A Maori woman, visiting town, parades the streets muffled to the eyes in flannels and furs, rugs and wraps of every description. Returned home these are all cast aside and replaced by a thin cotton bodice and a chintz petticoat. Thus scantily clothed she squats down before a fire outside the house, and cooks the family meal. It is much the same with the men; a thick woollen shirt to-day, to-morrow a thin cotton one. Overcoats are conspicuous by their absence in the winter time, but are religiously worn during warm weather. The favourite lounge is damp grass, the most popular building site the edge of a swamp. What wonder is it that death reaps a rich harvest from habits like these, and that each census return as it appears shows the Maori population to be steadily decreasing!

Unless a radical and speedy reform is effected, it is hard to see how it is possible for the threatened doom of extinction to be averted. Rigid legislation will scarcely avail. You cannot make men clean by Act of Parliament, or induce the observance of sanitary laws in a case like this by hard and fast rules. But it does not therefore follow that the Government is to sit still and watch a noble race die out without so much as stretching forth a hand to save. I do not think that the New Zealand Government is acting up to its responsibilities in this matter. I am of opinion that it should regard the Maori race as a solemn charge, and that every possible effort should be made with a view to its preservation. No matter if ordinary legislative process is impracticable: let milder and more sympathizing courses be adopted; let the Government institute a conciliatory policy, a policy of paternal overruling and persuasive influence in sanitary matters. Let it graft this on to the existing system of primary education, and the result I firmly believe will be the entire salvation of the Maori race. Why should one more name be added to the list of the peoples crushed out of existence in order that Englishmen may enlarge their borders?

EXPERIENCES OF AN ASSOCIATION SECRETARY.

VII.



HAVE just had the pleasure of reading through the Annual Reports sent up to Salisbury Square by each of the Association Secretaries. These Reports in their fulness, interest, and the evident pains taken with them, remind me of the meagreness of my own in days gone by. But they do more than that—they show the essential unity which there is in the work: its dangers and difficulties, its joy and sorrow, its successes and failures have not changed with the changing times. I purpose in this article to mention some of the peculiar people I met when I was Secretary for the North-Western District. In some cases, as will be seen, the peculiarity was a little trying, but in others one could only wish that there might be many more of these people.

Every man who has been much about the country must have met a good many peculiar people. It is, in fact, one of the advantages of an Association Secretary's life that he does meet with great varieties of character. He sees Christians of many types. He learns that the Lord does His work by not only a great variety of instruments, but by some whom he, perhaps, in the conceit of youth or inexperience, would regard as little likely to be efficient workers in the Lord's vineyard. These peculiar people are rather trying to a stranger, and sometimes tax his temper not a little. It was my lot once to stay at the house of a clergyman who showed me from first to last that he regarded me as a sort of necessary nuisance. He was not out of harmony with the C.M.S. and its work; as a matter of fact he was a warm friend of Missions. But he was one of those persons who contrive to hide their true kindliness of heart so effectively that people who only see them once in a way may be pardoned for supposing that they are as harsh as they appear. Of course there was no one to meet me at the station. It was Saturday night—the weather was bitterly cold, and I had had not only a long, but a very tiresome journey. There was one little incident in that journey of which I have a very vivid recollection. I had a long wait at a certain junction which was in the midst of a mining population. A large number of working-men were gathered round the waiting-room fire. They were rough, but not unkindly specimens of the British workman. I found that they were busy "chaffing" one of their number who was an earnest Christian. But he was not of the tongue-tied order. He was well able to defend himself and carry the war into the enemy's country. "Your religion costs you a lot of money, doesn't it, Jack? There's a penny a week and a shilling a month, and money here and money there." "My religion," was his reply, "does not cost me a quarter as much as my old master, the devil, got out of me. Look here, lads, I'm taking home to my wife my whole week's wages. There'll be plenty for chapel to-morrow, as well as for a good Sunday dinner, and what we want all next week. How many of ye have a full week's wages, I wonder?" he asked, looking round on his companions. "I wish I could persuade you to take service under my Master. It would be money in your pockets and happiness in your hearts—aye, and it would make a deal of difference to some of your homes." I could not help admiring the way in which that man witnessed for the Lord. It was clear, too, that his words were not without effect.

But to return to my experience at the vicarage. It was, I daresay, a full hour before I saw my host. He held out a limp hand and said, "You'll have to preach three times to-morrow. I suppose you don't mind reading prayers as well in the morning? I'm going to preach at —." I thought this

rather a cool welcome. During our evening meal—tea, supper, whatever it was—he entertained me with an account of the enormities committed by Deputations in his house. This was not very pleasant hearing for me; but I listened and hoped that I might not be guilty of any like misdemeanour. In the morning I was *ordered* to take some weddings, in a tone of voice that might have been used by a farmer to a rather indolent servant. But, on the whole, I had a happy Sunday. There was a large and attentive congregation, and, what was a new experience to me, I had a large number of soldiers to preach to in the afternoon. It would be untrue to say I regretted my departure from that vicarage; but I learned afterwards certain things about my host which showed me that, spite of all his peculiarities of manner, he was a man whom the Lord had blessed to many souls.

It was some months after this experience that I found myself in a house where the hostess was distinctly peculiar. Her husband was a dear old man, mild and gentle to a degree. He met me at the station and showed me much kindness. I could not help a sort of suspicion that he was a little anxious when he introduced me to his wife. She was a tall person of commanding appearance, who looked at one through her spectacles in a keen way, as if she meant to assure you that there was no use in trying to deceive *her*. I had heard of her from the Association Secretary of another society, and found it rather hard to refrain from laughing; she was so exactly like what he had described. However, I bore her gaze calmly, and was thankful on leaving the house—where, I am bound to say, I had been most kindly treated—to hear my hostess say, “You can come again, good-bye.”

Quite the oddest person with whom I ever stayed was one of the kindest, most hospitable of men, and at the same time as devoted a friend of the C.M.S. as I have ever met. That is saying a great deal, but not too much. He was in a country parish, which he worked with wonderful energy. His income was small, but his heart was large. He was in some ways in advance of his times, for he had what was then an unknown thing elsewhere—at least so far as my experience went—a sort of missionary mission. This was an annual event. It was a terrible place to go to if a man did not possess a tolerable amount of missionary information. In the same parish, to practically the same people, one had to speak no less than six times. I could hardly believe it possible that after hearing three sermons on Sunday, people would attend three meetings during the week; but they did. There was a collection, too, on each occasion. Considering the scattered character of the population, and the poverty of the great majority of the people, it was simply marvellous how much was collected. I do not dare to describe either the church or the house, partly because I do not wish the place to be identified, partly because when, in conversation, I have mentioned the peculiarities of both, I have seen on my hearers’ faces that politely incredulous expression which seems to say, “Of course we won’t contradict you, but are you not drawing on your imagination for your facts?” My imagination had never pictured to itself facts half so funny. My host nearly killed me with kindness. The weather was warm, though the autumn was well advanced, when I stayed with him, but there was in my little room, the roof of which was very low, a fire big enough to have roasted an ox. That fire had been burning many hours before I retired to rest, for my host loved to sit long at night, talking about all sorts of subjects in the most interesting manner. He read much and thought much. His ideas on Scripture were singularly original, but one always felt that there was basis for them in fact, and that, at any rate, if he sometimes strained the meaning of a text or passage, it was always in the direction of spiritual teaching. I have forgotten many houses at which

I have stayed, I am sorry to say, and the kind friends who entertained me, but this particular time is as vividly fresh in my memory as if it had been yesterday.

One of the most remarkable meetings I ever attended was at Manchester. It would hardly be fair to describe the incumbent of the parish as peculiar, but he was certainly very unlike the ordinary run of men one meets. The meeting was remarkable because he had impressed on his people his own original way of looking at things. Probably not many of my readers will remember the Rev. R. Butler, Rector of St. Silas', Manchester. I never heard him preach, but I am told that his sermons were extremely powerful. He was an Evangelical of Evangelicals. He preached the doctrines of grace with great clearness and fulness, and was blessed to the souls of many. There was no church in Manchester to which working people flocked more eagerly than to St. Silas'. He was an example of what I have seen in a good many other cases—a man left long in a trying sphere because he did his work so well that every one said, "Oh! it would be a shame to move him; where could a man be found to fill his place?" When I knew him first he was probably at the zenith of his power. Warm-hearted, full of zeal, an eloquent Irishman, he was the idol of his people. Everything about his missionary meeting was *sui generis*. Nothing like it could be seen anywhere else. I have been to crowded parochial meetings elsewhere, but I never saw a room so packed with people as St. Silas' Schoolroom. Every point of vantage was occupied. Even cupboards in which books were stored had lads seated on them. The great business of the evening was the Rector's speech. In the course of that speech he introduced to the meeting all sorts of curious presents which had been sent in for the benefit of the C.M.S. Some people might have taken exception to the roars of laughter which were evoked by his witticisms. But humour was natural to him. The mode in which he brought forward the special gifts was peculiarly his own. I recollect that amongst other things, one night that I was there, a small toy-donkey was sent up with a pair of panniers across its back. These panniers were found to contain a number of sixpences. After they had been duly counted, and the amount recorded, the donkey was sold to the highest bidder. Another present was what looked like an ordinary box of comfits. A letter accompanied it which said that a gentleman had come inside it "because it was so comfit-able." This brilliant joke might have fallen flat had not the top, which was covered with imitation comfits, suddenly flown up, and a prettily dressed figure jumped out, holding in either hand a little basket. One of these baskets was filled with threepenny, the other with fourpenny pieces. That box I bought, and much amusement it caused amongst my young folks. It still has a place of honour in my drawing-room. I ought perhaps to say that the silver was taken out of the baskets before it was put up for sale. It may be thought that all the fun and laughter which naturally accompanied the bringing of these presents before the audience were a poor preparation for an earnest address on the subject of Missions; nor do I doubt that this would have been the case had not Mr. Butler possessed the power of turning in most ready fashion from "grave to gay, from lively to severe." He had a voice of great power, which lent itself easily to pathos. Like most men who have a keen sense of humour, there was in his mind a vein of deep solemnity. No one would more willingly than he have agreed with that master of mirth and melancholy who writes, --

"There is no music in the life
That sounds with idiot laughter solely:
There's not a string attuned to mirth
But has its chord in melancholy."

So well did the people know their pastor, that when his face grew grave

and his voice became solemn, they were at once hushed into quiet; and to look at their calmly interested faces, one could hardly believe that the echo of their laughter had but just died away. The people expected plenty of information. They were willing to listen with the greatest attention so long as a man had really something to the point to say. They had been educated to see the serious side of missionary work. One may be quite sure that a poor parish would not have sent up to the C.M.S., as St. Silas' did in 1863, the sum of one hundred and forty-one pounds five shillings and ninepence (141*l.* 5*s.* 9*d.*), unless there had been amongst the givers many who realized deeply in their own souls the love of God in Christ, and longed to make the glorious Gospel of the grace of God known to the perishing heathen. No doubt the unique character of that meeting had much to do with the crowded attendance. I should be sorry to see others try to imitate it, because it needs a man of peculiar powers to make that sort of thing a success. For many years no parish in Manchester was better worked for C.M.S. than that of St. Silas', and I feel sure that one element in its successful working was its remarkable annual meeting.

Probably many an Association Secretary could tell of one or more men in his district whose peculiarity takes a form rather trying to the man who is anxious to keep every part of his district under his own supervision. The good man will never work in conjunction with others. He absolutely ignores the Association Secretary. The last thing he would think possible, would be that the ordinary official representative of the Society *might* be a good Deputation—that, at any rate, it would not be amiss to give him a trial. He will bring a friend from afar, regardless of travelling expenses. He will communicate with headquarters, and insist on the latest returned missionary being sent to his remote parish. Sometimes he is so good and true a man, has the interests of the Society so deeply at heart, that you feel he must be allowed to “gang his ain gait.” In my time there was such a man in Cumberland. He had a large, widely scattered parish. When he first went to it, religion was at a very low ebb. The sturdy dalesmen laughed to scorn the idea of Missions to the heathen. Their interests were all wrapped up in the lovely land of lake and mountain, of which they were not a little proud. Their fine old parish church was in a terrible state. In winter-time it needed a good deal of courage to enter it, for it was a very ice-house. In summer, what with sheep and cattle and one thing and another, a great many of the parishioners found it no easy matter to attend divine service. But the new vicar was a man of restless energy. He was dominated by the desire of winning souls. Strong, active, zealous, he found his way to lonely farm-houses hid away amongst the mountains: shepherds following their flocks on far-away fell-sides would hear his strong and cheery voice: where, here and there, a little patch of land was set aside for growing corn, the ploughman would find the parson by his side. It got to be known that “Mester Hodgson mun hev his awn way.” If the parishioners would not hear the Gospel in church, they must hear it out of church. The very persistence and dogged diligence of their minister told on the manly north-country folk. The time came when he was a very Pope in the parish. It is generally your man who likes to bend every one to his will, who refuses to be bound by the rules and regulations laid down by other people. His own work had been essentially of a missionary character, for in addition to what was done to render the parish church a more attractive and comfortable place, two mission-chapels were erected in parts of the parish remote from the church. No one could with truth say that zeal for the heathen abroad took the place of attention to duty at home. The only fault I ever heard found with the Vicar was that he was too outspoken, too determined to speak

for Christ wherever he went. That his ministry was greatly owned of God, no one could deny. Some of the hardest, darkest, and most desperate sinners in the parish had become devout Christians. We doubt whether in these days, when there is so much missionary zeal, it would be easy to find many parishes which do so much for Missions to the Heathen as did that parish nearly thirty years ago. The population was about 900. Those who know north-countrymen are well aware that it is not an easy task to get access to their purses. An agricultural people do not give freely. They will entertain you hospitably for as long a time as you like, but money which comes hardly is parted with reluctantly. Yet this parish in 1863 sent up 174*l.* 8*s.* 4*d.*, and in 1864, 242*l.* 3*s.* 8*d.* There are a few, a very few parishes which gave last year over 1000*l.* to the C.M.S. I doubt whether one of them, taking all circumstances into consideration, equalled Barton, as it used to be, nearly thirty years ago. The sermons in the Parish Church produced 12*l.* 13*s.* 9*d.*, in the two mission-chapels 4*l.* 8*s.* 11*d.*; all the rest was raised by benefactions, annual subscriptions, and missionary-boxes. I have been told that Mr. Hodgson hardly ever went on a tour of parochial visits without carrying a supply of missionary-boxes. After he left the parish, I stayed there for a day or two at the house of one of his parishioners, who told me many stories of the marvellous perseverance of the Vicar in overcoming north-country prejudice against "sending money out o' t' parish." He was like England, he never knew when he was beaten. There was hardly a missionary-box which had not a history. Some were received in fear and trembling lest "Mester should be mad" when he saw it; but in more than one case a box taken in by a kindly woman who did not like "to vex t' parson" by refusing to take it, but who feared her husband's wrath when he saw the new ornament of the house, became a means of bringing parson and parishioner into closer harmony with each other. Not only was it true that home-work was well done in that parish, but it was also true that the home-work owed much to the zeal for Missions which burned so brightly in the Vicar's heart. He had "the faults of his virtues," but his faults were those which "leaned to virtue's side." From an Association Secretary's point of view, his main fault was an unwillingness to work in the ordinary way.

It was amusing to me to find that so soon as I ceased to be an Association Secretary I was earnestly desired as a Deputation for a parish which would "none of me" so long as I was an official of the Society. My successor, Samuel Hasell, who was himself a man of very marked individuality, said to me, "That man must always be allowed to work as he pleases; he is worth humouring." I ought to add that those two men had the most intense regard for each other. Perhaps because Hasell had been a missionary he was, *even though an Association Secretary, a persona grata* at Barton. Their deep love for C.M.S. drew Hasell and Hodgson together. It may not be amiss to mention that Mr. Hodgson was supposed to hold extremely high views on the subject of election. It is sometimes said that such views paralyze effort for the conversion of heathen either at home or abroad. Nor is that idea wholly without justification in fact; but in a long experience I have not come across any man who could more truly, as to his parochial work, have quoted St. Paul's words to the Ephesian elders, "Remember that I ceased not to warn every man night and day with tears." His work for Foreign Missions made his parish one of the most remarkable in all England for difficulties overcome and actual results achieved.

Looking back to my experience of the work of an Association Secretary, it seems to me that an important lesson one had to learn was, that it is impossible to apply one rule by which to judge either the conduct or the work of

one's fellow-men. There was something to be learned almost everywhere, either by way of what to avoid or what to imitate. Sometimes one was distressed to find great profession of love to Christ, and of love for C.M.S. because of its spiritual principles, along with indolence in work, worldliness in conversation, unblushing self-seeking the motive-power in life. At other times one came across men in obscure spheres of duty, whose lives were a lesson, whose work, unknown to any outside their own parish, put to rebuke one's best efforts. Again, one sometimes saw that men were doing true work though their methods were wholly opposed to one's own ideas of the way to advance the Redeemer's Kingdom.

Far and away the most difficult thing, in my judgment, is it to know when to speak and when to be silent. There is always danger of mistaking our own motives when one tries to give a word of warning. It is well, too, to remember that a guest has no right, as such, to take it upon himself to call in question the conduct of his host, whether it be as to his personal piety or as to his parochial work. There are times when a fair opening is given, and then a wise man, who has sincerely sought the Holy Spirit's guidance, may be able to speak a word which will do real good. I have known much mischief done by attempts to show a host that his standard of giving, of living, of working for Christ, was in each case far below what it ought to be. The man who undertook the duty of censor may have been quite right in his estimate, but he was quite wrong in assuming that it was his business to reprove a person whose house was open to him only because he represented a great Society. On the other hand, when one's opinion is asked, or when, in friendly intercourse, a man opens his heart and clearly shows that he wants a word of counsel and of help, an Association Secretary on the watch for opportunities to witness for Christ may be made the means of untold good. It is not too much to say that the office presents grand opportunities for doing work of a most important kind for the advancement of the Redeemer's Kingdom at home and abroad, and of gaining a knowledge of varieties of character, and of the wonderful way in which our Heavenly Father uses instruments of most different sorts in His vineyard. As I hope to show in my next paper, it brings a man into contact with some of the choicest Christians to be found in the Church of Christ.

HENRY SUTTON.

AFRICAN NOTES.



PRESENT *Condition of the Soudan.*—We are indebted to a Cairo correspondent of the *Times* for some highly interesting information as to the condition of the provinces which used to be known as the Egyptian Soudan. Much of this has been obtained from Father Ohrwalder, the Austrian missionary, who lately escaped with two nuns from Omdurman. He is of opinion that at least three-fifths of the entire population of the Soudan has been destroyed during the last ten years by war, famine and disease; and of the remainder, women are in a large preponderance. At Omdurman there still remain as prisoners of war some 75 Europeans, 500 Copts, and over 1500 Egyptians (Mohammedans). Moving up the Nile we have Fashoda. Here the Shilluks were defeated by the Dervishes under an official called Zaki. Zaki is still there, but does not seem to dare to go far from the Nile banks. Advancing from this point to Equatoria (Emin's old province), Omar Sulch was despatched against it in 1888, and a post was established at Regaf, whence a large supply of ivory

was brought to Suakin. The Dervishes were unsuccessful, however, in their attempt to take Dufli. A month before Father Ohrwalder left Omdurman, the Emir Hasib returned from Equatoria in a small boat, saying that the blacks had taken a large boat with ivory and that he had barely escaped with his life. He had heard that Emin had returned to Wadelai, and that the attack on him had been by his orders. This report is confirmed by the letters from Captain Lugard. There are other portions still held by the Khalifa, but more remote from the Nile, to which the communications also refer. Kassala seems to be weakly held. Italian influence seems to be felt. It is said that an expedition is being prepared at Omdurman of 1000 Jihadieh and 2000 Arabs, under the command of Mussaid, formerly Governor of Dongola, to defend this vitally important point. To the west of the Nile in Darfur and Kordofan, the Dervishes seem to be in feeble force. El Fasher has been evacuated. El Obeid is the extreme western limit of the Khalifa's authority. As regards Bahr-el-Gazal, further south, the province has been "entirely deserted by the Dervishes." It was rumoured that Rabeli Zubeir, or some of his men, "had returned to the Bahr-el-Gazal, and had re-established themselves in Dar Ferlet." This, if true, gives increasing importance to the events that may transpire at Lake Tchad. We are probably on the eve of important events in this large region of Africa.

Somaliland.—The Italians have been busy in and around this new sphere of their influence. One expedition is being carried out under the command of M. G. Ferrandi. Starting from Barawa, it hoped to reach the River Jub at Bardera, and thence to follow the stream upwards. Its object is commercial exploration. Another expedition, originating in Naples, has from Obbia crossed the northern part of the Somali Peninsula to Berbera. Another expedition is being made by M. E. Ruspoli, in company with Professor C. Keller, the zoologist of Zurich, across the Somali country. Its object is to visit the oasis of Tug Faf, and then to penetrate west to Imc, reaching, if possible, to Lake Rudolph. This might open up internal communications with the British East Africa Company. Another expedition, under Captain Baude de Vesme, was intended to penetrate into the interior of Somaliland and to the south-west of the Province of Ogadayn. Unfortunately, on his return to Harer-es-Saghir, his surveys, scientific observations and collections were confiscated by the representative of the Negus Menelik, and thus lost to science. It is to be hoped that these various expeditions may speedily add to our knowledge of the great Galla tribes, and bring us into closer intercourse—an object on which the missionary Krapf's heart was so deeply set.

Zanzibar.—The proclamation of Zanzibar as a free port is an event of considerable importance. It may be said to secure for it the highest rank as a commercial port on the East Central African Coast. The intimate relations in which it now stands to British India, especially to Bombay, will greatly tend to the increase of trade and to the colonization of Africa by our British Indian fellow-subjects. Besides its command of general trade, it will form a valuable *entrepôt*, as regards the large territories beginning to be developed, of the British East Africa Company. Its value for our Protestant British Missions is very considerable. Zanzibar was declared free on February 1st last, in the presence of some 5000 merchants of all nations, every duty being removed except, as arranged at the Brussels Conference, on ammunition and spirits. The whole British Colony, with Mr. Portal,

the British Agent and Consul-General, waited on the Sultan to congratulate him on the event. It is also referred to in the Queen's Speech as having the concurrence of the Crown, and the hope was expressed that it would conduce to the development of the Sultan's dominions, and to the promotion of British commerce on the East African Coast.

Trade Prospects in Uganda.—These, from a lecture of Mr. Jephson, one of Stanley's companion, delivered at Edinburgh, are very favourable. "The healthiness of its climate for Europeans, the richness of its soil for cultivation, the vast superiority of its people over the surrounding tribes, its central position and its command of a great waterway, all marked it as the country of the future in connection with the trade of Equatorial Africa." Even in coffee it might become a second Ceylon, while it had valleys also excellently fitted for tea cultivation. It was also a great up-country dépôt for ivory, and in the Equatorial Provinces, further north, there was an abundant supply, as Emin Pasha had shown. In the large forests at the headquarters of the Nile there was also an unlimited supply of rubber, and the trade in ostriches might become a large one. As to minerals, there was abundance of iron ore, and copper and gold were also found. The great difficulty was the expense of transport. An instance of this is that a steamer which cost the East Africa Company 5000*l.* in Glasgow, cannot be placed on the Lake under an expenditure of 25,000*l.* This, as well as the great value a railway would be towards the suppression of the slave-trade, are convincing arguments for the construction of a line betwixt Mombasa and Lake Nyanza. On the advantages of this, the *Anti-Slavery Reporter* quotes at great length from the press, including the *Times*, the *Globe*, the *Daily Graphic*, the *Rock*, the *Court Journal*, the *St. James's Gazette*, the *Tablet*. It is supposed that this would cost about two millions sterling. Its very construction would revolutionize the Native manners and usages—by its free labour it would drive out the slave-trader and establish Native labour on a right basis. Captain Macdonald and his staff have already begun their survey for the railway, and our knowledge will thus receive many additions as well as more precision.

Communitistic Experiment in East Africa.—The *Times'* Vienna correspondent informs us of an extraordinary proposal, originating with a German novel published by Dr. Hertska, proposing the formation of an ideal state, where everybody would enjoy absolute freedom; all real property would be had in common, and each member would live by the fruits of his individual labour. There would be no capital and no private professions. It is proposed that this colony should be founded within the British sphere of influence in the region of Mount Kenia. It is accessible by the River Tana, which is navigable by steamer for a distance of 300 kilometres. Some twenty-eight associations, it is said, have been formed, with 1000 members, to establish it. Most of them are Germans, and they dispose of a certain capital, about 2000*l.* But they wish for English participation and English management. Some of the Imperial family have, it is said, shown sympathetic interest in the scheme, and it is thought that, were it even to fail, it might still lay the foundation of a prosperous colony. Why, as the movers are Germans, should they not rather colonize Kilima Njaro, which belongs to Germany? We confess we have much more confidence in ordinary methods of colonization and in Christian Missions than in such an enterprise.

Slave-hunting at Lake Tanganyika.—In a letter of Father Dromaux, a Roman Catholic missionary, we have a touching exposure of the ravages of

the slave-hunter in the regions around Lake Tanganyika. Makutubu, the chief of a slave expedition, arrived at Kilando, a place on the east side of the Lake, some two days' journey from Karema, where the Fathers have a settlement. He had just been ravaging the country lying to the south, between the Lakes Tanganyika and Moero. Makutubu had too many slaves with him to attend to them all himself; the last captured were entrusted to others, who, not having the interest of owners of the slaves, allowed them to perish. Many thus died at Kilando, but how many it was hard to judge, as the hyenas bore away the carcasses. Listening to some of the Natives, he heard them say, "How many has Makutubu thrown away on his journey?" "Two thousand," replied one, and another, "More than that;" but as the Natives cannot count so much, they may have been inexact. On one occasion he was informed that Makutubu, after an assault on the villages, threw into a neighbouring river all whom he saw could not reach his destination, or were of little value, such as old people, pregnant women, infirm children. One of these brigands, on seeing the Father purchasing the young children, exclaimed, "Oh! if we had known they were of such value we should not have thrown them into the water." In this slave expedition Makutubu was not the sole master; he had with him 1000 slaves at Kilando, but besides these were some 700 not belonging to him, and there were also the many slaves who had already perished. The Rev. Father brought with him to Karema, in two journeys which he made, 110 unfortunates, mostly children, boys and girls. He might have had more if he had accepted women, but these he felt it necessary to refuse. Besides the 110 children purchased at Kilando, Father Dromaux adds that he ransomed fifty more in this expedition. One cannot but esteem the benevolence and self-sacrifice of these Fathers, and yet one can scarcely overlook the danger of such purchases in stimulating this wretched trade.

The dreadful statements made by this Father are quite confirmed by reports from the Mission station of Mpala, on the western shore of Tanganyika. Three days' journey from there is the camp of a Mestezo, who makes a desert of the country all around. This slave-hunter caught last year between 1500 and 2000 slaves. Last September, Captain Joubert, who is in command on that side of the Lake, sent for fifty men to the Mpala station to aid in the defence of his station against Arabian slave-hunters. They have caught hundreds of slaves, killed a very great number, and burnt their villages.

Kilima Njaro.—Reports have been received at Berlin from Kilima Njaro announcing that between it and the Donjongai, a volcano near the so-called Soda Lake, Dr. Peters has discovered immense quantities of saltpetre, and springs of bromide, chloride and sulphur-gas. Should this be confirmed, the value of the German African possessions will be greatly increased—a consummation very much to be wished, as they are our near neighbours and allies, and such an acquisition will also greatly tend to satisfy the German mercantile classes, who have not been quite agreed as to the German African commercial policy. This, if ascertained, would probably lead to the construction of a railway to Kilima Njaro, to be probably extended to the Victoria Nyanza. Dr. Baumann, an experienced and able traveller, has just set out upon an expedition to Kilima Njaro and the Victoria Nyanza. This consists of fifty soldiers and 200 carriers. It is said that he intends to penetrate into the Masai country and thus to reach the Lake. Baron von Soden, the German administrator, seems to adopt a policy analogous to the British, of conciliation as regards the Natives. It is said that he has given directions to Lieutenant Hermann, who commands at Bukoba on the Victoria Nyanza, to act diplomati-

cally, to be patient and to avoid giving offence and running counter to local customs. The German settlements on Lake Victoria are said to enjoy quiet and peace.

Mashonaland.—Canon Balfour, from Fort Salisbury, has lately extended his journeying so far as the Zambezi. He reached this at the confluence of the Umsengezi with the Zambezi, a route a little to the east of Zumbo, which Bishop Knight-Bruce reached some three years ago. The road was for the first 100 miles more or less mountainous, then there was a drop of some 2000 feet into a slightly undulating country covered with very fine buobabs, and with many beautiful palms in one part of the way. He descended the River Umsengezi, which he found extremely pretty, about half a mile wide, with a good current and wooded, rocky banks. The people were different from, though in language and superstitions allied to, the Mashonas. The region was only sparsely occupied. The Missions of South and Central Africa are being thus gradually brought into closer juxtaposition.

The Crampel Expedition.—The review, *Le Correspondant*, publishes a letter from M. Auguard, Vicar-Apostolic of the Upper Congo, narrating the circumstances of the murder of M. Crampel, and of the disaster which overtook the expedition. This is communicated by M. Nebout, one of M. Crampel's lieutenants. The letter confirms the details of the massacre already given. M. Auguard declares, in conclusion, that the result of the Crampel expedition has been to leave in the hands of the Arabs eighty Gras rifles, several repeating rifles, 30,000 cartridges, a number of muzzle-loaders, with a supply of percussion-caps, 500 kilogrammes of powder, revolvers with cartridges, and a quantity of merchandise. All this, he says, will throw great difficulties in the way of any subsequent expedition. In connection with this, it is stated in other papers that Dybowski's expedition has obtained Crampel's memoranda and some other effects. One of his murderers, it is said, has also been executed. De Brazza, it is also reported, has no intention of advancing immediately to Lake Tchad. He proposes to occupy a position on the Upper Sangha, so as to extend French influence. Factories will be established at Ouessa, at the junction of the Secoko and Sangha, to form a basis for a later expedition to the valley of the Shari.

Anticipated Descent on the Niger.—A cablegram *viâ* Lagos was received recently, stating that a descent might at any moment be made on the trading establishments on the Niger. At Lokoja, at the junction with the Binue, the Natives were in a turbulent state, and the station in danger. Sir George Goldie, the Deputy-Governor of the Royal Niger Company, had been sent out specially from England, and this was looked upon as indicating apprehension of imminent trouble. The heavy licences, duties, and restrictions of the Niger Company had been protested against, and, it is supposed, were the chief causes that induced the Natives in the upper parts of the river to threaten an invasion of the Chartered Company's territory. It is satisfactory to learn from Lord Aberdare that these anticipations are quite erroneous. There is, he writes to the *Times*, no fear of a descent upon Lokoja and the adjoining stations, and, if attempted, there is the steam-fleet and the military force of the Company to resist it. Sir George Goldie, when he started on his visit, was not aware of any such crisis or imminent trouble. He went out, accompanied by the Earl of Scarborough, a member of the Council, to inspect the establishments, and to see with his own eyes the working of their administrative system. The true root of every evil that existed was the slave-raids of the lawless tribes

from the north of the Binue on populous districts on the southern banks of the river inhabited by peaceable and industrious tribes, converting these into absolute wildernesses. As these tribes were under the protection of the Company, they had taken energetic measures to repress the raids and to punish the perpetrators. These acts caused a hostile feeling on the part of the slave-hunters. As to the fiscal policy of the Company, it was absolutely necessary for maintaining peace and order among people who, while the vast majority were orderly, have among them some lawless and predatory tribes. In a telegram received from Sir G. Goldie from Bida, in Nupé, the very region where the dangerous excitement was said to exist, the news was "All right," which, if compendious, was "inconsistent with things being all wrong."

West African Affairs.—The letter from the Foreign Office to the Liverpool Chamber of Commerce places the position of England in regard to acquisitions in Africa in a clear light. England has not the monopoly of treaty-making and declaration of protectorates. Only, according to the Thirty-fourth Article of the Treaty of Berlin, any Power taking possession of territory on the coast of Africa is to notify it to the other Powers in order to enable them, if need be, to make good any claims of their own. As regards a cession to France of the northern rivers of Sierra Leone, including the island of Malacong, this was made in 1882, and accepted by both Powers as a binding arrangement. As to the placing again under French influence of the territory behind Sierra Leone and Liberia, Great Britain had no prior title, and the treaties with France gave it the undoubted protectorate. Lord Salisbury adds that while he cannot interfere when there are no international grounds for doing so, nor attempt the impossible task of negotiating commercial treaties with chiefs under the French protectorate, "he will never swerve from efforts to protect British trade and to secure its sources." Both the Manchester and Liverpool Chambers of Commerce are extremely dissatisfied with the existing state of affairs. There is a feeling that it was England, not only that brought about the abolition of the slave-trade, but that also developed the trade which has since been established on the West African coasts and in the interior. Sierra Leone, Gambia, the Gold Coast, and Lagos occupied the mere position of depôts for the development of the interior trade. If the Hinterland principle had been established, their claim would have been undoubted. But while the Government and the mercantile interests slept, France stepped in, and by the agency of its officials, established treaties with the regions behind. The aim was to bar out British trade. The Chairman at the Liverpool Chamber of Commerce meeting, when the Foreign Office letter was read, stated that the British Government, for the last fifteen years, had been guilty of the most culpable negligence, adding also that, as British merchants, they were to blame for not spending more in the exploration and development of those countries lately entered by France. This is probably a just view, and both in the interest of commerce and of our Protestant Missions, the progress of France needs vigilant watching. It may afford some satisfaction that the Anglo-French Boundary Commission is now at work. The object of the Commission is to define the limits of the French and English territory embraced to the north by the Niger river, and extending to certain points east and west, to be fixed by the Commission. It is not contemplated that the Commissioners can return to Europe before next rainy season—June or July.

J. E. C.

THE MISSION-FIELD.

WEST AFRICA.



CANDIDATE from the Annie Walsh Institution succeeded in gaining a "Certificate of Proficiency in General Education" in the Durham University Examination last March; she was placed in the first class for religious knowledge, and second class for other subjects.

Four girls entered lately for the College of Preceptors' Certificate. Nearly all the girls in the school are members of the Children's Scripture Union, some are Sunday-school teachers, and others engage in district visiting. Over 18*l.* was collected in the school missionary-boxes last year, and garments made by the girls have been sent to Port Lokkoh and other Mission stations. Archdeacon Hamilton and the Rev. W. Allan were impressed and cheered by the evidences of good work at this school which came under their notice during their short stay at Sierra Leone, *en route* for the Niger, in December.

Particulars of Bishop Crowther's death and funeral have been received from Archdeacon Hamilton and the Rev. W. Allan. The former writes:—

Mission House, Lagos,

Jan. 1st, 1892.

You have already heard by telegram of the sad loss we are all mourning over, in the removal of dear Bishop Crowther. I think some account of his last days and his funeral will be of interest to you and other friends. We have had three interviews with the Bishop since our arrival. He came to see us within an hour of our landing in Lagos, and accompanied us to a Dismissal meeting of seven school-masters going out from the Training Institution, and he gave the blessing at the close of the service; *this was his last public act*, a fitting close to his long years of service. We paid him a complimentary visit on the morning of the 22nd, and had an interview with him on business that afternoon. On Christmas morning he was at Christ Church, and that was *the last service at which he was present*. He wished to go on the following Sunday, but his daughter, Mrs. Macaulay, would not allow him to do so, as he was not well. He also wished to attend a Finance Committee meeting on Monday, but was not permitted to do so.

On Tuesday he seemed to have regained his usual strength, and sent to Major Macdonald, the Consul from the Oil Rivers, who is in Lagos at present, to know if he was going to Bounny, and could give him a passage.

On Wednesday about mid-day he was found by his watchful daughter lying on the couch, cold and shivering. The doctor was sent for and restoratives were used and he revived and was put to bed, and in the evening he was so

much better that he partly dressed himself and wished to get up: this, however, was not allowed, and attention was paid to him according to the doctor's instructions. Mrs. Macaulay retired at midnight, leaving her brother in charge. She was aroused a little before one o'clock by hearing the Bishop cough and gasp for breath. She was immediately at his side, but in two or three minutes, after another gasp or two, his spirit had fled, in the presence of his eldest son and daughter.

Mr. Allan and I, in company with Mr. Tugwell and the two ladies from the Institution, had gone up to Badagry on Wednesday. We returned soon after four o'clock on Thursday afternoon just as the funeral was entering Christ Church. Mr. Allan was just in time to put on a surplice and meet the body at the church door; as I had to make some change in my attire I did not get to the church for some few moments. Messrs. Vernal and Jas. Johnson took the service in the church, the latter giving an address. There were probably 400 people present, among them the Governor and several other European officials, also several European representatives from mercantile houses. Ten clergymen, European and Native, in surplices, preceded the body to the grave, where the Rev. S. Pearse read the first part of the service and I the latter. The hymns sung were, "Hush! blessed are the dead" in the church, and "Servant of God, well done," at the grave. The latter was specially appropriate. On the coffin were wreaths of frangipani

and ferns. I am thankful to have been present on this occasion, and to have been permitted to take part in this last office for our departed friend and brother.

Mr. Tugwell has asked me to preach

on Sunday morning if still here, and if I do so I shall have an opportunity of bearing testimony to the value we put on the services of the friend we have lost.

On receiving, by telegram, intelligence of Bishop Crowther's death on December 31st, the Bishop of Sierra Leone arranged that a funeral service should be held in St. George's Cathedral the same afternoon at five o'clock, the very hour when the Bishop's remains were being interred at Lagos. Notwithstanding the short notice, some 500 persons assembled in the Cathedral, among whom were His Excellency the Administrator of the Colony, the Chief Justice, the officer commanding the troops, the Queen's Advocate, and the other principal Government officials, besides many clergymen and leading citizens. One of the late Bishop's sons, also his eldest daughter and several granddaughters, were present at the service. Bishop Ingham preached from Job v. 26.

Mrs. Wilmot Brooke and Miss Griffin have come home in consequence of the disturbed state of the country around Lokoja; the former also had suffered from a serious illness. Mr. Brooke wrote at the beginning of January that a neighbouring Mohammedan prince, called Benu, attacked the outskirts of Lokoja on December 30th and even burnt some property belonging to the Agent-General of the Royal Niger Company. A general Mohammedan rising was feared. After accompanying the ladies as far as Akassa, from which place he wrote, Mr. Brooke was about to return to Lokoja, and he contemplated, if the necessity should arise, removing temporarily, together with the Native agents, to Onitsha. Telegraphic intelligence received later implies that the rising is resolving itself into slave-raids, and not assuming the formidable shape of a religious war; and that Mr. Brooke is consequently remaining at Lokoja.

EASTERN EQUATORIAL AFRICA.

Messrs. J. Burness, A. F. Pratley, W. A. Crabtree, C. A. Günther, J. H. Redman, Mr. H. F. and Mrs. Gordon, Mrs. E. Gardener and Miss Clowes, reached Frere Town with Bishop Tucker on December 22nd. Mr. Burness proceeded to Rabai; Miss Clowes also was about to go thither, temporarily, when the Bishop wrote, together with Miss Perrin, who has been transferred on the recommendation of Dr. Edwards.

The Rev. A. N. Wood, of Mamboia, had a painful accident in November. A scaffolding erected for the construction of a new church fell upon him. Happily no bones were broken, but he was unable to walk for several weeks. He mentions that the Natives of a village six miles distant from Mamboia are erecting a building for worship.

The Society has received no letters from Mr. Ashe or any of his party, but we are thankful to learn from a private letter from Dr. Gaskoin Wright, dated Usamiro, October 4th, that they had at that date safely reached the Lake, after "a pleasant journey." Dr. Wright and one other of the party were intending to cross the Lake a fortnight later, the rest proceeding round the Lake by land. Dr. Wright says:—

All the way up from the coast, I have been doctoring sick folk; and some days have had a great many people from the various villages we have visited come to me for medicine, beside the people in our caravan. We have

been a very united party, and have had some pleasant times together. We have had a daily prayer-meeting, and often Bible-reading, and on Sundays we have enjoyed beyond everything the Church of England service.

PALESTINE.

The Annual Conference of Missionaries, which should have been held in

November at Nazareth, but was deferred owing to quarantine arrangements, was held at Jerusalem on January 19th to 21st, but the quarantine, which is still continued, prevented any of the missionaries labouring at other stations than Jerusalem, except the Rev. T. F. Wolters, of Jaffa, and the Rev. Dr. Elliott, of Gaza, from being present.

Other inconveniences have been caused by quarantine. Miss Armstrong, who left home at the end of October, having been prevented by a storm from landing at Jaffa, was taken on to Beyrout, and there she was detained until January, when she found the most, and indeed for her the only, practicable way of getting to Jaffa was to return first to Alexandria. Miss E. E. Newton and her sister, Miss F. E. Newton, and Miss Welch, duly arrived at Jaffa in November, and Miss Campbell reached Jerusalem in January. Miss Welch proceeded at once to Gaza.

EGYPT.

Mr. and Mrs. G. F. Packer and Miss L. M. Mann arrived at Cairo in December, and Dr. and Mrs. Laird in January. Several of the Mission party have suffered from influenza.

SOUTH INDIA.

On Sunday, December 20th, the Bishop of Madras held an ordination, his fifty-seventh during an episcopate of thirty-one years. All the candidates were Natives, two being connected with the S.P.G., and four with the C.M.S. The Rev. S. Morley, B.A., the Bishop's Domestic Chaplain, sends a very interesting account of the ordination, from which we take the subjoined paragraphs :—

The Bishop is now in the thirty-first year of his episcopate. This is the longest record of any Indian Bishop. At his recent visitation his Lordship announced that it had been his happiness to see the Native Christians in his diocese rise in numbers from about 40,000 to 107,000. Ministering to them are 40 European and 160 Native clergy. Thirty years ago there were 51 European and 27 Native clergy. At the present time there are 70 other clergy, including chaplains, clergy engaged in education, and railway chaplains.

The Bishop's love for his work is as warm as ever, and though he is not a Missionary Bishop he has the largest missionary diocese in the world, as regards numbers, and no one has a greater missionary spirit. He is able to do a great deal, and makes long tours full of hard work.

Now a word as to the preacher at the ordination. This was the Rev. Daniel Samuel, B.D., of the S.P.G. He and the Rev. W. T. Sathianadhan, B.D. (a name well known to friends of C.M.S.), are the Bishop's Native chaplains. Both received the degree of Bachelor of Divinity a few years ago from the Archbishop of Canterbury in recognition of their own good work, and it was also a compliment to the Native Church.

Four of the candidates were ordained deacons. They all belong to the C.M.S. Telugu Mission, and are Malas, a people long despised, and from whom at one time it would have been thought impossible that a clergyman could come. These were very carefully prepared by the Rev. J. E. Padfield, B.D., in his Institution at Masulipatam. The marks obtained in their examination were high, the lowest gaining more than fifty per cent. They are also the first ordained from the Institution. The preparation entails much labour, as at present Mr. Padfield has to make his own books in Telugu. The Bishop examined them in some subjects in the final examination *viva voce*, through Mr. Padfield, and at his request in the same way I examined them in the First Epistle to Timothy. They were eager and thoughtful in their answers. We took them through the history of Timothy, and they were able to give a pretty full account of Ephesus, and then we examined them fully in the subject-matter of the Epistle, the result being very satisfactory. One of these candidates was born of heathen parents, but when he was eight years old the whole family were baptized. When working as a schoolmaster he engaged also in evangelistic work, and many heathen were converted through

his means. Another was born of heathen parents, and was converted at the age of sixteen. His mother afterwards became a Christian. His knowledge of Scripture is extensive.

I trust this short account will show, if it were needed, that missionary work

is not in vain. Prayer is needed for our Native Christians. It is not easy for them all at once to shake off old evil habits and ideas, and to withstand the corrupt influences by which they are surrounded.

The Revs. F. W. Bree and Ll. G. Scott Price arrived at Palamcottah early in December.

CEYLON.

The Rev. S. Coles, who has charge of the work at Cotta during the Rev. R. T. Dowbiggin's furlough, writes of the Girls' Boarding-school, which has had the benefit of Mrs. Dowbiggin's fostering care and teaching ever since it was first opened :—

Much has been said and written about this excellent school which is perfectly true, and we are trying to carry it on at not a lower level than it was when bequeathed to us. The number of scholars in attendance is greater than ever before, and there are about a dozen applicants for admission whom we cannot receive for want of room. It is most delightful to witness the joy that the girls find in communion with God through reading of the Scriptures and prayer. Besides this, they show

the reality of what they profess by innumerable acts of love and kindness to one another. One of the oldest teachers in the school says that she never remembers a time when the law of love operated so powerfully and generally as at present. We have special reason also to be thankful for the excellent health enjoyed by the girls. The influence for good of this school throughout many parts of Ceylon is incalculable, and I pray that it may largely increase.

Miss B. Child arrived at Colombo on January 4th.

MID CHINA.

Bishop Moule wrote in November : " Since I last wrote home the very serious news of insurrection in the north has come. The most cautious politicians must now feel that the Tartar dynasty is in a very precarious position. So are, I fear, the Ambassadors and the whole foreign community in Peking, including Bishop Scott and many missionaries of other denominations. And it is possible, too, that all China may be convulsed before the revolution is completed. I need not say, ' Pray for us. ' "

The Bishop mentions the safe arrival of Miss E. Onyon, Miss G. Stanley, and Mr. A. Liggins, who sailed in October; and Miss M. A. Wells reached Shanghai on December 26th. Several of the missionaries at Ningpo have suffered from influenza.

JAPAN.

Miss G. E. Cox, in her Annual Letter, mentions a youths' Bible-class which she holds in her rooms at Osaka :—

The boys come to me in my rooms on Saturday, and very often Wednesday evenings, and could you see their interested faces and their Bibles with place after place marked that they do not understand, you would see it is no idle curiosity that brings them. We never speak English, as I do not wish

to encourage them to come for anything but pure Bible study. I am very thankful to be able to tell you that since the beginning of the year five of them have been baptized, and one of these has gone back to his native village and is bearing a bright testimony for Christ.

Miss R. D. Howard, Miss A. C. Tennent, and Miss M. Wood, who sailed in the *Coromandel*, were met at Kobe by Archdeacon Warren on December 3rd, and proceeded with him to Osaka.

NORTH-WEST AMERICA.

The Rupert's Land localized *C.M. Gleaner* gives the following account of the consecration of Bishop Reeve :—

The consecration of the Ven. Arch-deacon Reeve, Bishop-elect of Mackenzie River, took place in Holy Trinity Church, Winnipeg, on Sunday, November 29th, at 11 a.m. It attracted a very large audience from that congregation and the other churches in the city; and there were also in attendance a considerable number of the local clergy and clergymen from a distance, besides several Bishops from the other dioceses of the Ecclesiastical Province of Rupert's Land, and from the adjoining States of North Dakota and Minnesota. The service opened with a processional hymn, "The Church's One Foundation." The Metropolitan of Rupert's Land then read the Communion Service; Bishop Gilbert, of St. Paul, Minnesota, read the Epistle, and Bishop Walker, of North Dakota, the Gospel.

The sermon was preached by the Very Rev. Dean Grisdale, from Acts i. 8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." After reviewing the circumstances connected with the text, he spoke of the wonderful commission given to the Apostles, its nature and scope, and its effect, life-long enthusiasm and unlimited sacrifices. The text was a command, a promise, and a prophecy. "Ye shall be witnesses unto Me;" this was the office they and their successors were to sustain to the world. They were to be qualified with courage, patience, godly zeal, and wisdom of speech and action; the Holy Ghost was to come upon them. The field allotted to them was not a little strip of territory peopled with a despised race, but the empire itself, with its tributary kingdoms to the uttermost parts of the earth. The Dean spoke also of the work involved in being "witnesses unto Him," witnesses to His life and character, His words, actions, and sufferings. He went on to say that without the attestation of the Holy Ghost our witnessing would be in vain. Another chief pastor was about to be sent forth to be a wit-

ness unto the risen Lord; the speaker prayed that he might go forth baptized by the Spirit to proclaim the love of God in Christ; and that that blessed gift, the charisma of the Holy One, might be surely imparted to him to qualify him for his high office. The formation of a new diocese in this Ecclesiastical Province claimed some expression of thankfulness; it was an additional proof of the wisdom of the Church's ecclesiastical system. No money was so reproductive as that spent in forming a new diocese. The creation of this new bishopric was a guarantee that the Church pledges herself to reclaim and save heathen nations of our land, and lay broad and deep the foundation of Christian civilization. Allusion was next made to the loneliness and the burden of responsibility associated with the new office. Of these burdens the noble-hearted Bishop Bompas had had his full share; yet now, for the second time, he resigned his diocese that he might go to the regions beyond. The preacher bespoke for him the most earnest sympathy, and interceded that the lonely Bishop of the furthest outpost might feel the beating of a brother's heart. In taking charge of the diocese thus left vacant, the new Bishop re-entered a field in which he had before laboured, to bear new burdens and undertake new responsibilities. His consecration laid new responsibilities upon the Church. In asking the congregation to pray for him who was to be consecrated, the Dean said he was no novice, but had experience, and was in many ways fitted for this position. His life had been an education and a discipline. The Dean referred to his long and intimate personal friendship with the Bishop elect; and said if past experience was any guarantee of what was to come, if there was such a thing as continuity of character and purpose, the Church might hope to witness an episcopate of great and personal usefulness. He promised the Bishop elect, in the name of the congregation, that he would carry into his new responsibilities their prayers and sympathies.

NOTES ON OTHER MISSIONS.



HE *Mission Field* (S.P.G.) for February reproduces the photograph of Gabriel David, the first Bechuana clergyman, ordained in 1890, and now ministering in the Bloemfontein diocese. The missionaries to the Betsiriry are still waiting for their recall by Toera. The Rev. G. A. Lefroy has succeeded the late Rev. R. R. Winter as head of the S.P.G. and Cambridge Delhi Mission, and seeks to commemorate the work of his predecessor by completing the Mission hospital.

Under the picturesque title of "Versions on the Anvil," Dr. W. Wright has commenced in the *Bible Reporter* a series of brief descriptions of translations now in progress. Among them C.M.S. readers will especially notice the Igbera New Testament, and the Luganda portions, prepared by our agents, and now being printed by the Bible Society for the use of our congregations. More important than these is the Swahili Bible, now complete in the Roman character, to which portions in the Arabic character are being added, and a reference New Testament. Photography has been pressed into the service in order to provide a portable Kafir Bible, reduced by this process from the older copies. "Stories from the Reports" is another new series, consisting of interesting extracts from the Bible Society's earliest records. The idea of such selections should be adopted by other societies.

Central Africa continues to deplore the lack of missionary zeal among High Churchmen. "Nine years ago we had as many priests working in Africa as we have now," although the lay helpers, male and female, have increased to 54. Three urgent letters on the subject are published, in which "the other great Anglican party," and the response to Bishop Tucker's appeals, are contrasted with their own lukewarmness. However, two new ordained missionaries have been accepted, and have already sailed with Archdeacon Jones-Bateman and his party for Zanzibar.

The BAPTIST MISSIONARY SOCIETY is attempting to raise 100,000*l.* as a Centenary Fund, and already announces 50,213*l.* as received or promised. A quaint notion has been started of issuing collecting-books, each to register a collection of 13*l.* 2*s.* 6*d.*, that being the exact amount collected at the meeting at which the Society was founded.

Before the end of this month, Dr. Laws, of the FREE CHURCH OF SCOTLAND Livingstonia Mission at Bandawè, Lake Nyassa, will have been welcomed home. His marvellous work is but little known in England, though it is fully appreciated in Scotland.

Dr. Stewart, of Lovedale, and his party, after enduring great sufferings from thirst in crossing the waterless Taro desert, have arrived at Kilundu's, a temporary site on the Kibwezi river, which presents many advantages over Machako's, where they originally intended to settle. It is on a ridge, dry and healthy, well-wooded, and with plenty of water, so situated that on a clear morning they can catch sight of one of the peaks of Kilimanjaro, far off to the south. Here they intend to stay for the present, and have already begun to build. Before doing so, Dr. Stewart pushed on from Kilundu's to Machako's, prospecting the country. The result was to confirm him in his choice of the former. Dr. Stewart hopes to be able to return to Scotland by the end of May or the beginning of June.

Medical Missions at Home and Abroad prints a list of missionaries holding British qualifications, with their diplomas and stations, grouped under their various societies. The Free Church of Scotland heads the list with 25 medical men. Then come the C.M.S. with 24, L.M.S. with 16, Presbyterian Church of England with 13, and the United Presbyterians with 10. The Church of Scotland and the China Inland Mission have 8 doctors each; the "I.F.N.S.," or Z.B. & M.M., and the Baptists, 5 each; the Wesleyans and the North Africa Mission, 4 each; the S.P.G., the Irish Presbyterian Church, the Friends' Foreign Missionary Society, and the Edinburgh Medical Missionary Society, 3 each; the Methodist

New Connection, Welsh Presbyterians, and Brethren's Mission, 2 each; and 16 other societies support one each. Out of the whole number, 88 are specified as having studied in the Edinburgh Medical Schools. The total of 156, as against 142 in the beginning of 1891, only includes the names of those who are in active service. Three have died in the year: Dr. Bowie, of Blantyre; Dr. Karl Marx, of Leh, Thibet; and Mrs. Bonnar. The list does not seem quite complete. The 'Universities' Mission to Central Africa, and Bishop Corfe's Mission to the Corea, each employ at least one medical missionary whose qualifications are presumably British; but their names do not appear.

Eighteen of the above are fully qualified ladies, 5 of them added to the list in the year. All the 18 were educated in the London School of Medicine for Women.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS has under its care 21 central Missions, with 97 stations, 1136 out-stations, and 1291 preaching-places. It employs 538 missionaries, including 337 ladies, with 2648 Native labourers. It has 38,226 church-members enrolled, 2554 having been added during the year, and 127,374 adherents; 46,403 scholars are taught in its schools, while about 100,000 patients were treated medically in its Missions. Native contributions to the funds of the different Missions amounted in 1890-1 to \$115,530.

The most important Missions of the A.B.C.F.M. are those in European and Asiatic Turkey, which occupy 184 of the American labourers. In Japan 88 missionaries are employed, and 10,142 church-members are on the roll. Among the smaller, but still important, Missions are Micronesia with only 20 missionaries, but 4527 church-members; the Marathi Mission, 32 missionaries and 2306 church-members; Madura, in Madras, with the same number of workers, and 3640 church-members; North China (Pekin, Tientsin, and other stations), where the figures are 48 and 1150 respectively; and Ceylon, where the return shows 10 and 1485. Then come the Zululand Mission, Fu-chow and Hong-Kong, the East Central Africa and Shansi (China) Missions being the smallest. The totals, as given above, include some work among the Roman Catholics in Mexico, Spain, and Austria.

THE UNITED PRESBYTERIANS are said to be, next to the Moravians, the most missionary Church in the world. Their returns show that they raised 41,602*l.* for Foreign, and 17,725*l.* for Home, Missions during the past year. Most of their work is done in Jamaica, Old Calabar, Rajputana (including a Bhil Mission), and Manchuria. Dr. Grieg, whose ill-treatment during the recent anti-foreign riots will be remembered, is a member of the U.P. Manchuria Mission. The U.P. *Missionary Record* has a circulation of 63,000.

Last December a remarkable man died in Connecticut. Mr. Daniel Hand was born in 1801, and went to the Southern States at the age of eighteen. He was very successful in business. Having lost his wife and children by death, he determined to devote a large share of his fortune to benevolent objects. Accordingly, in 1888, he made over to the American Missionary Association the sum of a million dollars, for the benefit of the coloured people of the South, where his fortune was made. It is understood that by his will, after liberal bequests to relatives, he has made the "Daniel Hand Fund for the Coloured People" his residuary legatee. It is in part owing to Mr. Hand's liberality that the American Missionary Society, so called because it only works in the Northern Continent, is able to devote itself mainly to the negro population. It has, however, a contingent of about eighty workers amongst the Indians, and nearly forty among the Chinese immigrants.

The *Missionary Review of the World* computes that Protestant Foreign Missions from Great Britain, North America, and the Continent maintain 8048 stations and out-stations, with 5594 missionaries and 35,343 Native helpers, and that the communicants number 681,503. The money given last year was about 2,285,900*l.* Of course, these figures are only approximate, and we notice that the *Rock*, copying from the *New York Herald*, gives the number of missionaries as 6314.

J. D. M.

EDITORIAL NOTES.



FROM the financial point of view, March is *the* month of the Society's year, as in the course of it about one-half of the year's Income is usually received. It is a month, therefore, of enormous possibilities. Until it closes it is impossible to form an approximate estimate regarding the Society's financial position; whether a note of encouragement shall be sent to all the far-off Missions, or whether it shall be a note suggesting fears of indecision of purpose and a halting interest on the part of supporters at home. We hope our readers will offer up earnest prayer that it may be the former and not the latter. So far as we can judge by comparisons, the need for fervent supplication is great. The income at the end of January, though appreciably above the average of the five previous years, was less than that of last year at the same date, while the expenditure was sensibly higher than that of last year. Indeed, we know from the large increase of missionaries, that the expenditure must be higher. But it would be culpable for the C.M.S. to despond or to doubt, and especially so after the experience of last year. We *shall* receive, *if* we ask.

AND special prayer in this, as in every case, may be suitably accompanied by special effort. The season of Lent, which commences with this month, especially suggests self-denial. Could this take a more appropriate or more profitable form than in being exercised for the sake of the heathen for whom the Lord has died? The ready response which the friends of the London Missionary Society are giving, even while we write, to proposals for a week of self-denial, encourage us to throw out this hint. Is not this the fast which the Lord has chosen? To undo the heavy burden, and to let the oppressed go free, and that we break every yoke? Is it not to deal our bread to the hungry? Then shall our light break forth as the morning. Then shall we call, and the Lord shall answer.

THE serious overcrowding of Exeter Hall, and the impossibility of finding room for all the Society's friends and supporters, has necessitated fresh arrangements for our Anniversary Meetings. The Committee have resolved upon Simultaneous Morning Meetings on May 3rd, in Exeter Hall and in St. James' Hall. The former will be the regular Annual Meeting, as of old; the latter will be more on the lines of the usual Evening Meeting. A detailed list of speakers is not yet drawn up, but at Exeter Hall, the President, Sir John Kennaway, will take the Chair; and the Bishop of Exeter, lately returned from Japan, Samuel Hoare, Esq., M.P., who has recently visited India, the Rev. Hubert E. Brooke, of Reading, and several missionary brethren, will speak. In St. James' Hall, the Treasurer, Sir T. Fowell Buxton, will preside, and amongst the speakers will be Canon Tristram, of Durham, who has visited Japan and other portions of the Mission Field, and Prebendary Eardley Wilmot, of St. Jude's, South Kensington. The Evening Meeting will be as usual in Exeter Hall, and Archdeacon Straton, Bishop-designate of Sodor and Man, will take the Chair, and give the closing address. A certain number of seats will be reserved on payment; thus many who could not face the crush at Exeter Hall, and the long waiting before the Meeting, will be able to be present without undue fatigue. We are counting on hearty co-operation in making this St. James' Hall Meeting known; it has hitherto been difficult to invite those outside our own circles to the Exeter Hall Meetings for lack of space; this year we hope to have seats for all.

IN 1885 the Committee received a letter signed by thirty Cambridge men

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who expressed their readiness, if God's providence should open the way, and if suitable spheres abroad should be brought to their notice, to offer their services for foreign missionary work. During the six years which have elapsed since that letter was written, twelve of the thirty of its signatories have proceeded to the field, including one, the Rev. G. H. V. Greaves, who has died; one has been accepted, but has not yet gone out; two have offered, but were declined on medical grounds; and of the remaining fifteen, one is known to have died. On February 13th, Mr. Wigram received another letter from Cambridge, signed this time by fifty-four members of the University, twelve graduates and forty-two undergraduates. This letter bears two dates, May, 1891, and Feb. 2nd, 1892, and two whose names were attached at the earlier date, standing first and second on the list, have in the meantime offered and been accepted by the Committee. They are Mr. R. N. Leakey, B.A., of Corpus Christi College, and Mr. Ernest Millar, B.A., of Trinity College. The following is the letter:—

"Five years ago a letter was sent to you signed by thirty members of this University, expressing their desire, if the way were opened, to enter upon missionary work in the foreign field.

"These men have by this time left Cambridge, but we, the undersigned, wish to add our names to that list. We have heard with great pleasure that the Committee have adopted the suggestion made in the 'Keswick Letter' as to sending out, in greater numbers, parties of lay evangelists. At the same time we feel that the Committee will look more and more to the Universities for leaders to those parties. We hope, therefore, that the Society will retain our names and addresses, and will from time to time inform us of any openings which they may think suitable to us individually. We also hope that the Committee will make such personal inquiries as they may think fit."

As we intimated last month, it is not possible to give in this number a full report of the F.S.M. Accounts are to hand, however, from a large number of centres, and many of them are of a very encouraging kind. Such expressions as the following occur again and again: "Both the attendance and the interest shown in the services and meetings have exceeded our expectations." "The meeting here was a remarkable one. It was a stirring sight to see the large schoolroom crammed—many having to stand all the time for want of space; and all apparently drinking in the words." "Some 800 were present—the largest missionary meeting known in the town for many years. There is good reason to believe that the F.S.M. will leave permanent results for good." The Rev. F. Baldey, of Southsea, says: "We covered this year a much larger area than five years ago, and consequently we reached a much larger number of people. The clergy generally responded very kindly. A very important meeting was held on February 8th, the chair being taken by Sir John Kennaway. There was an attendance of about 1500. We believe very definite results will ensue from this effort. The presence and power of the Lord was experienced in a marked degree." At Norwich the arrangements were very complete, and the Bishop took an active part in the movement. In addition to a service in the Cathedral there were two general meetings, one of them "a very solemn and blessed meeting;" Bible readings; a meeting of the Ladies' Union; another for Sunday-school teachers (600 present); a sermon to over 100 business-men; a meeting of leading citizens by invitation of the Mayor; a meeting for clergy at the Palace; and various drawing-room meetings in the city and neighbourhood. "A great deepening of true and spiritual interest among the real friends of Missions,—this is the chief feature: warm friends made warmer, cool friends made warm. A few outsiders drawn in, not only to attend, but to be interested. A few clergy who have

held aloof from missionary work taking it up heartily. A respectful recognition from the general public. 'The city was moved.' This is the report of the general results in Norwich.

WE notice with special thankfulness the references in several reports to the interest manifested by the Bishops in this effort. Not only do we find such old and well-known friends of the Society as the Bishop of Norwich, referred to in the previous paragraph, doing this, but we are grateful to see several others, such as the Bishop of Hereford, the Bishop of Lincoln, and the Bishop of Salisbury. But especially we rejoice at the prominent way in which the movement was countenanced by some of the Bishops most recently appointed. The Bishops of Peterborough, Lichfield, Southwell, Leicester, and Coventry are all mentioned in the reports to hand at the time of going to press as manifesting an active interest in the movement.

BISHOP RIDDING, who presided over a large F.S.M. meeting held at Nottingham, concluded an earnest speech by expressing his opinion, which we have much pleasure in quoting, on a subject which has a fascination for many. The Bishop is reported by the *Nottingham Daily Guardian* to have said:—

"There were at this time misgivings whether it would not be a truer plan for the great Church to which they belonged to have some different organization for promoting missionary work. It was sometimes said it ought to be done by what was called the Church itself, by which he understood to be meant the Bishops and the people working with them; or by the ruling body of the Church, it might be, in its constitutional government of Convocation. There was a different set of people who said there ought to be a new society formed, which should more distinctly act on some more defined Church principles. He desired to take that opportunity of urging with all his force what he was convinced of daily, that they could not do a more suicidal thing than attempt to bring down in the smallest degree the grand organizations which they had existing at present. He had wished sometimes for what people called a union of the two societies which chiefly represented their great missionary work—he had even ceased to desire that. In their desire to co-operate, do not let them interfere with that spring of enthusiasm and energy which was existing in those two great bodies. He might, of course, be mistaken, but he still emphatically commended to their heartfelt support those great societies which they had, which had got their organizations, which had got their missionaries employed, which had got the united support of many people who would drop off from a new society formed in rivalry. Let them support with all their hearts the machinery which they had now, and in regard to the fascinating phrase, that the Church ought to do it, he wanted to ask them to consider what that could mean. He desired to express his most distinct opinion that it was simply impossible for the Bishops of the Church, with the work they had of their own to do, to do the work for the whole world by any other machinery, except exactly of that same kind which had now been made. If they were to take the work out of the hands—which of course they could not do, but he was supposing a case—of the great societies already organized, they could not do it in any other way except by forming exactly the same body over again, and by doing just what they were doing now by their spontaneous enthusiasm and because it was a work that they had chosen to do. Let them, therefore, accept those two societies as the machinery which the Church of England had got, and not desire to pull them to pieces for the sake of putting up something else which would be exactly the same, and perhaps not so good."

MANY friends shared our anxiety last year at the long illness and overstrain of the Rev. Robert Lang, and united in our thanksgiving when he was enabled to resume his work in the C.M. House. But although Mr. Lang's health has been restored, his recent experience rendered him doubtful of the wisdom of

continuing to discharge the onerous and responsible duties of the African Secretaryship. His resignation, which was read at the General Committee of February 9th, was therefore not wholly unexpected, but it was received with unfeigned regret. During the years of his secretariat Mr. Lang has won the confidence of the Committee, the love and respect of the African and Palestine missionaries, and the affectionate esteem of his colleagues. His unfailing devotion to his work, his wisdom in counsel, and his earnest spirituality were recognized by all. He has accepted the living of Old Warden in Bedfordshire, about to be vacated by the Rev. F. Bourdillon, and he will take with him the heartfelt wishes of many friends. His resignation will not take effect for three or four months.

WE very much regret, also, that the Society is about to lose the services of the Rev. W. Mitchell-Carruthers. We mentioned last month that the Committee had invited him to visit the Colonies. Domestic circumstances have, however, rendered him unable to accede to this invitation, and he has felt obliged to adhere to his previously-formed opinion that he should relinquish the duties he has discharged so happily at Salisbury Square. We can only pray that some one able to exercise a like influence amongst the Society's candidates may be raised up to succeed to his office.

MR. EUGENE STOCK has returned home convalescent. We are deeply thankful for this mercy, especially in view of the losses noticed above. We rejoice, however, with some trepidation, knowing how slowly sometimes the former vigour of mind and body return after a severe influenza attack, and we make sure our readers will tolerate, if necessary, even for a little longer, his absence from the editorial chair.

THE Bishop of Exeter had an interview with the Committee on February 9th, after his visit to Japan. He referred feelingly to the merciful escape which he and his party experienced during the earthquake at Osaka, and to other deliverances in the course of their voyage to and fro, in which he recognized answers to the prayers offered up in their behalf, especially by the clergy and people in his diocese. Regarding the prospects of Mission work in Japan, he admitted that the hopes he had once entertained of the evangelization of the whole country before the close of the present century had been sobered. Nevertheless, calculating now with the knowledge acquired by his visit, he would not regard this as beyond possibility, if (and the Bishop laid special emphasis on this condition) the Christian Church, and particularly the Church of England, would fully arise to its call and opportunity. At all events, Bishop Bickersteth fully credited the assurance given him by an intelligent Japanese at Osaka, that even in the event of all foreign missionaries being expelled from the empire, as the Roman Catholics were nearly three centuries ago, Christianity has now taken such a hold of the people that it is inconceivable that it could be stamped out or extinguished. The Bishop referred in terms of warm commendation to the Society's work at the various stations which he visited, viz., Osaka, Fukuyama, Kumamoto, Fukuoka, and Nagasaki.

THE occasions are always interesting and solemn ones when the Committee of Correspondence accepts offers of service, or takes leave of missionaries, or welcomes home labourers from the field. The dismissal, on Tuesday, February 2nd, of Miss Effie P. Buxton, who had been accepted as an honorary missionary at an earlier hour the same day, was a good example of this. Miss Buxton is a daughter of Mr. T. Fowell Buxton, of Easneye, a cousin of the Society's Treasurer, Sir T. Fowell Buxton, and a sister of the Rev. Barclay F. Buxton,

who is labouring in Japan with a party for whose pecuniary allowances he has made himself responsible. After the Instructions of the Committee had been read by Mr. Fenn, Mr. Webb-Peploe addressed to Miss Buxton some deeply spiritual and practical thoughts on the "one thing life" (Phil. iii. 13). He based his remarks on six allusions of St. Paul in the Philippians to "all things," two of them (in iii. 8) being to things surrendered, and four (Phil. iii. 21 and iv. 12, 13, 18) to things gained. Mr. Buxton replied on his daughter's behalf to the Instructions. Very simply and frankly he referred to her missionary call to leave home and those she loved, and the work in which she had been blessed, to go into a wider sphere, not because it was more important, but because her Lord and Saviour had called her to go forth; and he asked for the prayers of all present that she might be the means of bringing many to know Christ as their Saviour. The Chairman, Mr. H. Morris, bade Miss Buxton to take a message of loving encouragement to her brother in Japan, and to assure him, and to recollect herself, that the members of the Committee do not forget to hold up the hands of the missionaries in continual prayer.

SINCE the publication of our last number the following have been accepted as missionaries of the Society:—The Rev. M. A. Dodds, of the London College of Divinity, Curate of St. Chad's, Derby; Rev. William Welchman, B.A., Queen's College, Cambridge, Curate of St. Paul's, Leamington; and Miss Effie P. Buxton, mentioned in the preceding paragraph. Mr. Welchman is assigned for work in Ceylon.

WE desire to draw attention to the opening article in this number, by the Rev. C. C. Fenn, on the "Opium Monopoly in India." Our readers will have noticed from time to time during the past several months leaflets inserted in the *Intelligencer* giving the opinions of missionaries of different Protestant Societies, commencing with that of Archdeacon A. E. Moule, regarding the British India opium trade with China. These leaflets should be read in connection with Mr. Fenn's article. They are published by, and were inserted at the request of, the Society for the Suppression of the Opium Trade, and emanating, as they do, from men of long experience, whose credibility is beyond question, and whose stations of observation are wide apart the one from the other, they deserve special attention from those who desire to know the facts on this subject. Much prayer should be made at the present time that our statesmen may be guided to take such steps as will relieve the burdened consciences of many of God's people.

THE *Church Quarterly Review* for January has an article on "The Church Missionary Society and Proselytism." The writer is evidently dissatisfied with every party in the recent Palestine controversy. He complains of the Prelates, whose 'Advice' "contains much" which he regards "with the gravest apprehension." He complains of Bishop Blyth for not stating his charge of proselytism more precisely:—"If he meant that converts were received who ought not to be received at all, he should have said so; if he meant that unworthy methods were employed, he should have specified them." We may remark here in passing that the Bishop's friends would have been kinder if, instead of encouraging him with every demonstration of approval twelve months ago and more, and reserving their criticism until it is too late to avail, they had urged him then, as we ventured to do, either to make his charges definite or to withdraw them altogether.

But, of course, the writer's loudest complaint is against the C.M.S., the

guiltiness of which in the matter of proselytism is transparently that of his Article. Almost *in limine*, indeed, he contrives to suggest a gone conclusion. Having stated his disapproval of the revival of the Bishopric, he explains how Bishop Blyth's mission was doomed to failure, in that while his errand was "to reprove and discourage proselytism," his position, in taking the oversight of the work of the "involved him with the very men who were charged with that pro Here, while the statement is that C.M.S. missionaries were charged with proselytism, the suggestion is that the charge *was true*, otherwise with the Bishop's position in his relations with C.M.S. missionaries be regarded as one of hopeless incompatibility with his friendly relations to the Churches? The writer proceeds, in not very respectful terms, to reprove Bishop as having wavered between the duties of his mission and the difficulties of his position. Because he "could not renounce the work of his predecessors," he is said to have "reported, within his office, that, as far as he could see, the charge of proselytism was unfounded."

We should not have thought it necessary to notice this article, if the writer had done no more than repeat the charge of proselytism, and the facts that Bishop Blyth failed to produce evidence in proof of his mission and that the Prelates acquitted the Society, both of which appear in the article, would have seemed to us a sufficient answer to the writer's suggestion that the C.M.S. is a proselytizing agency. But, in urging this, he found it necessary to make further charges against the Society, and which are even more serious, because more definite, than those against Bishop Blyth, and which, we may add, are equally groundless. The statement is thus stated: "An acquittal was obtained by a suppression of facts, and those facts are afterwards put forward as covered by an acquittal." The "facts" referred to are *one*, namely, that E. S. article, "What is Proselytism?" in the October *Intelligencer*, and which gave a certain hope. We will content ourselves, by way of answering, quoting Mr. Stock's entire sentence; in the *Church Quarterly* only half of it (the words italicized): "*We earnestly hope, frankly express the hope, that conversion—true conversion to Christ—bringing many members of the corrupt Eastern Churches into our communion; and if this should hereafter result in such internal reformation both of doctrine and of practice, in those Churches as should be possible for true converts to remain in them, none would rejoice more than we of the Church Missionary Society.*" This is the dreadful suggestion which the writer considers was suppressed, and which, had it been known a few weeks sooner, would have ensured the censure and reprobation. And the *Guardian* describes this as "a censure of the construction put in the October number of the *Intelligencer* on the Lambeth 'Advice'!" We shall be abundantly satisfied if it proves sufficiently vigorous to induce some candid High Churchmen for themselves the three articles in that number, "The Lambeth 'Advice,'" "The Five Prelates and the Palestine Mission," and "What is Proselytism?"

THE writer of the subjoined letter some time since read a paper at the Royal Geographical Society. A member of the C.M.S. Committee was present, asked him afterwards his opinion of the Society's Yorubian missionaries. This is his reply:—

"Elmsleigh House, Paignton, S. Devon, 2nd July."

"DEAR SIR,—On the occasion of my address on Monday, the 29th inst. to the Royal Geographical Society, we had some conversation as to my e

of the work of the C.M.S. missionaries in Yoruba land, and I promised to put in writing for your information some of the opinions that I had formed on the subject.

"To speak first of what I have seen of the work of the white missionaries, such as the late Mr. Hinderer and Mr. Mann, and their successor, Mr. Wood, I cannot too warmly express my admiration at their devotion. I am, of course, not likely to presume to express an opinion as to their work in Christianizing the Natives, though their results, even in this most difficult labour, seem to be remarkable; but of their work as promoters of peace and right conduct among the tribes too much cannot be said. Their influence for good in this direction is incalculable, and is the means of saving great numbers of lives every year.

"The recent reception of the fugitives from the Dahomian raids by the Egbas, who would, under former conditions, have enslaved them, and otherwise preyed upon their weakness, is a case in point. The African, in spite of his bluster, and show of fickle brutality, is peculiarly sensitive to the patient influence of such admirable men as Mr. Wood. The late Mr. Hinderer is, to this day, spoken of with awe and respect in Yoruba, as 'Daddy' Hinderer, by those who understand Creole English. 'He was my father,' the Balogun of Ibadan (General-in-Chief of the Yorubas) said to me. His influence is to be seen in many introduced plants and fruit trees, and his followers are one and all noticeable for their calm self-respect and respect for others.

"Even more strongly must one speak of the work of the Reverend Samuel Johnson of Oyo, whose life among his fellow-tribesmen is an example to all Native missionaries, of patient and energetic work in the cause of religion and peace. It is to his influence and that of the Reverend Mr. Phillips of the Ondo Mission that so much of the good work lately undertaken for promoting peace in the interior is due. In this cause these two Native gentlemen have carried their lives in their hands, and have meekly undergone dangers and insults which would not be unworthy of any of the old workers in the cause of Christianity. Of Mr. Luke, who, at the risk of his life, is endeavouring to persuade his fellow-countrymen of *Ijesha* to give up their savage and brutal practices, and of his supporter 'Daddy' Vincent, I find it equally impossible to speak without using exaggerated terms. There is no comfortable service. It is one of constant peril, the end of which, as regards their personal safety, seems doubtful. My views are, perhaps, the less likely to be exaggerated, inasmuch as in other parts of the world I have seen missionary work in a different light. I count the Reverend Samuel Johnson and Mr. Luke among my personal friends, to whom I am most deeply indebted for assistance during my travels in the interior.

"ALVAN MILLSON."

THE Annual Sermon in Westminster Abbey in behalf of the C.M.S. will, through the kind permission of the Dean, be preached on the morning of Sunday, April 3rd. Service will commence at ten o'clock, and the Ven. Archdeacon Farrar will be the preacher.

THE country around Lokoja has been very unsettled for some months past, and Mrs. Brooke and Miss Griffin have come home. The latest reports to hand are more satisfactory, and Dr. C. F. Harford-Battersby will be leaving about the time this number appears to rejoin Mr. Wilmot Brooke, and to confer with him regarding the possibility of carrying on the work of the Medical Mission. Dr. Battersby, with the Committee's concurrence, contemplates spending some time *en route*, and possibly, again later—should his work in connection with the Soudan Mission not appear at present feasible—in collecting evidence on the subject of the malarial fever of West Africa. He believes such information as he may be able to obtain may be of great value to future outgoing missionaries.

LETTERS TO THE EDITOR.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

SIR,—I venture to call the attention of your readers to the very misleading way in which Canon Scott Robertson presents his interesting annual budget on the subject of the contributions to Foreign Missions of the British public, which also appears in *Whittaker's Almanac*. Not only does he detract from the comparative value of the figures he issues, by the way in which he presents them, but he fails to emphasize the deeply interesting competition which is going on at this present time between Episcopalians and non-Episcopalians, in the matter of spreading the Gospel abroad. The annual budget he presents is of very great value to those who carefully analyze the figures given, but the great bulk of those who read it are very much misled, if I may judge from those with whom I have spoken on the subject. Canon Scott Robertson also lays himself open to the charge of manipulating his figures so as to make it appear that our Episcopal Church is more generous in the matter of contributing to the spread of the Gospel among the heathen than are the various bodies of non-Episcopalians. Personally I cannot for one moment believe that he does this intentionally, but there are, I find, some who do think so, and if once the public receive the impression, whether rightly or wrongly, that statistics are produced in a party spirit, or with an ecclesiastical bias, they will at once cease to be of any value.

Let me first of all show how Canon Scott Robertson presents his figures, and I will then proceed to point out how misleading they are. The figures appear in his annual budget for 1890 as follows:—

Class I.	Church of England	£555,338
„ II.	Joint Societies of Churchmen and Nonconformists	215,140
„ III.	English and Welsh Nonconformists	331,603
„ IV.	Scotch and Irish Presbyterians	190,118
„ V.	Roman Catholics	9,380
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		£1,301,579

From the above it would appear as if the Episcopalian body gave a very much larger sum than the non-Episcopalian bodies, but when we examine the facts a little more closely we shall find that the actual difference is not very great, and that in former years the non-Episcopalians have been just as much ahead of us as we are ahead of them for the year 1890, which is the last year for which the figures have been published. In order to ascertain the comparative value of these figures, we must omit those that appear in Classes II. and V. Class II. gives the amount contributed by societies in which Churchmen and Nonconformists are united, and must, therefore, be excepted; and Class V. gives the contributions from Roman Catholics. Omitting these two we have left:—

Episcopalians	£555,338
English and Welsh Nonconformists	331,603
Scotch and Irish Presbyterians	190,118
	<hr/>
	£1,077,059

But the 555,338£. credited to us, who are members of the Church of England, is arrived at by lumping together contributions obtained from England, Wales, Scotland, and Ireland. The Scotch Episcopalians contribute generously to the S.P.G., and the Irish are equally generous in subscribing to the C.M.S. If, however, we Episcopalians are to get credit for the united efforts of England, Wales, Scotland, and Ireland, why should the non-Episcopalian bodies be divided into

two classes, viz., English and Welsh Nonconformists on the one hand, and Scotch and Irish Presbyterians on the other? This division is not only purely an arbitrary one, serving no particular purpose, but, as a matter of fact, it is not a correct one. To take one case out of many, we find that the Presbyterian body gets no credit for the 16,142*l.* contributed by English Presbyterians! Also that an Irishman who contributes to the London Missionary Society, the Baptist Society, or the Wesleyans, is shown as an Englishman! If figures are to be manipulated like this, statistics lose all their comparative value. No wonder Canning remarked that "There is nothing so deceptive as facts, *except figures.*"

The whole treatment of the subject is manifestly unfair on non-Episcopalians, and no generous-minded Churchman can approve of figures being treated in this way. If, in the case of Episcopalians, English, Welsh, Scotch, and Irish contributions are lumped together into one large sum, it stands to reason that it would be only fair to apply the same principle to the non-Episcopalian bodies. If, therefore, we add Classes III. and IV., we arrive at the following:—

Class III. English and Welsh Nonconformists	£331,603
„ IV. Scotch and Irish Presbyterians	190,118
Total for non-Episcopalians	<u>£521,721</u>

From this it will be seen that for the year 1890 the Episcopalians of the United Kingdom gave to Foreign Missions 555,338*l.*, while the non-Episcopal bodies gave only 521,721*l.*, the former beating by 33,617*l.* But if we look back to former years, we find that this superiority has not been maintained by the Episcopalians. Indeed, the year 1890 is the first year, though I hope it will not be the last, in which the Episcopalians have beaten the non-Episcopalians. Taking Canon Scott Robertson's own figures, we find that in the three years that preceded 1890 the balance was on the other side, and the non-Episcopalians for 1889 headed the list by 27,072*l.*, in 1888 by 33,718*l.*, and in 1887 by 8819*l.*

The great charm of the Oxford and Cambridge boat-race, and the Eton and Harrow cricket-match, is that sometimes one side wins and sometimes the other. When Oxford for so many years in succession won the boat-race, the public interest in the contest diminished considerably, but when Cambridge recovered itself the interest was resuscitated. The fault of the manner in which Canon Scott Robertson presents his figures is that he fails to direct attention to the close contest that is going on between the two great schools of thought, as to which shall be most generous to the cause of Foreign Missions.

Of course, no one will seriously maintain that rivalry is a very high motive, but, nevertheless, it does do good to call attention to close competitions of this kind, as it helps to stimulate friendly emulation. We thus stir one another up to love and good works. In the case of hospitals, for some reason or other, our Nonconformist brethren have not come forward as generously as we have done in the Episcopalian Church. Why this is I cannot say, for I am sure that no one but a bigot would accuse the Nonconformists of a want of generosity. At all events, in the matter of giving, we Churchmen cannot afford to throw stones at them, and I should be very glad to hear an explanation of the cause why hospitals are not supported as warmly by non-Episcopalians as by ourselves. It is calculated that about 75 per cent. of the contributions towards hospitals given on Hospital Sunday in London is given by the Church of England. Perhaps the reason is that the rich towns of the North of England, which are the mainstay of the non-Episcopalian bodies, are not included, and that Nonconformity is not as strong in the South as in the North. Be the explanation what it may with regard to hospitals, the fact remains that with regard to Foreign Missions

Episcopalians and non-Episcopalians meet on fairer terms, and Canon Scott Robertson would be wise to recognize this fact, as he would thereby considerably increase the comparative value of his statistics.

Speaking as a Churchman, and I am sure that I am speaking for all generous-minded Churchmen, I say that it redounds very much to the credit of our non-Episcopalian brethren that they give as much as they do in comparison with ourselves. We Churchmen have been relieved by the generosity of our pious ancestors from the burden of supporting the 15,000 parish incumbents who minister to us, and therefore our contributions ought to be very much larger than they are to Foreign Missions; but the Nonconformists not only have to support their Foreign Missions, but they have to maintain their ministers at home, and yet the year 1890 is the first time in which non-Episcopalians have been beaten by Episcopalians.

Canon Scott Robertson states that in his opinion in the case of the Joint Societies of Churchmen and Nonconformists, such, for instance, as the British and Foreign Bible Society, the Religious Tract and Book Society, the China Inland Mission, &c., Churchmen give 75 per cent. of the money subscribed. He may or may not be right in his statement, but I for one should like to know how he arrives at this conclusion. For my own part, I should think that it would be extremely difficult to arrive at any *accurate* conclusion on the subject. Is this merely an opinion formed by him, or has he any data to go on that he could give us on the subject?

In conclusion, I should like to say that though I have ventured to criticize Canon Scott Robertson very freely, I feel, in common with many others, most grateful to him for his work and labour of love. For twenty years I believe he has carefully gone through the statistics of all Foreign Mission Reports, and the annual budget he gives us is most interesting, and I earnestly hope that he may long be spared to continue to give us that epitome of information, which would be of all the greater interest to the public, if he gave it in the way I propose, which would then be a statement of real comparative value.

SETON CHURCHILL (Major).

THE PRESBYTERIAN AND CONGREGATIONAL CHURCHES IN JAPAN.

DEAR MR. EDITOR,—In the 14th Report of Missions co-operating with the United Native Presbyterian Churches which call themselves “the Church of Christ in Japan,” as printed in the *Japan Weekly Mail* for May 9th, 1891, the following account is given of their preparation for, and settlement of a new Confession of Faith.

The Committee appointed for the preparation of a revised constitution six years ago, suspended work awaiting the result of the Conferences for union with the Congregational Churches, but when it was evident that this effort would prove fruitless a new Conference was appointed. They shrunk at first from the drawing up of a Confession of Faith, though feeling that one suited to the circumstances of Japanese Christianity was most desirable, and finally decided to recommend the Articles before the Presbyterian Church of England. Subsequently a growing feeling in favour of adopting the Apostles’ Creed was manifested. It was felt that the Standards of Doctrine adopted when the Presbyterian Churches were organized, viz., the Canons of the Synod of Dort, the Westminster Confession of Faith, the Shorter Catechism, and the Heidelberg Catechism, were unsuitable to the needs of a Church in Japan; and, indeed, this had been felt by many from the first.

The argument presented at the recent Synod was this:—

"The Church of the Nicene age adopted the Nicene Creed. The Churches of the Reformation adopted the Confession of the Reformation. The Presbyterian Church of England has just adopted the English Articles. The Presbyterian Church of America is now revising the Westminster Confession. The Church of Christ in Japan should follow these examples. It should adopt the Confession which its circumstances demand.

"Such being the case, what are the characteristics necessary to a Confession to be adopted by a Church of Christ in Japan at this era in its history?

"(1) It should be simple and brief. Men are constantly asking, What are the doctrines of your Church? They will not read a long document in reply.

"(2) It should be a Confession about which the whole Church will rally—a Confession for pastor and people alike. . . .

"(3) Such a Confession should be eirenic. The Church in Japan is face to face with Buddhism, Confucianism, Agnosticism, Rationalism, and radical Unitarianism. Its Confession should proclaim the whole difference between these things and Christ. It should set forth the great truths of historical Christianity. But it should not be a symbol of division among those who love and worship one Lord Jesus Christ. The Apostles' Creed meets all these conditions. It is simple; it is a Creed for all; and it is the Confession of the Universal Church."

In reply to this argument for the adoption of the Apostles' Creed alone, the following was urged:—"Admitting that a church should adopt a Confession suited to its needs, and admitting also that very much can be said in favour of the Apostles' Creed, it still remains that the Apostles' Creed alone will not meet all the requirements of the case. There are doctrines of transcendent importance for Japan to-day which are contained in the Apostles' Creed only by implication. The atonement, justification by faith, sanctification, the work of the Holy Spirit and its necessity, the inspiration and supremacy of the Scriptures, are all of them doctrines which should be not only believed, but proclaimed by the Church of Christ in Japan. More than this, experience has shown that it is possible to read into the Apostles' Creed an unhistorical Unitarian interpretation."

It was suggested that the necessary supplementary statement should take the form of an introduction to the Apostles' Creed:—

"CONFESSION OF FAITH.

"The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

"The Holy Ghost, who, with the Father and the Son, is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man, being dead in sin, cannot enter the Kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving—"I believe in God the Father Almighty, &c."

This Church, since the amalgamation of the various Presbyterian bodies, has been called "The United Church of Christ in Japan." It has now decided to omit the word "United" from the title. A further resolution shows the aim of the Church towards independence:—

"All foreign missionaries who may desire to be elected as members of the Church of Christ in Japan, and to legislate for this body, must obtain from the ecclesiastical authorities at home letters of dismission. Those who are without, though allowed to be present, will have no right to vote."

There is one point in the resolutions preparatory to the drawing up of the Confession of Faith to which I would draw attention, viz., paragraph (3), which

seeks peace, and has influenced them to exclude from their Creed anything that might be a real cause of discord amongst Protestant Christians.

But it is not the Presbyterian Church alone that has formulated a Confession of Faith. Congregationalists also have drawn up what they call a "Basis of Faith;" they guard themselves by saying it is not a Creed, and further warn us that the wording is not final: it is as follows:—

"We believe in one God, Infinite, Perfect, Who is made known in the Bible as Holy Father, Holy Son, and Holy Spirit.

"We believe in Jesus Christ, the only begotten Son of God, who suffered and died to atone for the sins of the world.

"We believe in the Holy Spirit, who gives renewing of heart to those who repent of sin and believe in Christ.

"We believe in the Bible, which was given by inspiration of God, and makes wise unto salvation.

"We believe in the Holy Church, baptism by water, the Lord's Supper, the resurrection of Christ, the Lord's Day, immortality of the soul, resurrection of the dead, and righteous judgment in the world to come."

The above is from the *Missionary Herald* (A.B.C.F.M.). One could have wished that the Congregationalists had been content to have done as the Presbyterians, and so have bound themselves with at least one outward link to the Church of the past.

We must not wonder if at our next Synod the members of the Nippon Sei Kokwai ("Japan Church," i.e. the Episcopal Church in communion with the Church of England and the Protestant Episcopal Church of America) move for the adoption of something for their Church also; it was not without difficulty that the Thirty-Nine Articles found a place in their printed Constitution and Canons, because it was argued they were drawn up to meet the requirements of a particular period in English Church history.

Some remarks were made in the August *Intelligencer* with reference to the effect of the recent political excitement upon missionary work: in this connection it is interesting to note what was stated in the *Mission Field* for June last, viz., that Archdeacon Shaw, who was present at the opening of the Japanese Parliament in Nov., 1890, and who had some share in drawing up the petition of the English missionaries in favour of Treaty Revision, was afterwards asked to give an address upon "The Relation of Christianity to the State," which he consented to do, and spoke to an audience of two thousand people.

Barton-on-Humber,
Sept. 10th, 1891.

HENRY EVINGTON.
(C.M.S., Osaka.)

LOCAL ASSOCIATIONS AND UNIONS.

Bedford.—The Christmas Meeting of the Juvenile Branch of the Bedford Auxiliary of this Society was held on Tuesday afternoon, December 22nd, at the Institute, Harpur Street, when there was a considerable gathering of members and friends. The Rev. G. F. W. Munby, Rector of Turvey, presided, and was supported by the Rev. R. W. Stewart (of Fuh Kien), the Rev. J. C. Duncan (Assoc. Sec.), Mr. R. H. Kinsey (Hon. Sec. of Bedford Adult Branch). The Rev. R. W. Stewart made his address attractive by exhibiting two gigantic Chinese idols and other curiosities. He gave some useful advice to his young auditors; and, after hoping that some would eventually enter upon the lives of missionaries, pointed out that though they were yet too young to offer themselves for Mission work, their work at school in learning foreign languages would help them to learn the languages of the countries they were sent to. A collection on behalf of the Society's funds brought the meeting to a close.

Bournemouth.—The Annual Sermons in connection with the Holy Trinity

Branch of the C.M.S. were preached in Holy Trinity Church on Sunday, January 10th.

On Monday, January 11th, the Annual Meeting was held in the Shaftesbury Hall, the Dean of Windsor presiding. Canon Eliot read the report, which was of a very satisfactory character, showing that nearly 1000*l.* had been contributed by the Bournemouth Branch. The Dean then delivered a short address, referring to the great strides that the Society had made in the last few years. Great enthusiasm was being shown in the work, and this enthusiasm was growing and spreading. The Association had had a very small beginning in Bournemouth many years ago, and the first sum sent up was about 30*l.*, but the united parishes in Bournemouth had, as had just been stated, sent up this year nearly 1000*l.* Addresses were also delivered by the Rev. W. St. Clair Tisdall (Bombay) and the Rev. J. B. McCullagh (North Pacific) on the work of the Society generally. In the evening, meetings were held at Boscombe, at which an address was given by the Rev. J. B. McCullagh, and at the Central Schools, St. Paul's Road, at which Mr. Tisdall and Miss Tynan (missionary from Abeokuta) spoke.

Edinburgh.—The Annual Meeting of the Edinburgh Auxiliary of the Society was held in the Society of Arts Hall, 117, George Street, on January 18th, Dean Montgomery presiding. Mr. R. L. Stuart, the Treasurer, stated that during the past year 1109*l.* 17*s.* 8*d.* had been raised by the Auxiliary. This sum included two legacies to the amount of 918*l.* The Rev. A. H. Bowman and Dr. Henry Martyn Clark, medical missionary, and others addressed the meeting.

Great Horkeley.—On Tuesday evening, December 15th, the Half-yearly Meeting of the Society was held in the School-room. The Rector presided, and presented a statement of last year's subscriptions, &c., amounting in the whole to 60*l.*, 26*l.* of which had been raised through the agency of some forty-five missionary-boxes circulated in the parish. The Rector announced his intention of starting with the new year a Gleaners' Union. The Rev. Thomas Dunn then gave a very full and clear account of his work in Japan, and was listened to with marked attention.

Rochester, &c.—On Sunday, December 20th, Sermons on behalf of the Church Missionary Society were preached at the following churches:—St. Nicholas, Rochester; Strood Parish Church; St. Paul's, Chatham; Holy Trinity, Brompton; Cobham; and Longgfield. Meetings were also held in Brompton, Rochester, and Chatham, and earnest addresses were delivered by the Revs. R. W. Stewart and H. Percy Grubb, in addition to others interested in the Society.

A Meeting was held on Tuesday evening in the Girls' School-room, Strood Hill; the chair was occupied by the Vicar (the Rev. St. B. S. Sladen), who having addressed those present, was followed by the Rev. R. W. Stewart.

Salford Priors.—On Sunday, January 24th, Sermons were preached in the Parish Church on behalf of the Society by the Rev. H. Nevitt (missionary from Rupert's Land) and by the Vicar. On Tuesday evening the Annual Meeting was held in the Salford School-room, which was addressed by Mr. Nevitt.

Stoney Stanton.—On Wednesday evening, January 20th, the Annual Meeting was held in the School-room. The Rev. A. E. D. Disney presided, and the Rev. J. G. Watson (Assoc. Sec.) was the Deputation.

In addition to the above, the Society's cause has been advocated during January by Sermons or Meetings, or by both, at Maiden-Newton, Kirk-Smeaton, &c.

SALES OF WORK.—The Annual Sale of Work in aid of the funds of the C.M.S. held at St. Peter's Vicarage, Congleton, in December, 1891, realized a little over 17*l.*—During December and January, Sales of Work have also been held at Guildford, Hampstead (Christ Church), Buxton, Witton, &c.; that from Hampstead realizing about 160*l.*

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Jan. 19th, 1892.—The Committee took leave of Miss M. H. Millett, proceeding to the Punjab Mission. Instructions were read by the Rev. W. Gray, and Miss Millett was addressed by the Chairman, Mr. Henry Morris, and the Rev. J. Hall Shaw, and commended in prayer to the favour and protection of Almighty God by the Rev. G. F. Whidborne.

In response to an application from the Rev. J. O. F. Murray, Honorary Secretary of the Hausa Association for the promotion of the study of the Hausa language and people, the Committee expressed their sincere desire for the success of that Association, and their willingness, should Mr. Robinson's family see no objection thereto, to place at their disposal the late Rev. J. A. Robinson's Hausa manuscripts. The Committee emphasized the importance of securing that, in reducing a language to writing, and promoting tentative editions of translations of the Holy Scriptures, great care should be used that all questions affecting transliteration and terminology should be carefully weighed in conference with competent authorities, such as the Secretaries of the British and Foreign Bible Society.

In view of the impossibility of summoning a Special Meeting of the General Committee at brief notice, the Committee of Correspondence put on record their profound sorrow at the death of H.R.H. the Duke of Clarence and Avondale, and the respectful sympathy with which, in common with the members of the Church Missionary Society in general, they prayed that the consolations of the Gospel might be abundantly vouchsafed to the bereaved members of the Royal Family. They requested the President to take the proper steps to communicate this expression of their feelings to her Majesty the Queen, their Royal Highnesses the Prince and Princess of Wales, and the Duke and Duchess of Teck and the Princess Victoria Mary of Teck.

On the recommendation of the Sub-Committees in charge of the Missions in Eastern Equatorial Africa, Palestine, Egypt, North India, Punjab and Sindh, Western India, and South India, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, Feb. 2nd.—On the recommendation of the Ladies' Candidates Committee, Miss Effie Priscilla Buxton was accepted as an Honorary Missionary of the Society, and appointed to the Japan Mission. Miss Buxton was then taken leave of, the Instructions of the Committee being delivered by the Rev. C. C. Fenn. Mr. T. Powell Buxton having replied on behalf of his daughter, Miss Buxton was then addressed by the Chairman, Mr. Henry Morris, and the Rev. H. W. Webb-Peploe, and commended in prayer by the Rev. J. S. Pratt.

The Rev. Matthew Archibald Dodds (London College of Divinity), Curate of St. Chad's, Derby, was accepted for Missionary work.

The Religious Tract Society was requested to publish a revised edition of the Rev. W. E. Taylor's Giriama translation of the Catechism of the Christian Literature Society for India (C.V.E.S.).

The Secretaries stated that, in reply to a letter sent out on August 5th to the various Missions, enclosing a copy of a letter from friends at Keswick, the following reinforcements had been asked for by the local governing bodies in Ceylon, China, and Japan:—For additional work in existing fields, 115 clergymen, 68 lay evangelists, 16 Medical Missionaries, 56 ladies,—total 255; for immediate extension into new fields, 42 clergymen, 11 Medical Missionaries,—total, 53. Grand total, immediately called for in these Missions, 157 clergymen, 68 lay evangelists, 27 Medical Missionaries, and 56 ladies,—aggregate, 308.

On the recommendation of the Sub-Committees in charge of the Niger, Eastern Equatorial Africa, Palestine, Egypt, Ceylon, South China, and North-West America Missions, various arrangements were agreed to with regard to those Missions.

General Committee, Feb. 9th.—The Secretaries read letters addressed to the President on behalf of her Majesty the Queen, and their Royal Highnesses the Prince and Princess of Wales, and the Duke and Duchess of Teck, acknowledging the resolution of sympathy forwarded on behalf of the Committee by the President on the death of the Duke of Clarence and Avondale.

A letter was read from the Rev. R. Lang announcing his acceptance of the

living of Old Warden, in Bedfordshire, and placing his resignation in the hands of the Committee, to take effect at the end of June, but expressing his readiness, should it be desired, to endeavour to continue his charge for the month of July. Very warm testimony to the value of Mr. Lang's services, and to the spirit in which he had fulfilled them, was borne by the Honorary Clerical Secretary on behalf of his colleagues, and by Dr. R. N. Cust, Colonel Channer, and others. The Committee refrained for the present from formally recording their sense of the value of Mr. Lang's services, but briefly congratulated him on his appointment to the incumbency of Old Warden, and expressed their deep regret at the prospect of losing his co-operation in the administration of the Society's work.

The Committee had the pleasure of an interview with the Bishop of Exeter on his return from a visit to the Japan Mission. Bishop Bickersteth commenced his remarks to the Committee by acknowledging God's goodness in answering the prayers which had been offered up on his behalf. Not only had he and his party most mercifully escaped hurt from the earthquake in Japan, but special providences seemed to have attended all their journeyings. The Bishop then referred in appreciative terms to the Society's work which he had witnessed, and to the Society's Missionaries at Tokio, Osaka, Fukuyama, Fukuoka, Kumamoto, and Nagasaki. At Fukuyama he had laid the foundation-stone of a church which was being built at the expense of the Japanese Christians; and he addressed a meeting in the Daimio's castle. The general impression regarding the prospects of Christianity in Japan which his visit had left on his own mind was that, though the anticipations previously formed of the conversion of the whole of the country within the remaining years of this century might perhaps have been too sanguine, yet even now, if Christians would arise, and if the Church of England would arise, as God is calling them to arise, the evangelization from shore to shore of that empire might be effected in a very short time. The Government is so far favourable that they will not allow of any organized opposition.

The Secretaries reported that, owing to family circumstances, the Rev. W. Mitchell-Carruthers was unable to accept the Committee's invitation to visit the Colonies.

The Honorary Secretary was requested to communicate with the Archbishop of Canterbury on the subject of a form of prayer for Foreign Missions being authorized for use in public worship.

The Committee heard with regret of the death of the Bishop of Down, Connor, and Dromore, Vice-President of the Society. The Secretaries were instructed to convey to the surviving relatives of the late Bishop an expression of the Committee's respectful sympathy.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Society's Income may be adequate to meet the year's Expenditure. (P. 225.)

Thanksgiving for large and attentive audiences during the F.S.M., and prayer that much fruit may appear from the effort. (P. 226.)

Prayer for the Secretaries and the Committee in view of the prospective vacancies in the staff at Salisbury Square. (Pp. 227-8.)

Thanksgiving for the progress of the Gospel in Japan, and prayer that the late visitation may open a great door and effectual to the Gospel. (P. 193.)

Prayer for candidates lately accepted. (P. 229.)

Prayer that those who are seeking to enlighten public opinion regarding the Chinese opium trade may be enabled and prospered; and that our statesmen may be led in this matter to take measures pleasing to God. (Pp. 161, 229.)

Prayer for the Universities, and thanksgiving for the growing missionary spirit at Cambridge. (P. 225.)

Prayer for Bishop Reeve, and for the Native candidates lately ordained at Madras. (Pp. 220, 222.)

Prayer for the Soudan and Mid-China Missions and missionaries, that the excited state of the people may be allayed, and the Word of God may run and be glorified. (Pp. 219, 221.)

NOTES OF THE MONTH.

DEPARTURES.

North India.—The Rev. E. D. Price left London for Mandla (Central Prov) Jan. 29.—The Rev. F. T. Cole left London for Calcutta on Jan. 31.—The F. Durrant left London for Calcutta on Feb. 4.

Punjab and Sindh.—Miss M. H. Millett left London for Amritsar on Jan. 4.

South India.—Mr. W. H. Wise left London for Tinnevely on Feb. 19.

Japan.—Miss Wolton (to be married to the Rev. C. T. Warren) and M. P. Buxton left London for Kobe on Feb. 4.

ARRIVALS.

Yoruba.—The Rev. S. S. and Mrs. Farrow left Lagos on Dec. 26, 1891, and at Liverpool on Jan. 23, 1892.

Niger.—Mrs. Graham Wilmot Brooke and Miss Griffin arrived at Liverpool on Feb. 8.

North India.—The Rev. A. E. Bowlby left Bombay on Jan. 30, and at Plymouth on Feb. 18.

BIRTHS.

Palestine.—On Jan. 11, at Ramallah, the wife of Mr. G. Nyland, of a daughter.

North India.—On Dec. 6, 1891, the wife of the Rev. H. D. Williamson, of a daughter.

Punjab and Sindh.—On Dec. 5, at Narowal, the wife of the Rev. F. I. of a daughter.—On Jan. 6, 1892, at Brighton, the wife of the Rev. J. Baml Karachi, of a daughter.

South India.—On Dec. 26, 1891, the wife of the Rev. J. C. J. Pavey, of a daughter.

South China.—On Dec. 19, at Foochow, the wife of the Rev. J. Martin, of a daughter. On Nov. 19, at Nangwa, the wife of Dr. J. Rigg, of a daughter.

Mid China.—On Feb. 11, 1892, at Hastings, the wife of the Rev. G. W. C. of a daughter.

DEATHS.

South India.—On Jan. 21, at Weston-super-Mare, Gertrude, eldest child of John B. Paues, aged 6.

Mid China.—On Dec. 14, 1891, at Shanghai, Mabel, daughter of the Rev. H. Horsburgh.

PUBLICATION NOTICES.

THE following new Pamphlets and Papers have been issued since notice:—

Occasional Paper, No. 18, entitled "**The King's Possession.**" the progress of the Work, and setting forth the need for help. Sui distribution in Church and at Meetings. *Free for any number.*

Recent Testimony of the "Times" regarding **Foreign Mission Enterprise.** Extracts from the *Times* newspaper on (1) Missionary China, (2) The Spread of Christianity in India, and (3) The contemplated drawal from Uganda. *4-page Leaflet. Free.*

Annual Letters of Missionaries, 1891-92. Part I. Containing Letters from North India, Punjab and Sindh, South India, and Ceylon Missions. *post free.*

Light on our Lessons, or What is the Use? The issue of this edition of this book has been most unexpectedly delayed. But it is hoped that copies will be ready by March 1st. Paper boards, 1s. 6d.; cloth, *post free.*

The new **Catalogue** is now ready, containing a complete list of the Publications. Copies free on application.

We have still a considerable stock of the January Nos. of the "**Gleanings of the Field**," which we are desirous of using as specimens for these Magazines known. Will friends who can help in this way kindly send for packets? Back Nos. (1891) can also be supplied for general distribution at Meetings, &c.

Orders should be addressed to "**The Lay Secretary, C.M.S., 16, Bedford Square, London, E.C.**"

THE
CHURCH MISSIONARY INTELLIGENCER.

THE MESSAGE OF AUSTRALIA TO ENGLAND.

“They beckoned unto their partners in the other boat, that they should come and help them.”—*St. Luke v. 7; R.V.*

Οἱ δ' Ἕλληνες οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀμίκταν ἀλλήλων ἀθροοὶ ἐπραξαν.—*Thucydides.*



ROUND the question of the relationship of England to her Colonies assemble problems of imperial magnitude and of perennial importance. Insular in our situation as a people, we are prone to be insular in our sympathy. For the multitude of our countrymen the interests of their party, their class, their trade are sufficiently absorbing. Care for the English kith and kin beyond the sea is not unfrequently languid and intermittent, often, we must add, unknown. Things as they are at present will for them last their time, and with comfortable resignation the average Englishman bequeaths the problems and perplexities of our colonial connections to posterity. It is, perhaps, due to the enjoyment of lengthy immunity from foreign continental strife, and in part to the happy continuation of affectionate relationship with our colonies and dependencies that has caused the Indian Mutiny to be well-nigh forgotten, and the remembrance of the disastrous incident of the Stamp Act to be blotted out.

But to the intelligent and informed student of her history the subject of England's colonies will ever command the fullest interest. They will differentiate her in her story from all the nations of the earth. Never do we discover, as we turn our glance on all the retrospective vista of the ages, a people whose blood and language have thus linked them with the furthest territories of the earth. Her maritime activity and her commerce stand to this fact, no doubt, in close causal connection. Her unrivalled genius for colonization has dispersed her children over all the seas. Her force of arms has inscribed half Asia on the colours of her legions. The settlements of the Greek in Epirus, Italy, Sicily, and Gaul were feeble in their force and ephemeral in their duration compared with the present extent and the promised permanence of the English faith and tongue on every shore. The cult of the Tyrian Melkarth survives not in any of the ancient sites of Phœnician occupation, and the places that knew the advent of the adventurous barks of their commerce know them now no more. But the Anglo-Saxon race as yet discovers no indication of decline, and throughout the unnumbered shrines of its worship, from Vancouver, eastward, to Wellington, still rises the same strain of devout adoration, and resound the same messages of the Divine good-will to man.

But whether men wake or sleep, changes will come. The totterings of infancy will strengthen into the martial tread of the man, and the transitory impulses of childhood will harden into the permanent

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purposes of maturer age. The family of England is large, and her children are growing up. Though they may still need the shelter of her cherishing wing, the early hour of imperative dictation and discipline must change at length into the later time of loving counsel and persuasion, and the parent will prepare for that important crisis in the history of the child when it will be free to come or go as it will. Wisely will the mother labour, and lovingly, throughout the days of her children's youth, to secure that, when that epoch comes, the new departure will make no difference to affection, will diminish in not even the slightest degree the old love of home, the thankful memory of childhood's happy hours.

Under the bright Australian summer sun, or on the green sward of the Oval, our cricket champions have tried conclusions with the Australian warriors of the willow, and kindly thoughts have stirred to the music of the skilful hit, and kindly shouts have rung appreciatory of the rival scores. This is a link not without its value. But sterner scenes have seen the rivetting closer of the chain. There was a day when Australian armaments were voted without stint; when Australian citizens contributed their coin on a scale of magnificent liberality, contributed with loving earnestness themselves. There was a time when colonial enthusiasm rose to fever heat, and one great absorbing idea swayed all hearts with overwhelming might. A little while and then foot to foot, and shoulder to shoulder, stood side by side with England's sons, under the sultry Soudan sky, their kinsmen from the island Continent of the South. They face with them the same foe, and Australian blood mingles in battle with the English stream. It was no mere vulgar hatred of the Arab race that unsheathed the Australian sword. It was no coarse love of gain, nor even craving for renown. It was to demonstrate the glorious principle of Imperial Unity. It was the love of the Motherland. It was for this idea that our colonial kinsmen died.

But there are in England multitudes who yearn that Australia may be joined to her in still more close, still more enduring bonds. There is a war which summons nobler and sublimer aspirations to its field. There is a cause of more perennial lustre, and more exalted benefit to man, than that even of the maintenance of the unity of the Anglo-Saxon race, or the Imperial federation of Great Britain's colonies. We find that cause in the communication of the highest blessing to the race through the channel of the Gospel, and we see in union for this sublime enterprise the strongest and most enduring link of unity. It is the Australian invitation to such union, and our embassy in reply, that thousands in England are thinking of to-day.

But we are conscious of having proceeded too rapidly in the conduct of our argument. We had intended to approach it with deliberate step and measured advance, but our theme has enchained us with its sublimity, and with difficulty do we return to the calmer tenor of our thoughts.

That faith should be the cement of the structure of governments is no babble of religious enthusiasm. It is the conviction of the calmest and deepest thinkers, it is the expression of leaders of most exact and

most exalted thought. Statesmen at Guildhall dinners may delight their audiences with visions of international concord and invite them to the happy contemplation of the calm horizon of their country's future, while the ink is not yet dry with which they have endorsed supplemental estimates for the outlay of millions on fresh engines of human destruction. Commerce may boast her ancient conquests over savagery and sin, may vaunt the diffusion of culture and the plantation of civilization where she has come; but even England's trademark has too often been the fetter and the lash, and the demoralization of millions of a distant race been needed to float the bark of her Indian finance. Nay, have not even the tariff wars of commerce ere now threatened to be as violent, as selfish, and as cruel as the fiercest contests of the Moslem and the Crusader? But for England and her colonies, not less than for her dependencies, we are convinced that it is the possession of a common faith, we will even add, the enjoyment of a common Evangelical Creed, which will serve as the strongest prophylactic against disruption, and constitute the surest safeguard and preservative of that union which we desire so earnestly to maintain.

Such unity we rejoice to recognize between England and her colonial children. We believe that the possession of the same Book, and the appeal to its dicta as decisive upon all vital tenets of the faith, is the firmest guarantee of federal affection. Yet it has been held that the adherents of Evangelical opinions are but as a rope of sand; that there is in them that perilous centrifugal tendency which results in dispersion and ecclesiastical alienation. We hold, on the contrary, that as it is the due mean between the centrifugal and centripetal tendency, and not the absence of either, that conserves the cosmic harmonies; that as in the just poise and balancing of these opposing principles the secret of cosmic stability resides; so, too, we believe that while in Evangelical teaching lies the highest possibility for individual independence, in it resides also the strongest motive for concentration around the person and the work of the Redeemer.

But we maintain as firmly, and to this we respectfully invite the attention of our Australian friends, that this unity cannot be conserved only by an otiose accord of theological opinion. We are convinced that unity means, not the nicely balanced less or more of rubrical precision, means not, in fact, the rallying round a point of rest, but the coalition along a line of action. We are assured that our Australian brethren are as ready to recognize this as ourselves. They have testified their agreement in the principle, they will not be slow to accord their assent to some concerted scheme of co-operation. They have asked from us, and we have not denied to them, of the best of our pastors to be the chief spiritual leaders and teachers of their people. They could give us no stronger testimony of their trust, no surer guarantee of their confidence in us in spiritual things. They have expected that these spiritual leaders would be in full harmony with their aspirations for abiding union with the Motherland; would be, at the same time, in fullest accord with their desire for the largest measure of freedom consistent with the fundamental conceptions of Imperial federation. They have not, we believe, been conscious of

disappointment in the men we have given them. They have been well aware that the tenets of Evangelical teaching contain the germ of largest and fullest freedom, and embody the strongest safeguards against the degeneration of that freedom into licence and anarchy. In all this there is the basis for community of faith, and in this agreement of Evangelical teaching is involved the possibility of combined action for the highest spiritual ends.

Do we take too much upon us when we speak of the Church Missionary Society, in response to the Australian invitation, constituting itself so serious a link of federation between England and our brethren of Oceana? Is not this, it may be asked, the sphere wherein the corporate action of the Church should assert itself? Is not this exactly a task befitting the august energies of a Board of Missions? However that may be, we may at least affirm that we have precedent to adduce for our conviction of the possibility of freer and more vigorous action of an independent Society. How much does England owe to her Societies? A commercial company gave us our Indian empire. Private companies gave to England her American colonies which the blunder of a Government lost to her. English companies at the present time are reducing to order and prosperity a vast share of African territory; and Missionary Societies are expending blood and treasure on its evangelization. Great measures of initiation seldom have emanated from Church or State; the vigour of so-called "adventurers," moving with swifter, because less fettered, velocity, has seized the victory, while Church and nation have but intervened to reap the fruits.

Is it presumptuous, then, that a Missionary Society should arrogate to itself such high functions as the welding of great Churches in the unity of a federated effort? But the Church Missionary Society disclaims all official dignity in this. It contends that it has absolute freedom to labour as a Church Society in full loyalty to the lines of the ecclesiastical constitution of our Church. In this great spiritual compact, which it would further, of the North and South, it can toil the more easily because without official responsibilities and consequent official obligations. It is a private Society as well as a Church Society. No delicate questions of ecclesiastical subordination may in this matter intervene to diminish the possibilities of harmonious action with the Church of Australia. There need be no nice balancing of respective precedence. The Church of England as a Church is not committed either formally or implicitly by its action, while it believes that it will enjoy the fullest approbation of her truest and most earnest sons. And yet most vitally will it affect the wellbeing, we are assured, of our own ecclesiastical polity. The Church Missionary Society will be thus the instrument of unity, and the handmaid of highest spiritual federation for our Church and theirs.

For in this federation of her Colonies, in the grappling of them to her heart as with hooks of steel, we hold the future of our England lies. Severed from them, sundered from their love and strength, what have we left? Or what remains to us if they be lost, either through the supineness of our own neglect, or through the coward fear that shrinks from taking the strong brave step of action in the time of crisis?

It was we in England who first spoke to Australia of separation. It was we who bade them weave the bar sinister on our national ensign before they might unfurl it for their own. The child has answered the parent well. Australia asks us now that she may join us for ever in the highest, noblest, purest field of strife, and contend with us under the same banner of the Cross. How shall we meet her? It is not alone the interests of ourselves and of our Church. It is the wellbeing of our children and our children's children, while the world shall last. It means incalculable good, not to a race alone, but to a world. Federation is no mere matter of finance, nor question of national security; not simply a coarse consideration of coin and earthly conveniences. Spiritual federation will mean, we trust, in the first place, swift advance towards the regeneration of Africa, the evangelization of India, and the conversion of China. It will mean, in the second place, the binding of our colonies to our national heart with that link which is alone imperishable and indestructible, the union of faith and the combination of a common spiritual toil.

That England and her colonies should share in Mission effort, and find happiest and fullest union of heart and hope in such effort, is yet no new conception. The first successful settlers in the New England States were essentially a colony of missionaries who, having fled to Holland from the coercion of Elizabeth, emigrated thence to North America in the reign of James I., where in after years their numbers were increased by those whom the intolerance of the Stuarts had driven to seek for liberty of conscience in the New World. The charter, we are told, of James to the "Plymouth Company" especially recites that one of its principal objects was the extension of Christianity to the Indians. The charter of Charles to the "adventurers" associated for planting the province of Massachusetts, professes that the design of the king and the colonists is the conversion of the Natives to the true faith; and the seal of the company bore the device of a North American Indian. Its motto was the Macedonian call—"Come over and help us."

The East India Company was mainly indebted to Boyle for the obtaining of its charter. It was Boyle who pressed upon that body the duty of promoting Christianity in India.

Two centuries have gone, and now Christian England is beckoning to her partners in the other ship to share the toil and glory of gathering in the Gospel net. To-day the world lies before the Church. Thibet and Arabia seem well-nigh the sole citadels of the nations impenetrable to the feet of missionaries. Nevertheless, China's millions, accessible though they be, are still practically untouched; and indeed were every Christian labourer transferred from these isles of ours, they would not suffice for a quarter of the provinces of China alone. And China, though the largest, is but a single mission-field. We have campaigns before us, in which we would unite our Australian brethren with us, of more enduring lustre than the Soudan, laurels to which we call them, of less fading honour than the Isthmian green.

We have held always that piety is the principle of all far-sighted and far-seeking policy. We maintain that none can read the history of our nation rightly who would close their eyes to the great ends for

which her rank among the nations was granted to her. We deem them short-sighted statesmen who suppose that India is England's only that it may supply suitable spheres for her sons, or that her maritime supremacy was ever intended for the safe transport of the slave or the lucrative conveyance of the opium freight. We count them also unwise who look on our colonies as only markets for our calicoes and cutlery, or outlets for our surplus life. So far as America has received our Bible and our blood together, she is, and has been, our friend as well as our companion in Mission arms. Her evangelists are conquering with us India to Christ's sway. Her medical missionaries in China are opening doors into fields reserved until then to the occupation of bigotry and hate. The children of our emigrant sons have anticipated us in Japan, and gone far to conquer there an empire to the Christian sway. From Bethany to Beyrout their Mission toilers have occupied "those holy fields," and the Bible for the Arabic-speaking races of two continents testifies the blessing they have brought to many lands.

What has been, may be. There is room for Australia also in the mission-field. There is scope for the best and wisest of her sons, place for the utmost devotion of her children in China, India, Japan, and Africa. The countless tribes of "the dark continent" alone are invitation sufficient for our brethren of the South. Its suns, it may be, will be more merciful to their messengers than they have been to ours. We will not, however, leave to them the greater dangers of the field, but they shall share them with us.

We have written as though ours had been the initiative of invitation to Australia in this great Mission scheme. But this is not so. The New World is stretching its hand to the Old. To the New South Wales Auxiliary of the Church Missionary Society we owe the proposal which has recently received anxious attention at Salisbury Square. That proposal was endorsed and sustained by the Bishop of Sydney. It was itself the articulate expression of the informal but most noble efforts of individual workers in the Colony and the mission-field towards combination in Mission toil. Now it is desired that a closer co-operation with the Church Missionary Society should give definiteness to the effort, and that around that organization the common Mission zeal of a federated empire should crystallize in permanence, solidity, and strength.

While these pages are passing through the press, our ambassadors on this high errand will be voyaging towards the Southern Cross. We commend our representatives to the affectionate sympathy of our Australian brethren. We commit them as earnestly to the prayers of the Church at home. We feel assured that our southern friends will receive them with fullest meed of sympathy. The magnitude of the enterprise which unites us both in our onward path will ensure for them and their communication the fullest and most generous welcome. It will be the guarantee that to the discussion of the problems which attend this weighty concern there will be brought patience and prayerfulness and forbearance. It will be the assurance that in such august deliberation there will not be remembered the interests of an ecclesiastical polity, however important such interests be; not the

interests of a great and venerable Society, however precious to the hearts of uncounted thousands in both hemispheres such interests be ; but, rising over all, and above all, and beyond all other thoughts, will be one grand paramount conception, to wit, the welding of Evangelical Churchmen of North and South in one, the winning of a world to Christ, and the gathering of the nations into the eternal fold.

GEORGE ENSOR.

THE DEPUTATION TO THE COLONIES.



THE twenty-one friends and supporters of the C.M.S. who indited the letter from Keswick on July 28th, 1890, which was read to the Committee on the following day, strong as their faith doubtless was, had no conception, it may be safely alleged, in what varied directions their appeal was about to be used of God. And among the unexpected results must be reckoned the sending forth to the Colonies of the Deputation of whom the Committee recently took leave. The sequence is, however, clear and immediate. It was a letter written to Australia by one of the three Sub-Committees to which the several proposals of the Keswick letter were referred which elicited the invitation from the Bishop of Sydney and the New South Wales Auxiliary of the C.M.S. for a Deputation to be sent.

The link just indicated connecting this mission with Keswick is recognized in the Instructions which are printed in full below. But there is another link. After the return of the Rev. G. C. Grubb from Western India and Ceylon, which he visited as one of the special preachers during the Winter Mission of 1887-8, he was sent forth again in 1889, supported by funds contributed for the purpose by friends of Missions at the Keswick Convention of 1888 and 1889. In the course of this tour he visited Ceylon and Tinnevely, and then proceeded to New Zealand, from which place he hastened back to Keswick, and testified of many remarkable answers to prayer and much blessing. One result of Mr. Grubb's "Mission" in the Dioceses of Nelson and Waiapu was that several young men intimated a desire, if God should make the way plain, to devote their lives to missionary work, and correspondence was entered into by the Secretaries of the Society with Bishop Stuart regarding them. This and other evidences of an increasing missionary spirit in the Colonies were important factors among the influences which led the Committee a few months later, in March, 1891, to resolve :—

"That the Secretaries be instructed to inquire if a suitable clergyman and layman can be found to go as a Deputation to the Colonies, and that the Deputation be sent with the hope of stirring up a missionary spirit, and to consult with friends on the spot as to the best means of bringing them more closely into sympathy and united action with the Parent Committee and as to finding suitable candidates for missionary work, and that the Deputation report to this Committee upon these matters."

It is further, also, a matter of no small interest that one of the Deputation was present with the friends at Keswick when their letter was written, and was most deeply interested in all the deliberations and proceedings of the Committee which followed upon its receipt.

The large Committee Room was crowded in every corner on March 15th, when, after the short interval for lunch, the President took the chair at 2 p.m. After the Honorary Secretary had read the Instructions, Sir John Kennaway explained the circumstances which had led the Committee to contemplate sending a Deputation, and how they had been directed to invite their Editorial Secretary, Mr. Eugene Stock, to undertake this mission, and the Rev. R. W.

Stewart to accompany him. He expressed his own assurance that their errand would not be in vain, but that they would be used to excite a deeper missionary interest, and to suggest, after conference with friends in the Colonies, some scheme by which possibly a closer co-operation on their part in the Society's labours might result.

At the invitation of the President, Mr. Stock then rose to reply to the Instructions. He said that he had on innumerable occasions been a deeply interested observer of solemn valedictory meetings in that room; but he had never dreamt that the honour of being one of those to be dismissed would be his. It was the Lord's doing. When he returned home from the Continent it was a great surprise to him to learn that the Secretaries had decided to invite him to go out even before they heard of the illness which overtook him on his homeward journey. It was true that he had often urged the importance of a Deputation going to the Colonies, and that he had had very large ideas as to what might result from such a mission; but now, since his own appointment to this work had been so unexpectedly determined, his sense of incapacity and insufficiency for it was so overwhelming that he dared not try to conjecture regarding the future. He could only say, "When I am weak, then am I strong."

Mr. Stock next referred to the editorial work which he was leaving for a time. It had been, he said, a very great happiness for so many years to have the task of telling the Society's friends and the public what God was doing through the C.M.S.—a very solemn and very happy responsibility.

After alluding in grateful terms to the loyal and hearty co-operation of all his co-workers, and explaining the arrangements made for the conduct of the work during his absence, Mr. Stock proceeded to dwell upon the objects of the Deputation to the Colonies. The Committee's view, he took it, was this, that the evangelization of the whole world, the proclamation of Christ as universal King, was the object of the C.M.S. and of all Missionary Societies, and was the obligation of every individual Christian—of those in Australia as well as those in England. It would not be right to ask Christians in Australia to confine their evangelistic efforts to the aborigines. They should take their share in the world-wide mission of the Church. As to the particular way in which that should be brought about, they, the Deputation, would take the Committee's Instructions and loyally be guided by them; and it was a satisfaction to remember that those Instructions had been well and carefully considered and approved on two separate occasions by the Committee, so that they had in that respect a peculiar authority. They were not going to the Colonies to beg for the C.M.S. They hoped their mission would promote the evangelization of the world, but he did not expect it would bring money to the C.M.S. What they wished was that the Australian Church would give men in sufficient numbers to employ all the money they should contribute. Some were of opinion that the friends in the Colonies should work simply through the C.M.S. Others, again, thought they should be entirely separate from the C.M.S. and should have their own independent organization. The friends in Sydney wished to have something between these extremes. But, after all, the hardest and most solemn part of the work which the Committee had instructed them to attempt was that of declaring the Saviour's command and enforcing it upon the attention of Christian men and women. The particular organization which Australian friends might adopt for doing this solemn duty was a secondary matter, the all-important thing was that they *should do it*. They, the Deputation, desired the Committee's prayers that the Holy Spirit might be present at every meeting they should take part in during this tour.

Then what should they say regarding the C.M.S. ? It would be very easy to say it was the greatest Society in the world, that it was constantly noticed by the press, &c. He hoped and prayed that God would keep them from saying anything of such a kind. He hoped that they would have the courage to say that there was a great danger of being puffed up because of the measure of public notice which the Society received. He hoped that they would be enabled to refrain from putting forth the C.M.S., and to set forth only Christ their Lord. They believed the Society's sincere prayer was, "He must increase, I must decrease"—decrease, not in usefulness, but in self-consciousness and in any thought of boasting. They would tell their Colonial friends, moreover, that they desired them to support Missions of all kinds which extend Christ's Kingdom. A branch of the C.E.Z.M.S. already flourished in Melbourne. Mr. Stewart would especially, from Mrs. Stewart's close association with the Z.M.S., be qualified to encourage that effort. And they must not forget that Israel should have a conspicuous share of Christ's people's thoughts and labours. They would seek grace also to tell them that there was no necessary antagonism between business-like methods in matters of finance, and leaning on the Lord by faith ; that the C.M.S. since its resolve not to refrain from sending out any well-qualified person on financial grounds had had its pecuniary needs supplied. And lastly, they would tell them that the C.M.S. stood on the old Gospel ; that while men of science were disputing as to when and by whom this and that Book was written, the Society was proving that the Scriptures are in very deed the Word of God.

The Rev. R. W. Stewart also acknowledged the Instructions. He recalled a remark of the late Rev. C. H. Spurgeon, that he remembered many times when he had failed, but not once had he failed when he had been quite out of his depth. Even so, they were going trusting only in the Lord's presence and power, and he believed that God was going to bless them.

The Rev. G. S. Karney then spoke a few earnest words, exhorting the brethren to bear in mind the fixity of the Society's principles, the elasticity of their Instructions, and the extent of the possibilities of the enterprise on which they were going forth ; and the Rev. C. G. Baskerville commended them in prayer to the favour and protection of Almighty God.

THE COMMITTEE'S INSTRUCTIONS TO THE DEPUTATION.

DEAR BRETHREN,—In asking you to undertake the work which the Committee now entrust to you, and which they know you can only undertake at considerable personal sacrifice, the Committee realize how great are the possibilities which hang on the fulfilment of their commission. It has pleased God during the last ninety years to use this Society, founded for the Evangelization of the World, in a very remarkable degree to bring blessing on the Church at home. The influence which the Society has been privileged to exercise in Great Britain may now, with the Divine blessing, be extended to Greater Britain. But even a work of such possibilities would scarcely have justified the Committee in depriving the Home staff, even temporarily, of the presence and indefatigable labours of the Editorial Secretary.

But, dear Brother Stock, their determination to ask you to go in their behalf has been not a little influenced by the earnest hope that the entire change, and the rest of the sea-voyage, may result in your complete restoration to health, and the consequent prolongation of your valued labours at home. And they entrust this commission to you with all the greater confidence, not only because of your wide and accurate knowledge of the Society's principles, methods, and work, but also because you yourself have been foremost in pressing the urgency of a vigorous Deputation being sent to the Colonies.

The Committee heartily welcome you, Brother Robert Stewart, as a member of

this important Deputation. As a University man who also, for a brief period, was an inmate of the C.M. College, as a missionary, engaged both in educational and evangelistic work, as a Deputation whom God has owned in deepening and widening sympathy in missionary work at home, you have a varied experience which will find scope in the responsible duties to which the Committee invite you. They fully appreciate the loyalty with which, at very brief notice, you have responded to their call, and they trust that one result of your visit to the Colonies may be such a restoration to health as may justify them in again sending you out to the Fuhkien Mission, which is to you as home. The Committee sympathize with you and Mrs. Stewart in prospect of a somewhat lengthened severance under present circumstances. But you both know where to repose your trust, and what the result of that trust is. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." (Isa. xxvi. 3 and 4).

The Committee have adopted the following Resolutions:—

- (1) That this Committee regret the unavoidable delay which has arisen in taking definite action on the letter of the Bishop of Sydney of June 2nd, 1891, enclosing proposals from the New South Wales Auxiliary of the C.M.S. regarding the selection and training locally of candidates for missionary work, and an invitation to the Society to send a delegate of tried experience to travel through the Colonies with a view to the creation of a deeper interest in C.M.S. work. They desire now to thank the Bishop and the Auxiliary for the careful consideration given to the communication addressed to his Lordship from the Sub-Committee A (appointed to consider some of the proposals made in a letter from Keswick), and for the invitation, to which they are at length able to respond.
- (2) That Mr. Eugene Stock and the Rev. Robert Stewart be invited to act as the Deputation from the Society to visit Australasia, and Canada if found convenient, to be sent in accordance with the Resolution of the Committee of Correspondence of January 5th, 1892, confirmed by this Committee on January 12th.
- (3) That the Deputation be invited to visit Sydney and Melbourne in Australia; and such other two or three large centres as may be determined in conference with the Society's friends in Sydney and Melbourne, proceeding thence to New Zealand; and perhaps returning by Canada.
- (4) That the aim of the Deputation shall be to promote and foster missionary activity in these Colonies. With this view they are recommended—
 - (a) To confer with the friends of the Society in the Colonies as to the desirableness of forming Auxiliaries, the object of which should not be merely raise money, but also to call forth offers of missionary service.
 - (b) To promote the establishment of Missionary Bands and Unions similar to those that have been established with satisfactory results in England.
 - (c) To invite offers of personal service in the field; and to discuss with leading clerical and lay friends some scheme for receiving and dealing with such offers.
 - (d) To set forth plainly the duty of the Christian to dedicate his substance to his Master's service, and to encourage whatever plans local friends may form for enabling willing givers to find an outlet for their liberality.

These Resolutions indicate, generally, the work which lies before you. But the memorandum received from the New South Wales Auxiliary of the C.M.S. makes it plain that in carrying out that work you will at once be met with the demand, should local Committees be formed, that full confidence be placed in them, and a free hand be given to them with regard to the selection, training, and despatch to the mission-field of candidates. It is therefore very important to have clearly set before you some principles on which the Committee would lay stress, if any such scheme is to be contemplated; their object being, primarily, to secure the maintenance of harmony in sound Evangelical doctrine and principle throughout the Society's Missions.

1. They ask you, therefore, first and above all things to regard it as an essential condition that if local Committees of selection are to be formed, they must be composed solely of persons who are in hearty sympathy with the Society's well-understood principles, and will work on similar lines to those adopted in England,

both as regards the tests applied and the training given to candidates. Take care, therefore, fully to explain to friends with whom you may confer on the subject—

- (a) The standard—spiritual, intellectual, moral, and physical—which is expected in candidates in England.;
- (b) The methods employed in dealing with offers of service, and in testing and training accepted candidates.

On these subjects documents will be placed in your hands.

2. They would further suggest that a scheme should be worked out on the spot, and then submitted to this Committee, whereby continuity of principle in the local Committees may be secured; and a standard of doctrine and attainments, whether in the candidate for training, or in the probationer sent out into the mission-field, be maintained as far as possible similar to that expected in England.

3. The friends in the Colonies should be begged to bear in mind the urgent importance of sending to the foreign field such only as are thoroughly established in those doctrinal views which are identified with Evangelical Churchmanship, and who are manifestly spiritual men.

4. Should the Society's friends in the Colonies desire it, the Committee feel confident that such arrangements can be made, by mutual conference, as will enable them to leave the selection, preparation, and testing of candidates wholly in the hands of local Committees. But, with regard to their actual location, you should explain the impossibility of the Committee handing that over absolutely to any other body; the reason being that the general policy of the Society may at any time call for the expansion or contraction of a particular Mission, and that general policy must be controlled from Salisbury Square. The Committee feel assured that their friends in the Colonies will realize this. And, as a rule, there can be no difficulty in the way of the destination of approved candidates being fixed by the Parent Committee in correspondence with the local Committees. In order to guide the Committee in fixing locations, the local Committees would be asked to furnish reports on each approved candidate, and to express their own opinion as to the character of the work, and, when occasion required, as to the country, for which each candidate is best adapted. When their destination has been determined, the local Committees can, of course, despatch them direct to the mission-field.

5. One great advantage to be derived from candidates being locally selected and trained, and despatched direct to the mission-field, is that they will be the more intimately associated with those who supply the funds for their support. Thus a great impulse will be given, when the Lord thrusts forth labourers from the Colonies, to the liberality of the people in contributing to missionary objects. They will realize what is indeed a fundamental principle, that, unless in exceptional cases, all financial responsibility, not only for maintenance in the Mission, but for passage, furlough allowance, provision in case of sickness or retirement, attaches not to the Home Society, but to the local Committee which despatches the missionaries. You will not fail, as occasion arises, to emphasize this principle and to confer with the friends as to the best method of arranging financial details.

6. The Committee consider it essential that all agents so sent forth should be in all respects under the same regulations and in the same relation to the Parent Committee and to the local governing bodies in the Missions as other missionaries of the Society; and that they should be deemed probationers until they have passed their second language examination and received a satisfactory medical report and the approval of the local governing body, when they should rank as full missionaries of the Society.

7. You will press upon the consideration of local friends that the Committee desire generously to meet the wishes set forth in the memorandum of the New South Wales Auxiliary. They have full confidence in the gentlemen by whom it was drawn up; and they doubt not that men like-minded will come forward for similar purposes in Melbourne and elsewhere if necessary. They rely on their Colonial friends, wherever local Committees may be appointed, to take such steps as shall secure continuity of principle in the local Committees, and shall be glad to learn from them what scheme they adopt with this view. It is of the

utmost importance that the Evangelical and Spiritual principles which permeate the Society should be maintained everywhere.

8. Should you find in any Colony which you visit a desire for the formation of an independent missionary organization, rather than for association with the C.M.S., you will, of course, assist in counsel for the furtherance of this object, and assure the friends of the readiness of the Society to give them, as far as is practicable, the benefit of their experience.

And now, dear brethren, in taking leave of you, the Committee confidently commend you to the favour and protection of Almighty God in all your journeyings, and to the guidance and enabling Grace of His Holy Spirit for the fulfilment of your most responsible task. May it be your joy to realize on your return home that you have been used by Him, first to stir the hearts of very many to realize as they have never before realized the exceeding greatness of the love of God in Christ Jesus to themselves and to all mankind; and then to direct into the best channels the enthusiasm and consecration of service, in behalf of the advance of the Kingdom of our adorable Redeemer, which, through your agency, will have been aroused.

CENTRAL ASIA FOR CHRIST !

BY THE REV. W. ST. CLAIR TISDALL, M.A., C.M.S.

“Speak unto the children of Israel, that they go FORWARD.”—*Ezek.* xiv. 15.



SOLDIER of Christ now gone to his rest,—or shall we not rather say to his Master's work in a higher sphere?—in almost the last lines we have from his pen, urged upon the Christian Church in general, and upon the Church Missionary Society in particular, the vast importance of gaining for Christ the strong races of the Asiatic continent. There in the heart of Africa, toiling on in his Master's strength for the conversion of the people of Uganda, Mackay thought over the problem, upon the proper solution of which he rightly felt so much depended, How are Asia and Africa to be won for Christ? In an article which appeared* in the *C.M. Intelligencer*, in part after his death, he in a masterly way discussed the methods which have hitherto been adopted, and pointed out that, although they had as yet been the only feasible ones, they were wholly insufficient in themselves for the accomplishment of the Herculean task which the Church's Master and Lord had called upon her in our own day and generation to achieve. Not content with this, he went on to propound a scheme which has not yet received the attention which it deserves in itself through its intrinsic merits,—to say nothing of the respect due to the memory of its author. What Mackay recommended as the one and only practical method of converting these countries to Christianity was briefly this, to “utilize the principle and method of the Normal School for the thorough training of a number of carefully chosen Natives of both sexes . . . a few of these schools to be set up at points to be easily accessible, well manned and thoroughly supported.”† It is not too much to say that, taking the plan in the abstract, it must meet with the cordial approval of every one who has any knowledge of the conditions under

* In the *Intelligencer* for January, 1890, and September, 1891. The article is entitled, “The Solution of the African Problem.”

† *Life*, p. 446.

which Mission work is and must be carried on in at least those parts of the world of which Mackay wrote.

But we want something more than the mere *approval* of such a scheme. It requires to be put into operation and faithfully carried out in faith and with prayerful toil in the Master's strength.

Turning from Africa now and devoting our attention to Asia alone, we find that the races which History has shown to be those on which the fate of almost the whole of the Asiatic world has depended in the past, the Turks,—the Arabs, the Persians, the Afghâns,—are still outside the Church of Christ. Devoted missionaries in both ancient and modern times,—a Henry Martyn, a Pfander, a Bruce among them,—have laboured to spread the Gospel of Christ in these regions. Yet even the most sanguine of us would not venture to say that the methods hitherto adopted are sufficient of themselves to enable us to regard the triumph of the Gospel in Central Asia—using the words in the widest sense—as certain to result, humanly speaking, within any reasonable number of centuries.* Cannot we then do something more than we have as yet attempted? Must we not (if we are agreed regarding (1) our duty†, (2) our ability through Christ to accomplish ‡ it, and (3) the method which promises success in the enterprise) endeavour to undertake in earnest, with the *intention* of succeeding, the task which our Lord has entrusted to us? These countries and others, —Arabia, Persia, Mesopotamia, Balûchistân, Afghânistân, Chitrâl, Kâfiristân, Turkistân,—*must* be won for Christ.

The Patriarch of our Panjâb Missions, the Rev. Robert Clark, has for years called attention to the fact,—one which cannot be too frequently reiterated,—that God's Providence has planted us *at the very gates of Central Asia* in giving us our long line of frontier Mission stations at Quetta, Dera Isma'il Khân, Tânk, Banû, Pêshâwar, and other places. Those who are acquainted with the history of the Panjâb Mission of our Society will remember that not a single one of these stations was taken up at random, but that in every instance there seemed to be a direct guidance from God in the selection made. Each place is of importance in itself, but of far more importance when considered in the light of an advance-post of the army of Christ, whence to press forward when the proper time is come to the spiritual conquest of other lands. We have long realized this, at least in part. The question for us now to consider is whether the time has not now come for us to advance into Central Asia,—whether God is not bidding us, as He bade the children of Israel of old as they stood trembling on the shore of the Red Sea, in His strength to "go forward."

Before beginning a long and important campaign, a skilful general will carefully select his base of operations. He will learn as fully as

* It may prevent a possible misunderstanding if I say that the means which have been hitherto adopted on the frontier for preaching the Gospel of Christ have been the *only* ones which could have been profitably used up to the present time. The success of such Mission work, too, has been—taking all the circumstances of the case into account—very encouraging. It is with no desire whatever to criticize the work already done, therefore, that in the present paper I venture to suggest that the time has now come for us to take a step in advance.

† Matt. xxviii. 19, 20; Mark xvi. 15; Acts i. 8, &c.

‡ Philippians iv. 13: πάντα ἡσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.

he can what are the conditions on which alone success is probable or even possible, what force he can bring into the field, what particular portion of the army—artillery, cavalry, or infantry, for instance,—can be most advantageously employed in the particular place where the battle must be fought, and so on. We in like manner, standing as we do at the gates of Central Asia, have to consider by what means, by what class of agents, it is possible for us to advance to the conquest of those vast regions. Certain facts seem here to demand our attention.

In the first place, it is evident that we are not in a position to send forward *European* missionaries in anything like adequate numbers into all these countries. Every Mission in India, to say nothing of China and Africa, is calling loudly for more men: nearly every station is undermanned. But even if we *had* enough European labourers for the purpose, it is a well-known fact that they could not enter many of these lands, notably Afghânistân and Kâfiristân, the former through the religious intolerance of the people and their especial hatred of our nation, the latter through political difficulties.* The same may be said of Arabia. If it is a *sine quâ non* that these countries must be evangelized through the immediate instrumentality of Europeans, then their conversion may be indefinitely postponed. But *if we are justified in thus postponing the work, why has God placed the keys of Central Asia in our hands?*

It has long been recognized, on the other hand, by the C.M.S., that the teaching of God in History is that no country has ever been fully evangelized by foreigners. Acting upon the recognition of this principle, the Society has always laid great stress upon the importance of raising up Native evangelists, clerical and lay, to preach the Gospel to their own people. Any one at all acquainted with the method of working adopted by our Society must be aware to what a large extent this principle has already been carried out in practice in our Missions, wherever possible. We have many thousands of Native agents in India, for example, while our European missionaries amount to only a few hundreds. Why should we not endeavour, therefore, to utilize the same system, with any necessary modifications, for the conquest of the regions beyond our Indian Frontier?

Natives of these regions must be trained and sent forth as preachers to their own countrymen. But how and where are we to train them? That cannot be done in Muḥammadan countries, as, for instance, in Afghânistân, or even in Persia. The rulers would not for one moment permit us to set up in those lands colleges for training Native converts to Christianity to preach the Gospel to their fellow-countrymen. Yet Mackay is perfectly right in holding that such colleges are *the* means, which we most urgently need for this work, in Asia quite as much as in Africa. All experienced missionaries will agree with him in holding also that to bring such converts to Europe for training would be a most grievous blunder. The only possible course remaining, then, is

* Dr. A. Neve, of Kashmîr, endeavoured some years ago to get permission from the Indian Government to accompany an embassy to Kâfiristân, but it was refused for this reason.

for us to *select a suitable place or places within British territory in Asia, and there to prepare Native evangelists for all the parts of Asia of which we have been speaking.* And no one who has followed us thus far will hesitate to conclude that the Panjâb is the country, and one or more of our Frontier Mission-stations the place where preachers of the Gospel must be trained and taught, with a view to the evangelization of Central Asia.

Before dwelling further on this point, let us turn to another part of the great Harvest-field and see how a similar scheme has been most successfully carried out, being there, as in the present case, the only one that seemed to render the undertaking at all possible.

When the first Bishop of New Zealand—the only Bishop destined to bear that title—planned the conversion of Melanesia, and came to England in order to find some one who would undertake that arduous task, he told John Coleridge Patteson, soon after consecrated Bishop of the new Melanesian diocese—a man whose memory will never fade in the hearts of those who knew and loved him—that it seemed to him, after carefully pondering the matter, that there was only one way in which it would be possible to evangelize that vast congeries of islands, scattered far and wide over a tropical sea. It was a well-established fact that Europeans could not live in most of the islands during more than, at most, six months in the year. Even if this insuperable difficulty had not existed, it was not to be expected that a sufficient number of Europeans would offer to enable the work to be done by their instrumentality. Considerations of health made it impossible, likewise, for any Training College manned by Europeans to be established in any one of the islands which it was desired to evangelize. Bishop Selwyn's plan, therefore (warmly approved of, and faithfully carried out as it has since been, by Bishop Patteson until his martyrdom at Nukapu, and since then by an able and devoted band of labourers, including the Rev. R. Codrington and Bishop Selwyn's own son, the present Bishop of Melanesia), was to establish a Training School or Divinity School, or both in one, at Norfolk Island, where Europeans could live in health and safety, and thither bring for tuition youths from as many of the islands as possible. These young men were taught, converted, and baptized, and then sent home, each to his own island and tribe, to teach his own people the way of salvation through Christ. While they were studying at Norfolk Island, their languages were learnt and reduced to writing by the missionaries, and a beginning made in the way of translating the Bible into them. During the healthier part of each year the European missionaries visited the islands and spent as long as possible at each station. The result showed how wisely the system had been planned. It has been a wonderful success. Converts are found at the present time in almost every island visited, and the last vestiges of heathenism, with its bloody rites, its untold abominations, and its merciless and never-ending wars, have vanished from not a few, giving place to living Churches of Christian men and women.

What is practically the very scheme so ably advocated by the devoted Mackay has, then, been already tried, and proved a complete

success. The condition of things in Central Asia is in many respects very similar to that which confronted Bishop Patteson in Melanesia. We would not, of course, need a Mission steamer for the conversion of Central Asia, nor would the climate prevent the continued residence of English missionaries in those countries. But we have already seen that we have not got European labourers in sufficient numbers for the work, and that they could not enter many of these countries if we had. Why should we not, therefore, utilize the means that we have, and by a scheme embodying the essential principles already enunciated, *modified in minor details as may be necessary*, carry into Central Asia "the unsearchable riches of Christ"?

It is with great diffidence that I venture to propose the outline of the plan by means of which I firmly believe Central Asia may be won for Christ. What I write will serve its purpose if it provokes the earnest criticism of those whose acquaintance with the subject far exceeds my own, more especially if they will propose any modification of it which will render the attainment of the end aimed at easier.

(1) The C.M.S. should establish at one of our Frontier stations in the Panjâb a Normal School or Training Institution of some kind, at which Native converts of the various countries which it is desired to evangelize might receive such training as would best qualify them on their return to their native countries to preach the Gospel to the people. We might begin* with Afghâns and Balûchîs and get young men from among the Brahues, the people of Kâfiristân, Turkistân, &c., as God gave them to us.† The question of the location of the Institution would be best fixed after a consultation with the Panjâb Corresponding Committee and Missionary Conference. Perhaps, however, Pêshâwar would best fulfil the conditions required, as it is at the entrance to passes through which at least Afghânistân, Chitrâl, and Kâfiristân can be easily reached, and is at the same time connected with the Balûch frontier and the Persian Gulf by the railway to Karâchî and the frequent steamers from that port. In this way it might be possible to train converts there for work in the Arabia, Mesopotamia, and Persia Missions as well, if found desirable.

(2) Students would, of course, need small scholarships for their support during training, but would live in simple native style. They should, when properly trained, be able to gain their own support among the people to whom they are sent. Whatever training may be found necessary to enable them to do this should be given. The experience of missionaries and travellers—e.g. Mrs. Bishop in her recent journey through Mesopotamia, Persia, &c.—shows that the most useful of all arts in order to gain a welcome, is the possession of some knowledge of medicine. Mrs. Bishop tells us that again and again when she asked fanatical tribes—generally Muḥammadans—

* There are already in our Frontier Mission schools a small number of youths from these various tribes, so that we have already some material to start with. They include a very promising young native of Kâfiristân, who has been studying in the Batalâ Christian Boys' High School.

† It will be useful, in order to comprehend the scheme, to consult the maps entitled, "The Muḥammadan Lands of the East" and "North India," printed in the "Proceedings of the C.M.S. for 1890-91," pp. 62 and 79.

whether they would receive a resident missionary if sent to them, their invariable answer was, "Yes—if he is a doctor." We all remember that Our Lord sent out His first disciples to heal the sick as well as to preach the Gospel, and than this we can have no better model. In order to give the students some knowledge of medicine, a fully qualified European doctor should form one member of the missionary staff of the Institution. This would also make the Institution known far and wide, and would enable the missionaries there to enter into friendly relations with many distant tribes.

(3) The language in which lectures would be given would be Persian, which is known very extensively in the regions which we desire to evangelize. It is a most copious and elegant language, and is easily acquired.

(4) The missionaries engaged in the work of the Institution would naturally endeavour to learn as many as possible of the languages of those among whom they would be labouring. After Persian, Pashtû would be needed; then the acquisition of the Balûchi, Brahue, and Kâfiristâni languages would enable them to translate the Oracles of God into tongues in which they are not yet found.* A grander sphere of work for able linguists and devoted Christian missionaries could not be discovered.

(5) The staff of the Institution should consist of *not less than two* thoroughly qualified clerical and one medical missionary. This would be the minimum and more would be desirable. Those sent should be in every respect picked men. They should be (1) born teachers—which we must remember *every* University graduate is not. (2) They ought to have shown some ability in the acquisition of spoken languages. Of the higher, spiritual qualifications needed it is superfluous to speak—the love for souls, the consecration of life and talents to the Master's use. On no account whatever should the men, when once appointed, be called away to other work. Their number should be augmented, not diminished.

(6) The work thus undertaken "must have a good trial with the right men, and must not be hastily given up when the seed has been sown and before it has appeared above ground" (Rev. R. Clark).

Those of us who were privileged to know Bishop French in the Panjâb well remember how near to his heart our Frontier Missions lay. He told us repeatedly that his dearest and most cherished hope was some day to lay aside the Bishopric of Lahore and once more to become a simple missionary. "Then," he would say, "I shall live in a tent and move about from place to place as an itinerant on the Afghân frontier." The tent which he selected for this purpose, together with its simple furniture, was left by him at the C.M.S. Divinity School, Lahore, to be kept until he was ready to engage in the work. Meanwhile he resigned the Bishopric and went overland to Palestine with the intention of (among other things) perfecting his knowledge of Arabic, which would, he thought, be very useful in

* The Rev. A. Lewis, late of the Balûch Mission, has translated the Gospel of St. Matthew into the Balûchi tongue.

controversy with learned Maulavîs. His interest in the work he had planned does not seem to have waned, inasmuch as the Rev. Robert Clark informs me that he himself had invited and was expecting Bishop French to spend the hot season of last year with him in Murree and Kashmîr, with a view to planning work among Muḥammadans. We all know how the devoted Missionary Bishop met his death at Muscat in Arabia, toiling to spread the knowledge of Christ among Muslims. To converting the Muḥammadan world he devoted all his energies, and he felt the immense importance of awakening among Christians real earnestness in this matter. "Instead of speaking and writing and working for it on earth," writes his old friend, Mr. Clark, "he has left us the example (which may do even more good) of laying down his life for it."* The Bishop intended to gather Native converts on the frontier, and from among them select men fitted for training as evangelists to their own people.† These he purposed to train himself as his fellow-workers in the great cause of the evangelization of the Muḥammadans of those countries. But this was not to be.

We have as yet no memorial to the "seven-tongued" Missionary Bishop who lived and died for the Muslim world. No one has yet stepped forward to take up the work to which he devoted so much prayer and thought and toil, nay, for which he gave his life. What memorial can we fittingly raise to such a man, one so holy, so devoted, so deeply revered? Can we do better than by taking a forward step for the evangelization of Central Asia? The scheme which I have ventured to suggest would, if carried out, be his noblest memorial, and would, with God's blessing, set on foot and accomplish the work to do which Bishop French became a simple missionary again, and for which he laid down his life. "Καλὸν τὸ ἄθλον καὶ ἡ ἐλπίς μεγάλη."

* This and other quotations are from a recent letter from the Rev. R. Clark, in which he speaks of the great importance of training agents in the Panjâb for the contest with Islâm.

† "Each Frontier Mission is an outpost of Christianity, looking out into the regions beyond, where almost total darkness reigns. Through these Frontier Missions we are brought into contact with the Buddhism of Thibet and the Muḥammadanism of many countries in Central Asia. And there are no Missions beyond them. Our Frontier Missions from Kashmîr to Karâchi are essentially *Missions to Muḥammadans*. Our missionaries on the Frontier are carrying on their labours in the Kashmiri, Paḡhtû, Persian, Balûchi, Brahui, Sindhi, and Gujarâti languages, as well as in Urdû and Panjâbî and Hindi. To the East and West there are no other Christian influences in operation till we come to China on the one side and Persia and Turkey on the other. To the north there are none at all. . . .

"A great desire has been of late expressed that some strong *Missions to Muḥammadans* should be formed in well-chosen places. Our Frontier Missions have, many of them, been established for more than a quarter of a century. Though they have never yet been properly manned, our Society at home now shows a great desire to make them efficient and strong. We believe that in no part of the world such opportunities are offered for carrying on successful *Missions to Muḥammadans* as are now presented to us in our Panjâb Frontier stations. Our aim should be first to work amongst the Frontier Muḥammadans and train for Christ's service those whom He may call, and then to work through them in these and other lands, far and near."—Rev. R. Clark's *Day Dawn*, pp. 104, 105.

THE PROPOSED RAILWAY TO THE VICTORIA LAKE.



HE division in the House of Commons, sitting as Committee of Supply, on Friday, March 4th, on an item in the Supplementary Estimates, was one which seems likely to have far-reaching consequences, affecting the suppression of the slave-trade and the spread of the Gospel in East Africa.

The Government had placed on the paper at the end of last Session a vote of 20,000*l.* towards surveying the route from Mombasa to the Victoria Lake, preliminary to the construction of a railway; but as the leader of the House had given a pledge that no contentious business should be taken after a certain date, and Sir W. Harcourt held that the matter was a contentious one, the vote was then withdrawn. Accordingly the subject was brought forward early in the present Session. After a somewhat lengthy debate extending over two days, the closure having been applied, a majority of 98 was declared in favour of the Government proposal, the numbers taken in the division being 211 for, and 113 against. It is important to notice that the vote was by no means a strictly party division: the Liberals generally, it is true, voted against the closure, but on the main question many Liberals abstained, and some voted with the Government; indeed, the chief members of the Opposition front bench, with the exception of Mr. John Morley and Sir G. Trevelyan, took no part in the division, and Mr. Gladstone had left the House some time previously. The last-named gentleman deprecated its being made a party question, and he grounded his own attitude to the motion on the alleged inadequacy of the information supplied, not on any repugnance to the objects in view. This feature in the debate, considered in connection with the very large majority on the division, is of the greatest importance. No other conclusion can be drawn than that the country, not this or that political party, has given a pledge that it will not depart from its traditional and honourable policy of withstanding the slave-trade to the very utmost.

The Church Missionary Society's interest in this vote is due, not merely to the influence it may be expected to have on the opening up of vast territories in Eastern Equatorial Africa to the Gospel, but especially to the bearing it has upon the continuance of the Imperial British East Africa Company in Uganda. The representatives of that Company, forced by the rivalry of Germany, advanced more quickly into the interior than would have been prudent under other circumstances; and they appear in doing so to have largely relied on help from Parliament in constructing a railway, without which it would be hopeless, owing to the excessive cost of transport, to attempt to develop or to hold the country. Accordingly, when the last Session passed without the preliminary vote for a survey being secured, the Company made no secret of the fact that they were constrained to contemplate the withdrawal of their representative and their forces from Uganda. Two of the Directors of the Company, as well as Sir Charles Euan Smith, late Consul-General at Zanzibar, were present by invitation at a Special General Committee of the Society, on September

29th, and explained the necessity on financial grounds of the Company's contemplated action, and Bishop Tucker earnestly pointed out the seriousness of the position. It was then resolved to address a memorial to Lord Salisbury. This memorial was printed in the *Intelligencer* for November. It reminded the Government that the C.M.S. were the first to send missionaries to reside in Uganda; that in sending them no aid was expected or desired from the Government; and that after a very heavy expenditure of money, and of many valuable lives, the chiefs and people of the country have been brought to receive the truths of the Christian religion, and to welcome the pioneers of civilization and of commerce. Then it set forth how the action of the Government at the Brussels Conference, and the Anglo-German Agreement of 1890 by which Uganda was brought within the sphere of British influence, had considerably changed the position of the missionaries, and had had the effect of compromising them in the eyes of the hostile parties in Uganda; that in consequence it seemed highly probable, humanly speaking, that in the event of the withdrawal of the Company's agents, the lives both of English missionaries and of Protestant Native Christians would be sacrificed. And it pointed out, in conclusion, that the withdrawal would gravely affect the progress of evangelization and civilization throughout the whole sphere of British influence, and would give the greatest encouragement to the slave-trade, which Great Britain is bound by every consideration to use her utmost efforts to arrest. It will be within the memory of our readers how enthusiastically the friends of the Society, as represented at the Annual Meeting of the Gleaners' Union, on October 30th, exhibited their practical interest in the question. In response to a few words, merely stating that orders for withdrawal had been despatched by the Directors of the Company, but that if a sum of 40,000*l.* could be raised (for a considerable part of which some of the Directors were prepared to accept the responsibility) within a week or ten days, the orders would be recalled, those present at the meeting contributed by promise a sum of about 8000*l.* An appeal put forth about the same time in the names of Bishop Tucker, Sir John Kenna-way, and General Hutchinson, elicited further gifts; so that the sum of 16,000*l.* was contributed in all by friends of the Society for the purpose of enabling the Company to continue for a while in Uganda. The debate of March 3rd and 4th was one, therefore, regarding which the C.M.S. had a special call to be interested; much prayer had been made that our legislators might be guided in the matter, and the issue has doubtless been welcomed with fervent thanksgiving.

Some perhaps will be disposed to question whether, after all, the introduction of European civilization is calculated to advance the cause of Christ in Uganda. As a matter of academical debate, much might be said on either side of such a question, and instances without number may unfortunately be cited as evidence of the hindrance and injury to God's work which the influence of Europeans has occasioned. It is rarely, however, within the power of the friends of Missions to determine the external conditions in this respect under which evangelistic labours shall be conducted. Most certainly it would be outside the power or

province of the C.M.S. to exclude Uganda at the present time from the sphere of European influence. We know, however, that the wonderful manifestation of colonial enterprise which all the great European States have displayed during the past few years, is, as well as every other national and popular movement, subject to the control of Divine providence. The immediate disadvantages, whatever they may be, if Christians are only faithful on their part, will prove in the end to have worked, together with all the other multiplied and intricate phenomena, for the good of the little flock and the fulfilment of God's gracious designs. To us, the scope of whose vision, and whose capacity to discern what really makes for the interests of righteousness in the complicated relations of human life, are so limited, it must be permitted to rejoice at an apparent and a comparative advantage; and such at least it seems to be, that Uganda has been brought under the influence of our own countrymen, and especially of men like the Directors of the East Africa Company, who acknowledge the benefits of missionary work, and have expressed their earnest wish to promote it to the utmost.

It was, however, a matter of satisfaction, and—we may confess it—of some relief to us, to observe that the interests of the missionary cause were not emphasized by the Government and their supporters in the recent debate. Clear and simple as the distinction seems between making representations to the Government regarding the responsibilities which our country has incurred for the maintenance of order in Uganda (which the Committee did in their memorial to Lord Salisbury), and making an appeal for the intervention of armed force to protect English missionaries and their converts (which the Committee have never done), the difference is capable of being overlooked, and was overlooked, either of purpose or by inadvertence, by several speakers in the recent debate. The Society is indebted to its President, whose speech will be found below, for having so unmistakably repudiated any wish on the Society's part to apply for the protection of the State. The remarks which fell from one or two members who opposed the motion have not escaped rebuke. The *Pall Mall Gazette* in its issue of March 5th observed:—

Whatever, however, may be our opinion on the question of a Government guarantee in this manner, we venture most strongly to deprecate the tone of cynical depreciation which was set by Mr. Labouchere and unhappily followed by Sir William Harcourt in speaking of the brave pioneers of civilization like Captain Lugard or the Protestant missionaries who have so bravely "held the fort" against barbarians in Uganda. No one who has read the life of Mr. Mackay, or has followed the struggles of Captain Lugard, can feel any admiration for the cheap cynicism in which Mr. Labouchere was pleased to indulge, and which, however amusing and effective it may sound in the House of Commons, must be cruel reading to the lonely pioneers of British enterprise in distant lands.

But we chiefly regret to notice that Mr. Gladstone made a statement which reflected most unjustly on the Society's missionaries in Uganda. His remarks, as reported in the *Times*, were:—

There are strong religious influences at work. There are Roman Catholic missionaries in this sphere of influence; and it appears that the East Africa Company takes upon itself to inform French missionaries where they may go and where they may not go, and assumes over them a Governmental control.

They happen, however, to be a very powerful body, and between them and the Protestant missionaries, who are much fewer in number, there is rivalry, and the Protestant missionaries welcome the influence of the right hon. gentleman, hoping, doubtless, that it will be backed up by force of arms, whilst the Roman Catholics on the contrary, who are the large majority, are very averse to it.

If "Native Christians" instead of "missionaries" had been used, the speaker's words might, no doubt, have been defended; but even then they would have conveyed a wholly undeserved reflection on the Protestant Christians, who have not been one whit more eager to welcome the representatives of England than the Roman Catholics were to contract treaties with Dr. Peters and Emin Pasha. The Protestants have had time to discover that the officers of the Imperial British East Africa Company are in no way partial to them in the administration of justice or in the adjudication of claims, and it should surely be no reproach to them that they wish to continue under the tolerant influence of Englishmen, rather than be left to engage in a well-nigh hopeless struggle for their civil rights and religious liberties with a majority of their own countrymen embittered against them, unhappily, by deep-rooted antipathy. But to say that a rivalry exists between the Roman Catholic and Protestant European missionaries in any other sense than that they desire to see the views which they respectively cherish spread and prevail, is to say that for which, so far as we are aware, no evidence exists. As regards the C.M.S. missionaries at all events, their letters, which we have published from time to time, render it absolutely certain that they have all along abstained as much as possible from interfering in the politics of Uganda, except to use their utmost influence to abate the rivalry of their Native friends and followers, which, moreover, is actuated much more by political and personal than by religious considerations. We should have expected that the history of this remarkable Mission was not wholly unknown to one who is deservedly credited with taking a warm interest in the current events not merely of political but of Church history; and we find it difficult to understand how Mr. Gladstone could allow himself to make so ungrounded an insinuation regarding a body of men among whom have been included such names as Hannington and Parker and Mackay, and those of many others who have died in and for Central Africa before it was affected by British power or embraced under British protection.

But we will now turn to the more agreeable duty of quoting from the speeches of the Under-Secretary for Foreign Affairs and Sir John Kennaway, partly for the information of our readers, and partly as a record of the arguments which were advanced for this grant. Mr. J. W. Lowther thus described in his opening speech the responsibility resting on England under the Brussels Act, both as regards the suppression of the slave-trade in East Africa and the opening up of the country:—

They had acquired vast new interests in Eastern Africa, and with those new interests they had also taken upon themselves *new responsibilities*. In the meanwhile, this matter of the internal slave-trade had attracted considerable attention. Cardinal Lavigerie, in a series of powerful addresses delivered at Brussels, had arrested the attention of philanthropists to this matter, and had suggested that it might be dealt with by the institution of a

volunteer army and by the absolute prevention of the importation of all arms. These matters were submitted to Her Majesty's Government, and while they did not consider either of these plans capable of adoption, or, at all events, of execution, it had been chiefly at the instigation of Her Majesty's Government and the German Government that the Belgian Government had convoked the Brussels Convention which led to the signature of the Brussels Act in 1890. He must now ask the attention of the Committee for a few moments to the first article of the *Brussels Act*. That article stated that :—

“ Article I.

“ The Powers declare that the most effective means for counteracting the slave-trade in the interior of Africa are the following :—

“ 1. Progressive organization of the administrative, judicial, religious, and military services in the African territories, placed under the sovereignty or protectorate of civilized nations.

“ 2. The gradual establishment in the interior, by the responsible Power in each territory, of strongly-occupied stations, in such a way as to make their protective or repressive action effectively felt in the territories devastated by man-hunters.

“ 3. The construction of roads, and in particular of railways connecting the advanced stations with the coast, and permitting easy access to the inland waters, and to the upper reaches of streams and rivers which are broken by rapids and cataracts, so as to substitute economical and speedy means of transport for the present means of portage by men.

“ 4. Establishment of steamboats on the inland navigable waters and on the lakes, supported by fortified posts established on the banks.

“ 5. Establishment of telegraphic lines, assuring the communication of the posts and stations with the coast and with the administrative centres.

“ 6. Organization of expeditions and flying columns, to keep up the communication of the stations with each other and with the coast, to support repressive action, and to assure the security of roadways.

“ 7. Restriction of the importation of fire-arms, at least of modern pattern, and of ammunition, throughout the entire extent of the territories infected by the slave-trade.”

That was the first and leading article of the Brussels Act, and it did not appear, as far as he had been able to discover, that there had been much criticism, either in that House or outside, of the policy which Her Majesty's Government had pursued in putting their signature to that Act. Such as it was, the criticism appeared to have been of a favourable character. He found that the hon. member for South Aberdeen had referred to the question last year in these terms :—

“ I have listened with great interest to the remarks of the right hon. gentleman, and I hope this Convention will be carried through and the adhesion of foreign Powers obtained. I think we must all feel that there is no matter to which the combined action of the Powers ought to be more earnestly addressed than the suppression of the slave-trade; and I am certain that there is no part of the Government's foreign policy which will receive more hearty and more unanimous support.”

That being the attitude of hon. members opposite and of the country, in laying this vote on the table Her Majesty's Government had only carried out the proposals which had been accepted in the Brussels Act. That Act emphasized and particularized not only the policy of this country, but the policy of Europe in their method of dealing with the slave-trade. It gave the *imprimatur* of the assent of Europe to certain methods of dealing with this trade. The countries which had signed that Act had not only put their hands to it, but had undertaken by so signing it a new responsibility and new duties. That being so, Her Majesty's Government had to consider by what method the Act was to be carried out. Hon. gentlemen would observe that two alternatives were suggested: first, the establishment of fortified posts at different parts of Equatorial Africa, and flying columns, starting from those fixed posts, to deal with the slave-traders as they came down from the centre to the coast; and, secondly, the alternative

specially laid down in the third paragraph of the first article, namely, the construction of roads and especially of railways. To the former alternative there were many objections. In the first place, if they fixed military posts it would be quite possible, even easy, for the slave-raiders and slave-gangs to evade those posts. The radius which could be covered from each post was only of a limited character, and as soon as it was known what the radius was the slave-raiders would be able to avoid it. Again, the establishment of military posts was a matter which would involve enormous cost to this country; and would be very likely to tend to the irritation of the populations amongst whom they were established. Further, the benefits to be derived from the establishment of such posts would be of a transitory character only, and probably the moment the military forces were withdrawn raiding would recommence and would continue as it had hitherto. The latter course of making a railway and so opening up the country from the coast to the Victoria Nyanza, had various considerations in its favour. In the first place it was a peaceful method of dealing with the difficulty; and, in the second place, if it was successful the benefits would be lasting, and not of a temporary character; the locomotive, in fact, by means of competition, would kill both the caravan and the kidnapper. He had already explained how this slave-trade existed. It met a natural demand for portorage, the cost of which to the interior, to Uganda and the Victoria Nyanza, was enormous—he believed about 300*l.* a ton. It was impossible to obtain animals to carry the burdens, because they were killed by the tsetse-fly. If they were eventually able to substitute the railway for the human portorage which now existed, while, on the one hand, they opened up the interior to their own commerce, on the other hand they produced, by the competition of the railway, means which must effectively kill the further continuance of slave-caravans and slave-raids. The slave-routes lay chiefly from the east side of the Victoria Nyanza down to the coast at Mombasa, and from the north-west of the lake to the west side, and to the south and through the German sphere. If a railway was built going from Mombasa to the Victoria Nyanza they would take the first route by a railway across it, and, at the same time, they would enable themselves at a comparatively moderate cost to place steamers upon the Victoria Nyanza, which was rather a sea than a lake, as its acreage was about equal to that of Scotland. The steamers would also themselves affect the slave-trade by killing portorage by competition. Commerce would thus be brought down, not only from the district between the lake and the coast, but also from the district lying immediately around the lake and from the west and north.

He did not think that he need refer at any great length to the peculiar characteristics of Uganda. Many travellers had explored the country and we had the record of their travels, and it had been called the pearl of Africa. It was the only Christian country in Central Africa, the king himself being a Christian. It was surrounded by a large Mohammedan population, and it contained many missionary establishments. The population were described as being a fine race of men, who were ready to work and learn. Traces of a former civilization had been discovered, and possibly that civilization might be revived and bear good fruit if opportunity were afforded for it to do so. Briefly, then, the question resolved itself into this: Were we prepared to go on with the traditional policy of this country, or were we prepared to give up that policy, and were we content to sign documents like the Brussels Act, which read very well, without having the intention of following them up? The Governments of other countries had already taken steps in the direction in which Her Majesty's Government now asked the House to proceed. The King of the Belgians contributed 80,000*l.* a year towards the opening up of the Congo State, and the German Imperial Government had spent large sums in developing the territories which came within their sphere of influence; but hitherto Great Britain had done nothing to further the interests of that part of the continent over which we had control. That being the case, last summer Her Majesty's Government and the British East Africa Company entered into a convention with reference to the making of a railway from the coast to the Victoria Nyanza. The proposal originally made was that Her Majesty's Government should give a guarantee for the cost of making the railway, and communications proceeded for some little time upon that basis, but eventually his right hon. friend the Chancellor of the Exchequer expressed the

view that it would be better to proceed with great caution, and that a full and ample survey should be made of the district through which it was proposed that the railway should pass before the negotiations were further proceeded with. We stood at the parting of the ways. If we did nothing now we should go backward. It was obvious that in consequence of the great cost of maintaining Captain Lugard and those who were with him in Uganda it would be impossible for the British East Africa Company or, indeed, for Her Majesty's Government to keep him there. He would therefore have to be withdrawn, and if he were withdrawn it needed no great powers of prophecy to foresee that the Mohammedan tribes on the outskirts of Uganda would at once attack that State, when the missionaries who were now settled there would probably be the first to be sacrificed. At all events such an event would give a great spurt to the slave-trade, which our establishment in Uganda had already, in some measure, put a stop to, and which it was almost impossible to materially curtail by any operations which we might undertake upon the coast. If, therefore, we desired to go forward in what he might term the traditional policy of the country, the way was clear before us, and the means had been pointed out by the unanimous voice of Europe. The cost of making this railway, as compared with the vast sums we had expended in maintaining our vessels off the East Coast of Africa, was trifling. At all events, by adopting the alternative Her Majesty's Government proposed we should show that our vaunted philanthropy was not a sham, and our professions of humanitarianism were not mere hypocrisy.

Sir John Kennaway spoke on Friday, immediately after Mr. Labouchere. The latter had repeated, in more objectionable language, the charge which Mr. Gladstone the previous day had expressed, as quoted above, concerning the missionaries: "It was not the mission of that House to spend money to prevent these missionaries from cutting each other's throats." And Sir John commenced his remarks by a dignified refusal to enter into a defence of the missionaries, "who had gone forth with their lives in their hands," against Mr. Labouchere's remarks. Sir John proceeded:—

The State had never been asked to interfere on behalf of the missionaries, but the fact that they were there for sixteen years before the Company arrived, and remained there now, was a matter that would have weight with the people of this country. He could say, as representing the Society which sent them there, and had spent over 200,000*l.* in doing so, that they believed the expenditure had been well made. So far from regretting it they were anxious more and more to follow up the good work, and they did not ask for the protection of the State in what they were doing. This grant could only be asked for on the ground of the suppression of the slave-trade, and he quite agreed with the right hon. gentleman the member for Midlothian (Mr. Gladstone), who they were all glad to see in such force last night, that it ought not to be a party question. It was all very well to say that; but it had a tendency to drift into party lines. The famous slave circular, even, was made the occasion of a most violent party attack, and the Opposition last Thursday night seemed to be determined to act up to the rule that it was the duty of an Opposition to oppose everything which came from the Ministerial benches. He hoped, at any rate, it would be treated as a non-party question, and that many gentlemen on the other side would vote for that grant. Whatever the feeling of that House might be as to the question of the suppression of the slave-trade, the people outside would not tolerate the fanciful objections which were raised to whatever was proposed for dealing with the traffic. They would want to know whether a policy was being carried out, and as Lord Salisbury said in his speech at the Mansion House, what interested the people of the country was how far the Government were able to suppress the slave-trade that disgraced Africa. Not a hundred years ago we were actively engaged in the trade ourselves, and our responsibility thereby is very great. It was only in 1833 that slavery was made illegal in the British Empire; and for a long time British cruisers were engaged in suppressing the traffic on the West Coast of Africa.

When that task was completed, the slave-traffic broke out on the East Coast; and at last a Committee of the House was appointed to consider the question, the result being that Sir Bartle Frere was sent on a mission to Zanzibar—a mission which produced many good effects. Afterwards interest in the question was revived by Livingstone, and in recent years a meeting was held at Prince's Hall, in London, which was presided over by Lord Grauville and addressed by Cardinal Lavigerie, and which passed a resolution urging the Government to concert with the other Powers in measures for the suppression of the slave-trade. In consequence, Lord Salisbury endeavoured to bring about a conference at Brussels, but the time proved to be inopportune. Lastly, a motion brought forward by the hon. member for Poplar, asking the Government to ascertain whether the Powers were willing to meet in conference to devise means for suppressing the slave-trade, was passed by the House of Commons; and that resolution was followed by the Brussels Conference, which marked a great advance in the public feeling of Europe. These facts showed how deeply this country was committed to action in the matter; yet while every foreign Power that had signed the resolutions of the Conference realized that there was some sort of binding obligation upon them to give effect to the agreement, Great Britain was the only nation that had done nothing in regard to this matter, except the provision of a squadron which only resulted in the capture of 5 per cent. of the slaves, this being accomplished at the sacrifice of our money and the lives of our men. The British East Africa Company, however, had done something to remove the national reproach, and for this he thought they deserved the thanks of the country. He believed the Company was in earnest in this matter. While they might have remained upon the coast, developed their property, and made a good deal of money, they pushed forward to Uganda, so that it should not be left to the Germans. When they saw Captain Lugard's report they knew what benefit his labours had been there. They could not carry it on unless this railway was made, and he (Sir J. Kennaway) believed it was not merely a question of carrying mails, but of bringing a large amount of coffee and other valuable goods to the coast. If they retreated now it would not be the Company that would suffer, but the prestige of this country. The Company could not without assistance carry out this expensive work. Were we to do nothing? If we were undertaking to build the railway, there would be much in the objections of hon. members opposite. Parliament was asked only to find the means for the survey, which would enable the Company to estimate the value of the country, and at the same time give us much useful information for our future action in carrying out the policy of the Brussels Conference. That policy should not be set aside. We were bound to do everything reasonable and practicable, and, at all events, to make a small advance, as an earnest of our future intentions for coping with and suppressing the slave-trade. Our duty was plain to the world, and he trusted that we should not be found wanting in its performance, but that we would take this first step, waiting to see how far it might safely and prudently be followed up afterwards. The whole of the commerce of the country was carried on by Native porters, and if the railway were built, there would necessarily be a diminution in the slave-trade. There could not be a doubt that Parliament ought to go forward in this matter. Some years ago a great deal was said by the right hon. gentleman the member for Midlothian, about the concert of Europe and about the necessity of this country acting on the mandate of Europe. The concert of Europe was exemplified at the Brussels Conference, and this country received a mandate from that Conference which the right hon. gentleman could not believe ought to be disregarded.

It is impossible to calculate all that is involved for the material advantages of East Africa by this act of our Legislature. It concerns us more, however, as servants of Christ, to consider what its effect will be on the spiritual well-being of the many millions of benighted souls who are likely soon to be brought near to us. A long chain of Providences has drawn the Church Missionary Society to occupy in some strength each terminus of the route which is soon to be opened up, and consequently the call to lengthen its cords and strengthen its

stakes in that region is most powerfully addressed to it. Moreover, the effect of the vote just passed is to give a strong assurance of stability to the occupation of Uganda by the I.B.E.A. Company, which means, under God, full opportunity and scope, without hindrance or fear of persecution, for the complete evangelization of that country. Who can have listened to the speeches of Bishop Tucker, or have read the letters which we have published during the past several years, without entertaining the hope that God may be pleased to raise up in Uganda faithful and devoted men, aye, and women too, who will undertake, in His name, the blessed task of carrying the light and joy and peace of the Gospel to the Masai and other tribes?

The following letter from Mr. Pilkington would seem to have been written specially for this time, and we could not possibly, we think, make a better application of the whole subject than by printing it in this place:—

Letter from Mr. G. L. Pilkington.

Namirembe, Mengo, Uganda, October 2nd, 1891.

I sit down to utilize a few spare moments this evening by writing, in the hope that I may be able to say something that may show people in England how much we want men here. You see I write in the hope that you will be able to find something in this letter which, if put into any of your papers, might induce some at home to come to the help of the Lord against the mighty.

And let me first say that for more than ten weeks I have been here now by myself, except for Smith's short visit, which lasted a fortnight only and he was half an invalid. People may blame us for leaving one man (and him not in orders) here alone for so long. But, in the first place, Baskerville was to have come back in a month, but was hindered by fever, &c. Secondly, how can we stand by and see the whole country occupied by the Roman Catholic priests (there are eleven of them, besides "*frères*," I believe; and ten or fourteen coming), especially when a previous occupation is a ground which the Company will recognize for refusing permission to the opposite party to go into any territory?

At the same time, here am I alone here, with work enough ready to hand for ten men in England, not to say here, where hitherto about one day out of every four is lost owing to fever, and the remaining three none the better in consequence. We have every morning in our church from 100 to 300 *eager learners*, for *three* hours, from 6 or 7 a.m. to 9 or 10 a.m. Most of the teaching is done by Natives; I drop in for an hour or so (and they are grateful for this) towards the end; with my other work I can't do more. I am reading Jeremiah with them now, some of them only. If we had, say, a couple of Europeans, with time enough at their disposal to prepare the morning's lesson thoroughly, and to wind up with a general address, I have no hesitation in saying that these numbers would be doubled. After this school and service is over, I am translating each morning till mid-day Romans with Henry Duta;—then, after a hasty meal, I sing with all the boys who care to come (teaching the adults to sing I have given up as hopeless, so have the French priests); I am teaching them hymns I have written, and which Deekes very kindly printed at Nassa. In the afternoon I translate Exodus (two-thirds are done) with Noah. In the cool of the day I visit, and this is perhaps the pleasantest work one could have; everywhere I meet with the warmest welcome. I visit Protestants and Roman Catholics alike. Yesterday the Kimbugwe, the biggest of the Roman Catholic chiefs, gave me "*bugenyi*," or a guest-present of a goat, the second he has given me. In all this work I feel as if an ocean lay before me to be crossed, and I were paddling on the edge of it.

Let me put down what I think we really want, and I don't want to exaggerate in the least. I put down so many men for each sort of work, not that one man would be confined to any one work, but merely expressing by the number of men the amount of work urgently needing doing:—

For Mengo—

Services on Sunday, class for teachers, and communicants' class	1
Class for catechumens and teaching daily in church	1
Visiting and teaching in houses	1
Doctor's work, accounts, &c.	1
Translation	1
Itinerating in the neighbourhood within two days	1 (3?)
Substitute in case of fever either at Mengo or in the country	1

Total for capital 7

<i>Kavirondo</i> (where Smith is longing to start work, and which Captain Williams told me yesterday he thought an excellent place for work)	2
<i>Busoga</i>	2
<i>Budu</i>	3
<i>Kyagwe</i> (see my last letter [<i>C.M. Intelligencer</i> , February, 1892, pp. 109-111])	1
<i>Katambala's</i> ditto ditto	1
<i>Singo</i>	1
<i>Bulemezi</i>	1
<i>Islands</i>	1 (2?)

Total for elsewhere 12

Grand total 19

Now in Uganda 4

Expected 6

10

Extra men urgently needed 9

This is without counting Koki and the countries to the north, or Kikuyu, &c., to the east. Besides, the Committee ought to send an extra number of men here, in view of illness and consequent early returns home, and deaths. Walker, I expect, will have gone by the time the next lot of men after Ashe comes.

The expenses, once a man gets here, are next to nothing; the eagerness for learning is the most remarkable thing I have ever seen or heard of in that line.

This country has had hitherto, since the work was started, possibly an average of one Protestant European with a knowledge of the language; one book only of the Bible, Matthew, has been hitherto put into the hands of the Natives in their own language, and yet God has used such very small efforts in an amazing way, so much so that I fully believe that if a number of missionaries at all approaching what this country has a right to expect, considering what these men have borne for Christ's sake, and their eagerness to be taught, and their readiness to welcome and support teachers—if this were done I believe we should soon have Waganda missionaries working throughout Central Africa. To occupy completely this country now is to put out the resources of the Society at 100 per cent. interest; to miss the opportunity of doing so is to allow this country, and with it, perhaps, the whole of Central Africa, to become (God forbid!) Roman Catholic. I remind you that I have the names of 39 chiefs (and if I tried I daresay I could make it 100) who are ready and anxious to support with native food and build for a missionary. Having eased my mind by writing this letter, which I hope you will believe keeps clearly on the near side of exaggeration, although I am an Irishman, I'll stop for to-night. No more news of Ashe; Baskerville expected.

Sunday, October 4th, 1891.

It is about twelve o'clock, and I am just out from church, where Henry Duta preached an excellent sermon to our usual congregation of a thousand or so; "the roaring lion conquered by, and to be conquered through, Jesus alone." I write now, just while I feel strongly what the sight of that congregation and the hearing of Henry Wright Duta's sermon roused in me.

I am astonished that more men haven't come here, considering the opportunities. Where are all the Christian men I knew at Cambridge? I look for their names in every mail, but they are few and far between. Why

don't men such as Mr. — [here Mr. Pilkington mentions several well-known Evangelical clergymen]? They would find here as fine a field for work as in the whole world. Our work here is the evangelization of Africa, and how can we, young and inexperienced as we are, take proper charge and direction of a work so difficult and so vast? When I think of myself here by myself, with a large church, needing teaching and guiding and correcting, with hundreds reading daily and bringing all their "knots" to be "untied" to me, with marriage difficulties naturally arising in a country just reclaimed from heathenism, and then think of all England's resources for Christian teaching, it does seem, I was going to say, ridiculous, but I would rather say, a cause of wonder, and shame, and tears.

The two facts that impress me most strongly in this country are, the smallness of England's efforts for this country, and the greatness of what God has been pleased to do in spite of it. Why, if Spurgeon or Moody were to come here they would soon have audiences of immortal souls (faces black, no doubt, if that makes any difference) as large as any they address in England or America, and more receptive, and less hardened, and far more grateful.


I had hoped that the example of Mr. A. O. Williams, a vicar in Leeds, who went out to China, would have been largely followed. To tell you the truth, I was thinking the other day of writing myself to Mr. — [one of the clergymen Mr. Pilkington had mentioned above], and suggesting that he should come here; but perhaps that would seem to him a piece of interference and impertinence. But, all the same, I can't but believe it would be a cause of rejoicing to the Church on earth, and to God in heaven, if he and such as he did come. We are working here now along with the flowing tide. The question is, Is it Roman Catholicism or is it Christianity that is going to take advantage of the magnificent opportunity that lies before us?

There are several of these Waganda now, who are fit, with a little systematic teaching, to go out as missionaries far and wide. What we want is that (i.) these men should receive the teaching they need, and (ii.) that the whole spiritual tone of the Church here should be so raised as to press out these its best men to far countries. If there is any truth about Missions which all parties accept as an axiom, it is "Africans for Africa," and here are men all but ready to supply this long-felt need; and, what makes it more urgent still, is that if these men are not soon working for us, or rather for the Gospel, they will be against the Gospel in the ranks of Roman Catholicism. Of course, in this last sentence I refer to the Waganda generally, not to the few to whom I referred above.

G. F. S.

BRITISH INTERESTS IN AND AROUND UGANDA.

(From the "*Times*" of Feb. 23rd, 1892.)

E have recently heard much of the progress which is being made at Zanzibar under the British *régime*, and of the troubles which meet the Germans in their efforts to establish their rule on the East African coast and in the interior. On the other side we have learnt through Father Ohrwalder what is the present condition of the old Egyptian Soudan, and from the same quarter we have obtained confirmation of the rumour that Emin Pasha has returned to the bosom of his not too faithful followers in Equatoria. This renders all the more interesting a very long and extremely interesting report which has been received by the British East Africa Company from Captain F. L. Lugard, the leader of the expedition to Uganda for the purpose of establishing British influence in the region round the great lakes allotted to England in the last Anglo-German Agreement. When it is stated that Captain Lugard's report is dated from a British fort on the slopes of Mount Ruwenzori, in August last, some idea may be obtained of the remarkable progress which has already been made. This report is calculated to raise higher

than ever the estimate formed of Captain Lugard by those who have watched his career. His tact, his fairmindedness, shrewd diplomacy, fearlessness, and admirable soldierly qualities have led to success under the most trying conditions—conditions in which ninety-nine out of a hundred men would have been almost certain to fail.

In an article which appeared in the *Times* in October last* an account of Captain Lugard's progress was given up to the beginning of 1891. He was left in a most critical position. He was regarded with suspicion by both the Protestant and the Catholic parties, and with bitter hatred by the weak King Mwanga of Uganda, whom he had compelled to sign a temporary treaty. His resources in men and ammunition were most limited, and in his little fortified position on a hill he had to be continually on the alert against surprise. Two envoys from Mwanga had been sent to the coast to see the representatives of the Company and to ascertain for certain whether Uganda had actually been included in the British sphere. Matters, fortunately, had in January, 1891, reached a crisis, and the present report is a chronicle of increasing and almost uninterrupted success. Daily the intercourse between the chiefs and Captain Lugard became more and more cordial, and the attitude of these chiefs among themselves became more friendly, the British camp being a general friendly rendezvous. It should be borne in mind that the Protestants and the Catholics were really two hostile camps, and that the latter especially, who always called themselves "French," were bitterly opposed to British rule. Then on the borders of the country was the large and well-armed body of expelled Mohammedans, watching their opportunity to rush in and take possession of the divided house; and outside all was the hostile and powerful country of Unyoro, where King Kabba Rega was the bitter enemy both of Uganda and of the English. So far, however, had Captain Lugard succeeded in January in gaining the confidence of the Waganda, that he decided to build a much stronger fort than the temporary fence within which he had been compelled to intrench himself. This work he accomplished satisfactorily, though much of the timber had to be brought from a great distance. The fort is spacious, strong enough to resist any force likely to be brought against it, and with all accommodation inside for men and stores. It is in a commanding position, and its moral effect has undoubtedly been great. Fortunately, in the end of January Captain Lugard was joined by Captain Williams with reinforcements, and additional rifles and ammunition also arrived. Meantime the captain's influence was being rapidly strengthened, and even the French priests began to refer their grievances to him. Captain Williams was made second in command, and had special charge of the Soudanese. We give the following quotation from Captain Lugard's report, partly because it gives a vivid idea of the situation in Uganda, partly because it shows his masterly method of dealing with difficulties, and partly because the events which it records were really the turning-point in the establishment of British influence in Uganda. It should be remembered that up till now the king had almost held aloof from Captain Lugard:—

"Immediately after Captain Williams had arrived I considered it advisable to tackle the question of the grievances between the parties. The main difficulty was regarding estates, which either party alleged to have been forcibly taken from them, and regarding the evictions of men of the opposite creed from estates under the authority of a big chief who belonged to the rival party. I tried to form a court of arbitration, in which I would hear the circumstances from representatives of each side, and would act as arbitrator. I found, however, that no one would agree that this court should consist of less than four on each side. The circumstances were so intricate that I felt myself in despair of arriving at any

* See *C.M. Intelligencer* for November, 1891, p. 846.

solution. They themselves seemed to think that they would be able to settle the questions in durbar. After several days of futile attempts, there was a big burza on February 15th, at which I attended. The king of late had been much more just, and had written some days previously asking me to speak to him privately, and he had then told me he saw I was helping him, and he intended to abide by my counsel and do justice. This led to constant private interviews, at which the king became more and more amenable, and the Protestants informed me he was now acting tolerably justly. Before this burza of the 15th, therefore, I had proposed that, as the king was thoroughly acquainted with all details of the question at issue (one of the disputed shambas), he should be arbitrator, and I would support his decision. The Protestants agreed. The matter was fairly argued on either side, and the king showed remarkable tact. Again and again he said he would act as I dictated; that I was arbitrator, and had come to bring peace. This reference to the supreme authority of the Company was a new and great step. Finally, he gave his decision, and there was an uproar, as it was (I was told) most unfair to the Protestants. I said I must enforce it, as the Protestants had themselves agreed to abide by it, and, since the talk was all in Kiganda, I could not gather the exact details, which were very intricate. The Protestants invariably abide by my word, and, therefore, said no more, but in the argument which arose heated words were used, and ultimately the king left the burza in a passion, having quarrelled with the Katikiro. Disorder prevailed, for this was the signal for trouble. I remained, and sent for the king for a private interview with me alone. He returned, and I had a satisfactory interview with him. I pointed out that his country would be plunged in war, and he alone was the cause, because he would not do justice to the Protestants. He maintained that he did. I challenged him to prove it by dividing Sese. He declined. I said, All right, he must take the consequences. He then agreed to do so, and implored me to help him, and spoke in a most satisfactory way. Next morning, early, I found the whole country under arms for war. Masses of armed men were pouring in in every direction and preparing for battle, being drawn up on opposite hills. I called the principal chiefs—my friends—and, hastily falling in, I sent the Soudanese to the king's hill (close to Kampala) with the Maxim, and took up a position there with Captain Williams. At my orders, the chiefs sent messengers to the various parties to disperse, and I said I would open fire on any mass of men, no matter of what party, who refused to disperse. The Catholics were very obstinate, and all the influence of their chiefs, who did their utmost, and remained with me themselves while they sent messengers to disperse the crowds, could barely disperse them; finally, the Soudanese, with fixed bayonets on the knee, and the Maxim ready for action, helped to persuade them, and the danger was averted without a shot. Had the war broken out the result would have been terrible, not a drop of rain had fallen for two months, every house would have been burnt, and the Mohammedans had been daily reported as raiding closer and closer in very great force, and would have been in Mengo in two days. The king appeared really grateful, and announced in burza that he had never fully believed in our impartiality and professions till now, but now he was completely convinced that we had come for the sole purpose of bringing peace and order to his country. He told them of our conversation the previous night, and how he had thought of it during the night, and saw that my words were true, and had agreed to divide Sese, and how we had now saved the country when nothing else in the world could have done so, and that without the loss of a single life; and he then publicly declared his intention of following my advice in everything. In the afternoon a similar outbreak took place, the cause being a drunken row between some of the parties, shots were fired and the huts burnt, and in an incredibly short time the country was up again. Again I succeeded in dispersing them, but they all said there would be war in the morning unless the case was settled overnight. The whole of the chiefs assembled in our fort, the case was tried and justice done, and the war averted. But the people remained excessively excited, and a day or two later some Protestants in an outlying shamba were attacked by the Catholics, and once again the war-drums beat and the country was up. The chiefs were in despair, and inclined to think a fight unavoidable. I insisted on their redoubling their efforts as before, and once again we succeeded, though the matter was so sudden that Captain Williams and I

were holding the king's hill with twenty Soudanese only before we could be reinforced. This excitement led to daily outrages, and men were murdered, and either party were continually rushing in to me in great excitement to say that large parties of their side had been evicted from their shambas. I now proposed that two laws should be passed in full burza—one, that on no account whatever should any chief evict any man from his shamba without the express order of the burza, and, if he did so, he should be liable to lose his place; second, that all the dwellers on any shamba should do the work of the chief immediately over them, and he again of his superiors, providing the customary food or tribute, &c., entirely irrespective of party or creed. This had a most quieting effect. I then managed to settle one great point of dispute, and paired off others against each other, and effected a settlement. After this things again became much quieter, and remaining grievances were, I was told, slowly being arranged. Just at this time, the French Bishop and his party arrived, and the Bishop wrote me a letter which both Captain Williams and myself considered extremely ill-advised. Judging, however, that it was the result of misinformation and inaccurate knowledge, and dictated by the idea that there was only one side to the question, I wrote a very temperate reply, and went and called on the priests, pointing out that we were doing our utmost to exert an impartial influence for peace. And after much conversation we restored the cordial relations which had existed before the Bishop's arrival, and which have been maintained—and, I think, considerably increased—since."

After this there was no serious difficulty with the Waganda themselves. Captain Lugard had evidently succeeded in securing their entire confidence; his impartiality, humanity, and determination to enforce order were evident to all. But there were troubles enough in store. The Company's force was short of supplies of various kinds. Mr. Stokes, formerly a missionary in Uganda, who had given up that vocation to marry a Native wife and become a trader, turned up shortly after the above episode. He had abundant supplies of powder and goods at the south shore of the Lake, some of them sent to Captain Lugard by the Company. Mr. Stokes had shown himself somewhat indifferent to British interests, and to the interests of humanity. He had joined the Germans, and had shown no scruples in importing large quantities of powder and guns, though he knew well these would be used in slave-raiding, and probably enough against his own countrymen. Captain Lugard, however, succeeded in convincing Mr. Stokes that he ought to deliver over his powder and guns and other goods to the British garrison, and not to the Natives; of course he would be paid for them. But when he left Uganda his good resolutions faded, and he sent word back from the south shore of the Lake that he declined to deliver over his ammunition to Captain Lugard. The latter points out the vast mischief done by the free importation of ammunition and guns into Central Africa. There are many tons of powder stored by the Native chiefs in the countries around the Lake, and in Uganda and the neighbouring countries there are thousands of rifles. It is to be hoped that under the Brussels Act the most effective restrictions will be placed upon the importation of these commodities. Captain Lugard makes some valuable suggestions, which are well worthy of attention.

Meantime he was continuing to strengthen his position. The fort of Kampala was completed; the Natives from Zanzibar and elsewhere who formed the British force were being drilled into good soldiers, though Captain Lugard laments that he had not at his command a body of the right class of Natives of India—Pathans and Punjabi Mohammedans, or Sikhs and Goorkhas. A residency was being built inside the fort. The king continued to be most friendly, constantly insisting that Captain Lugard had saved his country, and that he intended to do justice and be guided in all things by the counsel of the English. But Captain Lugard did not place any very great reliance in these professions, though there is no doubt that up to the date of the report the conduct of the king had been

greatly improved. Still, he is subject to the Catholic influence, and with every disposition to make allowances, it is evident that Captain Lugard regards the Catholic priests with some distrust; their loyalty to the British suzerainty is not above suspicion. The heir to the throne, a boy, is at present being trained in seclusion by the Catholic missionaries, and it is a matter for serious consideration whether, in the interests of the country and of British supremacy, he should not be taken out of his present position and educated under English supervision at the coast. As for the Catholic chiefs, by the beginning of March they had become completely friendly to Captain Lugard and the British, and the difficulties which threatened civil war were quietly arranged. The arrival of the two envoys from the coast only tended to confirm the English position; and by the end of March Captain Lugard felt himself in a position to go out and face the Mohammedans, who, with their ally, Kabba Rega of Unyoro, were continually threatening invasion. The telegraph has already told us of the results of Captain Lugard's expeditions, both against the Mohammedans and against the Wanyoro. Until the former were reconciled, or convinced of the futility of any attempt at invasion, Uganda would be in a constant state of apprehension. On the beating of the war-drum the Waganda flocked to join the Native army, the commander of which, through Captain Lugard's tact, had been appointed without arousing jealousy. Captain Lugard, with Captain Williams, Mr. Grant, and Dr. Macpherson, and a force of about 200 men, accompanied the Native army, which increased, as it marched onwards, to several thousands. Captain Lugard parleyed for some time with the Mohammedans, and at first it looked as if they might be induced to come to terms. They behaved quite fairly and openly; but the young bloods among them were too impetuous, and a fight became inevitable. The result was the complete rout of the Mohammedans, and of the contingent which Kabba Rega of Unyoro had sent to help them. Captain Lugard gives some useful notes on the country passed through by the expedition, the country to the north-west of Uganda. Generally, it may be said that Captain Lugard, who has had ample opportunities of forming an opinion, whose competency cannot be doubted, and whose business it is to place precise data before his Company, reports in very favourable terms of the economical capabilities, not only of Uganda, but on the whole of the entire region between Lake Victoria and Lakes Albert and Albert Edward. He certainly indicates plainly certain districts that are barren and unhealthy, but the general impression is that both in Uganda and in the inter-lake region there are large areas suitable for wheat and maize and other culture, and that there is no reason why coffee should not be as successful here as it has been in the Lake Nyassa region. The country on the eastern shores of Lake Albert Edward, and on the slopes and around the base of Mount Ruwenzori, he speaks of in glowing terms. With continued peace, a settled and just administration, encouragement to industry and trade, the Lake country might become one of the most prosperous in Africa, and ample occupation be found for steamers on the lake, and a railway to the coast. Some parts are well timbered, and there are convenient harbours on the north-west of Lake Victoria. "All Uganda," Captain Lugard writes, "in past times seems to have been intersected with broad roads, hoed clear of grass, and often with culverts over the streams and swamps. These roads, though now fallen into disuse and overgrown, still show the marks of former industry, and it will not be difficult to make a good road and keep it in repair from Lake Victoria to the border of Uganda, in the direction of Lake Albert, since the people are thoroughly accustomed to the work."

After routing the Mohammedans, Captain Lugard started on an expedition to the north-west shore of Lake Victoria, and westwards to Lake Albert

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Edward and Mount Ruwenzori, for the purpose of making treaties with the various chiefs within the British sphere, and of taking means of protecting the people from the savage raids of Kabba Rega. Almost everywhere was he well received. With the Sultan of Buddu on Lake Victoria, with the people of Ankori or Ankoli further west, with those on the shores of Lake Albert Edward and the slopes of Ruwenzori, he had no difficulty. The raiding Wanyoro were easily put to flight, and on Lake Albert Edward, Captain Lugard restored the sons of a chief whose country had been occupied by Kabba Rega's forces. On the lake valuable salt-mines were found, and when the enormous value of salt as a commercial product in Central Africa is remembered, the existence of these mines in the Company's territory, it will be seen, greatly increases its commercial value. Captain Lugard was so alive to this that he built a fort to protect, the mines; another was erected on the slopes of Ruwenzori, and a third at another suitable spot, in all of which small garrisons were left. Captain Lugard enters into considerable detail into the subject of establishing forts at various points to protect the route which he recommends as the best to follow between the lakes. The western section of the British sphere is certainly worth all the attention that can be given to it. He strongly advises that the Industrial Mission, which is to be established by Dr. Stewart of Lovedale, should be located at a suitable spot in Buddu, on the Lake shore. The people here, and in Uganda generally, form the most hopeful material for such a mission. There is an ample supply of timber and of other material for carrying on a variety of industries, the products of which would be ultimately of value for export. Indeed, it is evident, from the very full details given by Captain Lugard, that with capital and labour Uganda and the Lake region generally could soon be made of high commercial value; but to this end rapid and cheap communication with the coast is absolutely indispensable.

On Lake Albert Edward, Captain Lugard came upon traces of Emin, who, with Dr. Stuhlmann, had passed northward some time before. He followed these up and found that Emin had been distributing weapons and ammunition, and actually had had the audacity to plant the German flag on Mount Ruwenzori. Captain Lugard was naturally indignant, and communicated with the German authorities, with whom, happily, he has all along been on the best of terms. Along Emin's route he found the Natives distrustful, for the Germans had not hesitated to take what they wanted without paying for it. This is a practice Captain Lugard never followed; not only did he pay for all he wanted, but he took care that none of his men were allowed to enter any villages, except those specially selected to purchase food. At the station Captain Lugard left a letter for Emin, sharply remonstrating with him for invading British territory; but by all accounts Emin is not likely to return southwards.

It was from the eastern base of Ruwenzori that Captain Lugard sent off his long and interesting report, which may be taken as absolutely trustworthy. It is evident from this that in a remarkably short time he has succeeded in firmly establishing British influence, not only between Mombasa and the Lake, but in troublesome Uganda itself and the fine region which lies between that and Lake Albert Edward. By this time there can be no doubt that he has extended this influence northwards to Lake Albert, and, if we may trust telegraphic reports, has broken the power of Kabba Rega of Unyoro, the great disturber of the peace of the whole region. Captain Lugard gives the fullest and most precise details as to what must further be done if British influence is to be secured on a permanent footing here. This involves the sending out of more men and more arms, the establishment of additional forts, and the encouragement of industry. The Company are doing what they can to supply these requirements, but in their

present position it will be impossible to go on beyond the end of the present year. The question is, Must all that Captain Lugard has gained be abandoned after that date? Must the whole country once more be given up to anarchy and slave-raiding? Must the fine prospects of a lucrative market for British produce be given up? Must every consideration of humanity be ignored? Will England, after encouraging the British East Africa Company to go in and take possession on her behalf, decline to lend the needed support at the critical moment? Must we shut our eyes to the duty we have undertaken to perform by putting our hand to the Brussels Act? That is what would happen, that is what we should be doing, if at this particular moment we declined to recognize the Chartered Company as the custodians for the Empire in this most hopeful part of Africa. The one thing needful is a railway from Mombasa to Lake Victoria, with at least one steamer on the Lake. Unless Great Britain abandons East Africa altogether, it is difficult to see how the Government can avoid the construction of the railway, unless the Brussels Act is to become for this country a dead letter. The Company are but the custodians of the nation's interests, and so far their presence has been instrumental in saving to this country perhaps the richest, healthiest, and most promising field for commercial enterprise in Africa. It is for the nation to satisfy itself that its interests have been secured by Her Majesty's Government through the employment of the most effective agency for the purpose; failing which, steps should be taken for State intervention to carry out the objects which the advisers of the Crown had in view when they decided, first, to delimit the spheres of international interest in Africa; secondly, to effect the Anglo-German Agreement of 1890 by the cession of Heligoland; thirdly, to declare a protectorate over the Sultanate of Zanzibar; fourthly, to invite all the European Powers to a Conference at Brussels, which has resulted in the ratification of the Brussels Act. It should be remembered that this is no party subject; the measures referred to and the present position of this country in East Africa have been the work of Liberal and Conservative Governments alike. In view of the short time they have been at work and the limited means at their disposal, the Company have really accomplished a great deal, thanks largely to the sterling qualities of Captain Lugard, who in an unostentatious way has done more for Africa and this country's interests in that continent than many whose names are in the mouths of all men. The Company, through him and others, have placed the vast territory stretching from the East Coast up to the Nile basin and along the Nile valley within the grasp of Great Britain. Having done so, they cannot be held to blame if they now retire to the coast and deal more exclusively than they have hitherto done with the interests directly affecting the general body of the shareholders. Such a retrograde movement would be disgraceful to this country and could not fail to be disastrous in its results; it would strike a fatal blow at the missionary establishments in Uganda, the one Christian State in Central Africa. The public of this country would have to accept the responsibility for their apathy in omitting to seize the golden opportunity which now presents itself to them. We have passed the first hot stage in the scramble for Africa: we are beginning to see more clearly and coolly where we stand. We have taken our share of the continent, and must now decide, in East Africa, South Africa, and West Africa, what we are going to do with it. Our "Imperial instincts" have been the making of us in the past. Have we ever had to repent of any step we have taken to satisfy these? It is not likely that we shall draw back now and abandon a region which we have taken so much trouble to possess.

NOTES OF A SECOND JOURNEY INTO IBO LAND.*

BY THE REV. H. H. DOBINSON.

SINCE January of the present year [1891], messages passed between Mr. Spencer and myself and the King of Isele. On one occasion, about June, I received a visit from Obi Basuso at Onitsha, to inform me that the king had been pleased to send me a goat. The goat, however, had only lived to reach Okpanam, about nine miles from Asaba, and there died. In return for this goat I sent the king a few small gifts, which, I am glad to say, reached him safely.

After some thought, Mr. Spencer, who is in charge of the C.M.S. station of Asaba, and I arranged to start as soon as the dry season was properly begun. Accordingly, as rain ceased to fall after November 14th, we planned to start for Isele on November 30th (Monday).

On Saturday, November 28th, I therefore left Onitsha and went by canoe to Asaba, to be present at the services on Sunday.

Sunday, November 29th, was a great day for our Church in Asaba, because the first band of candidates for baptism since Mr. Spencer's arrival here in October, 1890, were presented to me for baptism.

The morning service was therefore devoted to the baptism of six men, one woman, seven school-children, and two infants. The men and children had all been carefully prepared, and answered loudly and bravely to the questions asked of them. Interest was at once aroused by the resolute manner of the first of the men. When I called out his name, "Samson Oluvdacie," he responded with a loud "Sir," and this example was followed by all. There is something stirring and hearty about the real way these men came forward. After the Baptism Service there was a celebration of the Holy Communion.

In the afternoon I gave an address founded on the various Christian names given to the newly baptized people. "Jonathan and David" being among the boys, I dwelt on the value of a good friend. After church I saw Jonathan

and David go and shake hands, and heard them say, "We are friends." The evening acquired a special interest in the light of a subsequent sad event, of which more hereafter. Several of the new converts and Obi † Cidozie, an Asaba king, a most promising catechumen, gathered in Mr. Spencer's house and we sang a number of hymns. Obi took the lead, showing an extensive knowledge of our little native hymn-book. This was the last evening we ever saw him alive as it turned out. He was really an eager follower of Christ, and seemed about to exert a powerful influence on the side of Christ's Church in Asaba.

30th.—The King of Isele had sent his servants, as he did in January last, and they particularly requested us to be very early in getting up, so as to make a good start. We were therefore quite ready at 6.30, and after a few delays, owing to our carriers wanting to cook food, we actually did make a start at 9.30 a.m., just as the sun was breaking out through the mist and becoming exceedingly hot. Our party was larger than on the former occasion. Besides Mr. Spencer and Stephen and myself, we were accompanied by Peter Obolu from Onitsha, and by Charles Mbanugo and Thomas Adudu, Lazarus Odibaoee, and Jonathan, a boy who is Obi Cidozie's eldest son. The three last named were all baptized on the day previous, and so were to have an early chance of testifying to the faith that was in them. We were, in all, a party of twenty-five, including carriers and one or two odd persons travelling on their own account; these last attached themselves to us in order to share our company on the journey. We found the roads very bad this year, and quite impassable except on foot. Any one who would bring a horse or hammock on these roads would soon turn back or dismiss his carriers. The roads are impassable for horses because of the innumerable trees lying across the track, and also because the brushwood about the rider's head would render riding most tedious and sometimes im-

* Mr. Dobinson's Journal of his first visit was printed in the *C.M. Intelligencer* for August, 1891, p. 573.

† "Obi" is a complimentary title adopted by all the Asaba kings.

possible. The roads, on the other hand, are mere tracks, and never sufficiently wide to allow two men to walk abreast, as men must do when carrying a hammock.

We came to Okpanam, the first stage, between twelve and one o'clock, and rested a few minutes at the house of a chief, whose huge ivory anklets must be fully eight inches in breadth and of a great weight. It is not usual to see *men* wearing these anklets, women in good circumstances wear them frequently. Passing through Okpanam with its great broad streets and herds of sleek cattle, we pressed on to Isele-Asaba, the least hospitable of any of the towns we entered in our tour. We stayed only a few minutes here, and then went on past a small village called Ikwu-dogu to Ubolu-nkiti. Here we purposed to stay the night. We arrived at about five o'clock, and went to the same house where we had slept in January last. The owner of the house had made great improvements since last year, so we were thankful to have a little more room for our party, and soon were comfortable. As the daylight still remained, we went outside and found a good assembly gathered together. We spoke to them of our message at some length, and when we ceased we were asked if we were going to pass through their country without giving any present. It seems that the chiefs of the town were jealous of our passing into our friend Amodi's house a second time, and making, as they supposed, valuable presents to him, while we gave nothing to them. We learned afterwards that reports had come up this way from Asaba which declared that many strangers (Oibos) were this year coming, including a prominent English resident at Asaba. The consequence was that presents on an extended scale were being looked for eagerly.

December 1st.—As soon as possible we went on to Isele, and arrived there about 9.30 or so. We have never any watch with us on these trips. The sun, however, is so regular in these latitudes that we never feel the want of any other timepiece. We went straight to the king's house. He received us in state in a huge black felt hat, a marvel to us altogether. We gave him the present we had brought for him, and after a few words proceeded to our lodgings. We observed a rather "tumble-down" appearance about the enclo-

sure walls and out-buildings of the king's quarter. The king himself presented no great change, except that he was certainly stouter than he was eleven months ago. His life of ease and idleness and sensuality must tend to obesity, and possibly the reason of the broken-down walls is to be found in the fact that a foolish custom prevents him from ever going outside his house, except on one great occasion in the year. Since our visit in January, 1891, the king had received Mr. W. P. Hewby, of the Royal Niger Company, as a visitor. Our lodging was provided at the same house as before. The kind owner, Onya by name, fairly danced with pleasure at seeing us again. The rest of the day and the following day, Wednesday, December 2nd, were given up to preaching almost continuously. Morning and afternoon we sallied forth to visit the king or some of the chiefs. We saw again the queen's mother, and had a very lively encounter in her house with a Native doctor. Some of our ardent young men, especially one baptized the Sunday before, set to work to attack him. The "doctor" seemed a little disconcerted and kept rather quiet. As we were speaking to him, a woman, who had been sitting near, jumped up and began roundly to abuse him, saying that she had been deceived and robbed by such as him. It is necessary here to add a word of explanation about "doctors." The "country doctor" does not confine himself to healing sicknesses and prescribing for his patients, but he mixes up with this work a heap of superstitious practices. He takes part in all sorts of heathen rites and ceremonies, and charges money for forecasting future events and revealing secrets. In Asaba one man who was well known to be the biggest doctor in the town, threw up all his practices and only gave attention to healing sickness. The people always showed interest and much amusement at this "heckling" of doctors. I felt it, however, to be less profitable and interesting to the people generally, than direct teaching of our Lord Jesus Christ. We always secured attention from all when we spoke of Christ, but not always from all when our words were confined to exposing the doctors' lying tricks.

The middle of the day was given to preaching and general conversation inside our own house, where we had a

constant stream of visitors coming and going.

As before, the evenings were *most* valuable as teaching times. We learned from a little band of men that our words last January had not been forgotten, but had been in their hearts. They had been sorry to have no further teaching. They seemed to give proof of the sincerity of their words by a very constant attendance every evening this time. The name of "Jesu" was well remembered, and that "He was the Son of God," and "had died for us," was also remembered by a few.

During the evenings of Tuesday and Wednesday we continued to teach, and got the whole crowd present to repeat by heart a short prayer to God, and even actually to join in a very easy, simple Ibo hymn, accompanied by the concertina played by Mr. Spencer.

3rd.—This day we had arranged with the king to visit the neighbouring town of Ubolu-nuku. There are four towns of the name of Ubolu. This one is the largest, and contains the residence of the king. The King of Isele and the King of Ubolu are friends, and so we were escorted as usual by the King of Isele's servants.

The distance from Isele is about eight miles, and we got away, after a slight row about the loads, at eight o'clock, and walked through shady woods and spacious yam-farms. We observed two large bush-cats strung up by the neck by the wayside. The people of Ubolu have some superstitious dread of this creature, and do not eat it, as many others do. We arrived at Ubolu at about 10.30 a.m., and went at once to the house of the king's brother. Here some tedious but necessary preliminaries were gone through, viz. the usual long delay before the owner appeared, and the presentation of the kolah-nut, an invariable custom in every house. After a further delay we went to the king's house, and found it less imposing than the King of Isele's quarters. The state of the walled out-buildings, however, was better, and gave evidence of more careful supervision. The king after some time came out. He sat down in his outer courtyard, where we were waiting, and was at once surrounded by a number of young boys. Each of them held erect in his hand a sword of state, some being gilt and others silver-gilt in appearance. We explained our presence

and object in coming, and when speaking of a gift which we carried for him, he rose and asked us to go inside to an inner and private room. We followed him and had a quiet talk. We assured him we only wanted to be able to preach to him and his people, and not that they should be fussed because "onye-oca," or a white man, was come to the town. We soon returned to our appointed lodging at the house of the king's brother. We found it to be a fine house. The red mud walls were very solid and well-polished, the roof substantial and supported by massive beams. One comfort about it was the height of the walls and doorways; in fact, this is one of the few houses I have seen in which one can walk upright without "bashing in" one's helmet at every step. I have often wondered why the people of this country always build such low doorways and roofs. Some that I have seen in Abutshi are certainly not more than three feet high. The dignified foreigner accordingly presents a fearfully undignified appearance as he pulls the various parts of his body through these narrow apertures. The good man's house is full of idols. In the inner courtyard, where we were established, carriers and all, there were two sets of large idols, all covered with chalk, and occupying almost the whole of one side of the square court. These two sets were alike, each consisting of three figures, all seated; the one in the middle being the biggest. They are joined together by the arms of the middle figure, which rest one on the head of each of the two side figures.

Life in an African house is almost entirely without that privacy which one so dearly prizes, especially after a tiring journey and prolonged receptions. However, the master of the house, Boma by name, made us as comfortable as possible, and a goat and yams, together with prepared yams and soup, quickly followed from the king's house. Here we rejoiced to see again good water: after that of Isele, which is dark-brown in colour, it was most delightful; and stringent laws were issued to our party, one and all, to use the water sparingly. People began to crowd into the house, all anxious to see the white apparition. I was afterwards told that my taking some effervescing salt in cold water as a cooling drink created something like dismay

among some of the people near. The white man's magic stuff which can make cold water boil!

We sallied forth at four o'clock and held a preaching service at the king's house. Obi Basuso, who this year took his part with us here, was to the fore, and held forth at great length. The king seemed puzzled, and his people seemed at a loss to understand us; so we went back rather crestfallen to our house. But at night, after our food, we had a splendid gathering in the large outer court of Ozoma, which is four or five times the size of the one we use for the same purpose at Isele. Here we had very much preaching and singing, and also secured close attention. It was difficult to come to a conclusion at all, the people kept lingering on until we scattered and turned in for the night.

4th.—The morning found us tired, but we went out to see the king and the first chief. The king we saw privately, much to his courtiers' disgust, who wanted us to wait till the sun was up, and so forth. We find, as a rule, that the king's relations and servants are always trying anxiously to keep up their master's dignity by impressing visitors with rules and regulations. The only way is to go to the king oneself and ask for an interview. After carefully listening to our remarks, the king seemed to have an important word to say; it turned out to be on the subject of fine cloth. "Could we get him some fine cloth suitable for him as king?" So it is on all occasions. The stranger's presence is always associated with cloth and trade, and not with the Gospel.

After a visit to the first chief, and after preaching at his house, we went home again and rested, and towards evening we went out to see three other big men of the town. We saw Ubolu to advantage this evening. The town lies on a hill, unlike Isele, which is as flat as a table. The great broad streets are very picturesque as they go gently sloping up the hill-side. The bush in the town is deep and dense, and one may walk right through the town by the fine broad roads and never see a house. The villages lie concealed in the bush, and have shaded entrances on to the main town streets. The chiefs of Ubolu were, on the whole, hearty, and gave us a cordial reception. We were especially interested in one named Ede. He was less effusive at

first than the others, and during the time that Mr. Spencer was explaining our object in visiting him and his country, he said nothing. We observed a cynical smile on his face when we said we had not come to seek anything, but only to preach God's Word. At length, however, he thawed, and at last burst into a hearty laugh and afterwards produced kolah and was perhaps the most genial of any of the chiefs.

Again at night we had a large gathering, and it was only by seizing my lantern and marching off, so leaving all unceremoniously in total darkness, that we could prevail on the people to disperse. A promise which we made to hold up the light till all had passed out was quite useless—so long as anything remained to be seen they sat still. Wonderful opportunities! Here is virgin soil for the Gospel seed! The people are not hostile, and are quite ready, at any rate, to hear what we have come to say.

5th.—Early morn saw us prepared to go back to Isele. The king, who, by the way, had been to our house to visit us the day before, had sent us a fine calf as a present. This calf could not be induced to take any voluntary steps to leaving its own country. She protested as strongly as possible by lying down flat on the ground, refusing to budge an inch. In this awkward position of affairs I again sought out and saw the king, again to the disgust of his immediate attendants, who protested against this early invasion of the royal privacy. The king, however, is an old man, and consequently not afflicted with a lot of fine airs which his neighbour at Isele, a young man, assumes. He gave us a hearing at once, and very kindly promised to send over the calf for us to Isele. I heard afterwards that the said calf refused to walk one step of the way, and was carried bodily all the way to Isele.

We reached Isele at 9.30 or 10, and all were glad to get back. The continual strain of a week like this, always travelling or being looked at, is very exhausting.

We rested during the day, and in the evening saw the king and his mother. At the king's house I asked the king pointedly what he was inclined to do in regard to our teaching. I said that some of his people had referred us to him when we asked them to give up idol-worship, so we said it was time for

him to speak out. He seemed to have a difficulty in his mind. It was this, that he thought what we meant by serving *only* God in heaven was releasing him from his allegiance to the big King of Idu (near Bonin River), who is owned as head by all the kings of this country. We assured him we did not mean this, and his answer was deferred to the morrow. He said that in our absence at Ubolu, he and some of the chief men had been talking together about our words.

We had observed our host at Isele, Onya, becoming very uneasy at times during our preaching. It seems that he himself is a leading "doctor," and does not at all relish our unsparing denunciation of the lying deceits of these men. One evening, as the discussion on this point was becoming very pointed, and eager assent was being given to one of our party's remarks, the man jumped up and protested. He suggested that we should have some more singing and concertina-playing and leave the matter as it was. It was for the king himself to say the result. So surely do works of darkness tremble at the approach of truth and light. We afterwards tackled the man himself about all his fetishes in his house. He would not say they helped him in any way.

Sunday, 6th.—The people were on the look-out for something extra to-day, having all heard of the Christians' "day of meeting" (*ubosi-uka*), as it is called. The king sent us very kindly some food early in the morning to strengthen us for our work.

We went down to the king's house by arrangement at about 8.30 or 9 o'clock to hold morning service. Soon the king came out and we began to sing and pray, and then in turn Mr. Spencer and Peter Obolu and I addressed those assembled. Mr. Spencer, at my suggestion, read through the Ten Commandments, adding a few explanatory words after each. We observed with interest that again the king fastened, as he did last time, on the sixth commandment. He assured us again and again that no persons were put to death in his land. We felt sure now that we had hit on a tender point in the man's conscience, and subsequent and other inquiries all led us to the conclusion that life and death are in his hands at times, and that certainly men are killed at the death of a king of Isele.

Then followed a long private interview with the king, the end of which was a statement by him to the effect that he could not see his way clear, immediately on our teaching, to leave all the things which his father had always done before him. He promised, however to allow any who chose to follow our way to do so, and said that they would be unmolested. This was a point gained. We separated for the middle of the day, and towards evening went to hold service near the king's mother's house. We found her, however, deeply engrossed in a festival of some kind, and her house surrounded by a noisy, dancing, shouting crowd. We went on, therefore, and found a quiet spot where a chief allowed us to sit and talk to the assembled people. It was a great help to have more speakers than we had before, so that we might take turns. Having more Natives of the country, too, they were better able than we to put before the people the most telling side of the truth, and can say exactly and definitely the reason for their leaving fetish-worship to serve Jesus Christ.

Our evening meeting was our last opportunity to appeal to the people, for on the morrow we were to go back to Asaba. So we addressed ourselves to them definitely, and asked them to let us know their mind about our teaching, and whether they believed it. Several at once said they did, and at our request about ten held up their hands as a sign of leaving sacrifices of fowls and goats and the worship of idols and fetishes, and of serving only God and His Son Jesus Christ. One man, in whom we had all along been specially interested, said, "No! do not put up your hands;" then, turning to us, he said, "The word you speak is the truth. It is in our hearts; but you are going away to-morrow, and we shall be alone. It is not good that we put up our hands so before all. We do not know what we are doing. But the Word is in our hearts. We will try quietly and do without these things that we have been trusting in; we will try if God will keep us. You must come again and teach us, and we will tell you what we will do."

7th.—We were up early and ready to start for Asaba—not so our carriers. We proceeded as usual to the king's quarters, but found we could not see his majesty, because the sun was not yet

shining. We were not very sorry, because we were anxious to be off so as to reach Asaba the same day if possible. At about 7.30, therefore, or a little before, we were on our journey. We passed on to Ubolu-nkiti, our resting-place on Monday night. Here we paused a few minutes, and then went on to Isele-Asaba. Here Obi Basuso got engaged in a rather hot dispute about our party. We had observed a rather hostile behaviour each time in this town, and now it seems that Obi was being attacked for bringing strangers into the country who did not bring large presents with them. We got off as quickly as possible and proceeded to Okpanam, and saw again the same chief as we saw last Monday. He had been warned of our coming, by two men passing from Isele on the previous day, and so very kindly had some food prepared for our carriers and party. It was here that we met an Asaba man who told us of the sudden death on Saturday of Obi Cidozie, the father of Jonathan, who was with us.

It seems that his death was most sudden. He had been to morning prayer at the Mission station, and had gone home and engaged in some work, and then gone inside to eat. When he did not come out, they went in to call him, and found him dead. It was very sad for us all, and especially for poor Jonathan. Cidozie had been so pleased to have his boy baptized only a week before. We hurried home to Asaba, and arrived about five o'clock, tired enough after a walk of about nine hours. We found Mr. Spencer's household in great distress at the sad event which had happened. Obi Cidozie lived close by, and was very frequently in and out of the mission-house. He was also a close friend of the family. Certainly, from the little I saw of him, he was the most intelligent as well as by far the most promising of the attenders at the Asaba church. He had in the last few months picked up quite a large knowledge of reading, and diligently brought his Ibo Prayer-book to church every Sunday, conveying it thither in his tall, red, big fez, the pride of all the Asaba kings. He was a candidate for baptism and a real earnest inquirer, and, moreover, a natural leader of men. So ended our journey.

We feel, on the whole, that definite

progress has been made at Isele. If our presence created less excitement than before, we were at all events better understood. Men did not keep us waiting so long, did not bother themselves about presents, readily assented to our speaking *outside* their houses. All this was a marked improvement on last year. Being, therefore, better understood, we were able to devote far more time to direct preaching of the Word of God. We thanked God for His most marked mercy to us. Though a large party, and though continually weary, we were in excellent health throughout the week, and no accident of any kind marred our peace and quietness. Thanks be to God our Father for His infinite mercy in Christ Jesus!

What is now to be done? A year has passed since we went to Isele for the first time, and still recruits are not forthcoming to us. God may in His mercy spare us to go again; if so, I pray that He may send us helpers, either to go with us or stay at home and take up the work which has to be dropped in our absence. It was a great pleasure to me, on returning to Onitsha, to find that in my absence a party of our Church people had visited one Ibo town, situated seven or eight miles off, and had preached to the people there. They were kindly received and asked to come again. We propose during this dry season to itinerate systematically.

Now that for many months we have heard so much of "troubles on the Niger," it is time to show that enormous fields of unattempted work are lying around us. It is not all "trouble on the Niger." If any of my countrymen are holding back because of "recent events on the Niger," let them take the account here given of these people visited by us, into consideration. These unnumbered peoples are *not being evangelized* while you are doubting about "*recent troubles*." The main point is, "Are the people to hear the good news?" If so, "*troubles*" or no "*troubles*," how can they hear without a preacher? Get up and come over and help us. It is hardish work, but the reward is sufficient. You will rejoice to see light dawning in dark souls, and intelligence beaming in dull eyes. This is reward enough.

WILLIAM THOMAS SATTHIANADHAN.

In Memoriam.

THE Tamil Church of Southern India has lost one of its best and ablest leaders in the person of the Rev. W. T. Saththianadhan, the news of whose death reached us by telegram a few days since. It is little more than a year since his excellent and much beloved wife received her call home, and now he has joined her, leaving a blank which will be long felt, both in Tinnevely, where his earlier years were passed, and in Madras, where for so long he has been one of the most prominent and most honoured members of the Native Christian community. His visit to this country in 1878, accompanied by his wife, will still be fresh in the recollection of many, and the service then rendered by them both to the cause of Missions was of the most solid and valuable kind. It was felt that a Church which could produce such representatives was worthy of all honour, and the reality and value of missionary effort was brought home to the minds of all who came in contact with them in a way which no mere reading of missionary reports could effect. Mr. Saththianadhan, like his wife, was a native of Tinnevely, though unlike her he was born and brought up in heathenism, while she was a Christian of the fourth generation.* His father was a small landed proprietor living a few miles out of Palamcottah, and, as a boy, Saththianadhan attended the Mission school there, taught by a blind Eurasian named William Cruikshanks, one of the most successful teachers and evangelists, notwithstanding his physical infirmity, that the C.M.S. has ever numbered in its ranks. At the Anniversary Meeting in Exeter Hall in 1878, Mr. Saththianadhan gave, in touching language, an account of his own conversion. He said:—

“I will endeavour to state a few facts and incidents illustrative of the Mission work in my native land, and will begin with the history of a Hindu convert. At the age of fourteen this person was sent to an Indian school in connection with this great Society. One of the books used in that school was, of course, the Bible. This school was conducted by a blind teacher, and the Bible was taught regularly every day; but the youth I refer to was so bitter against the study of the Bible that one day he instigated the other scholars to request the teacher to give up the Bible, accompanying this with a threat that, if the request was not complied with, they would all leave the school. But the teacher was not moved by such a threat. ‘You may all leave the school,’ he said, ‘but give up the Bible I never will.’ The youth was therefore obliged to continue the study of the Bible against his will. He continued there for two years. In the meantime the teacher paid particular attention to the inculcation of Scripture truths, and applied them to the hearts and consciences of his students in such a way that they were much impressed by them. Under the instruction of this admirable teacher the youth I am speaking of remained another three years, and then there began gradually to dawn upon his mind not only the folly of heathenism, but the truth of Christianity, and the necessity of closing with the offers of salvation through Jesus Christ. He went through a great mental struggle; he was not prepared to give up his parents and his home, but the Spirit of God worked mightily in his heart. The young man was at length enabled, by God’s grace, to give up his home and everything he felt dear, and to betake himself to the foot of the cross, where he found rest for his weary soul. His conversion made a sensation in the district, and emptied the school. He himself became an object of persecution, and was dragged before two magistrates, European and Native; but the Lord helped him throughout all his troubles, and he was now a herald of the cross to his countrymen; and, by a strange providence, was now privileged to address that audience.”

* Mrs. Saththianadhan was the daughter of the Rev. John Devasagáyam, the first Native clergyman of the Church of England in Southern India.

After his conversion, which took place when he was about eighteen years of age, he received further education in Tinnevely and Madras, and was appointed in 1858 to North Tinnevely, to work with Mr. Ragland and his coadjutors, David Fenn and Robert Meadows, in the Itinerancy, then recently set on foot. No better training could have been devised for his future usefulness in the Tamil Church than was afforded by that Itinerancy. The spirit in which it was carried on, the atmosphere in which all the workers lived, was one of holy prayerfulness. "The secret of the happy working of the Itinerancy," wrote the Rev. William Knight, in 1855, who was then on a visit to the Missions in South India and Ceylon, "is the prayerfulness that pervades it. Prayer is the atmosphere in which they live and work. In the morning before the brethren set out to preach, they kneel to ask for thoughts, words, skill, audiences not blasphemous or indifferent. The first act on returning is to commit what has been done to the Lord, who can alone make it effectual. Then comes a mid-day Tamil service for the servants, and afterwards Bible-reading and prayer in English."* It is easy to understand the influence produced by association with such workers upon the Native brethren associated with them, and, as a matter of fact, the North Tinnevely Itinerancy did give eventually to the Tamil Church two of its best and most honoured pastors, W. T. Saththianadhan and Vedhanayagam Devanayagam; they were ordained at the same time, and the latter remained in North Tinnevely to superintend and consolidate what the Itinerators had so well begun.

In 1863, Saththianadhan was removed to Madras, as affording a wider sphere for his energies and attainments; and, in 1868, when the first Native Church Council was formed, embracing the several C.M.S. congregations in the city of Madras and its suburbs, he was placed in charge of the Southern Pastorate, including two distinct congregations, that of John Pereira's (as it is locally termed), and Chintadrepettah. Later still, he was appointed Chairman of the Council, and its sphere of work was extended to St. Thomas' Mount on the one side, and to Pulicat on the other. In the administration of this important charge he showed much ability and tact, and won for himself the respect and confidence of all who were brought into contact with him, whether Europeans or Natives. Ably seconded in all that he did by his excellent wife, his church and parsonage became centres of influence of the most important kind, and, as his children grew up, they also took their share in the work, so that his home became a model of a Christian minister's household. In 1873 a hall was opened on the Mission ground close to his house for evangelistic addresses and lectures to English-speaking natives, and has since become an active centre for Mission work in that neighbourhood; while, about the same time, Lord Napier, on leaving Madras at the expiration of his term of office as Governor, showed his appreciation of Mr. and Mrs. Saththianadhan's efforts in the cause of female education by making over to them a school-house which he had built at his own cost in the Napier Park, feeling that no one could turn it to better account. Bishop Gell gave a proof of the estimation in which he held him by appointing him one of his examining chaplains, and on the Bishop's recommendation, in 1884, the Archbishop of Canterbury conferred on him the degree of B.D. The Senate of the Madras University, moreover, gave him the honour of a Fellowship entitling him to a seat on the Governing Body.

In the Madras Missionary Conference, embracing representatives of all the Protestant missionary societies labouring in Madras, Mr. Saththianadhan always took a leading part. When it came to his turn to give his opinion, he

* C.M. Report, 1856, p. 126.

had always something useful and sensible to say, and showed that he spoke, not to show off his knowledge, but with a real desire for the glory of God and the extension of Christ's Kingdom. In short, whether in the company of missionaries, or at the monthly meetings of clergy for Bible study and practical discussion at the Bishop's house, he always made his mark, and showed himself well able to hold his own with any one; and this, with a simple and unaffected modesty, which added weight to all he said. At the general missionary conference held at Allahabad in the beginning of 1872, he took an active part, and the paper he read on that occasion, was a valuable contribution to the missionary literature of the day, and one which still well repays perusal. The subject of that paper was, "The Native Church of South India," and the following paragraphs taken from it are interesting in themselves, as an account of his own pastorate, and will also serve as a good illustration of his style and mode of dealing with such subjects:—

"Native Church organization by the formation of Church Councils was first commenced in Madras in 1868 in connection with the C.M.S., and was subsequently extended to Tinnevely and Travancore.

"As I have been associated with the Madras Native Church Council from the very outset, I may perhaps be permitted to state my convictions as to how far such an organization is helpful in forwarding the objects of the Society, and advancing the independence of the Native Church. There were five small congregations in Madras connected with the C.M.S., four of which were formed into three pastorates, subsequently reduced to two. The number of Native Christians in these pastorates is 711; Communicants, 326. Two lay delegates are elected by the male communicants in each pastorate once a year, or once in two years. These four delegates, with the two Native pastors, a European missionary appointed by the Madras Committee of the C.M. Society as Chairman, and two others elected by the Chairman as his assessors, compose the Madras Native Church Council. One of the Native lay delegates acts as Secretary.

"The sums contributed by the Native congregations, after being applied to meet necessary expenses, are thrown into a common fund, called the 'Native Church Fund,' of which the Chairman and Secretary are Treasurers. This, supplemented by a monthly grant from the Society, forms the Native Church Fund, out of which the pastors and teachers are paid. By this plan the funds of the Society are being relieved, and the resources of the Native Church developed in an increasing measure every year. The contributions of the two pastorates for this year amount to Rs. 1549:15:2. In 1868, the monthly supplemental grant of the Society was Rs. 300; in 1869, Rs. 250; in 1870, Rs. 200; in 1871, Rs. 190; and this year it has been reduced to Rs. 170; so that in five years there has been a saving to the Society of not less than Rs. 2586, a sum which is considerably more than half of what it expended in 1868, when the Native Church Council was first organized. By the Native Church increasing its contributions and decreasing the expenses, this gratifying result has been attained, and we are not without hope that in course of time the contributions of the Native Church will become so large as to render the grant-in-aid from the Society no longer necessary. Then the European element in the Native Church Council may safely be withdrawn altogether, and the Madras Native Church of the C.M. Society will, like the Sierra Leone Church, attain the honour of independence and self-government."*

In another account of the same date he speaks of the various agencies in connection with his church at Madras in the following terms:†—

"Some of the leading members of my congregation render me valuable aid. Though engaged in school work, they regularly take their turn in assisting me in the week-day service, and in giving missionary addresses at our monthly missionary meetings and Sunday-schools and Bible-classes. Some of them

* Report of the Allahabad Missionary Conference, p. 255.

† C.M. Report for 1870, p. 146.

occasionally preach to the heathen, and undertake the office of collectors. We have also a society among our people called the 'Native Christian Improvement Society.' This Society originated in a desire on the part of some Native Christians, mostly members of my own congregation, to promote the enlightenment and elevation of the Native Christian community. This Society publishes a monthly periodical called the *Désábimani*, or the 'Patriot,' which is self-supporting. It is edited by myself and a lay member of my congregation, and is conducted entirely by Native Christians, and all the articles which appear in it are contributed by them. It treats on the following subjects:—Wonders and curiosities of nature; Mental and physical science; Useful arts and manufactures; Historical and biographical sketches; Interesting and useful medical topics; Social and moral reform; Religion and morality; Christian literature; Religious errors; Independence and self-support of the Native Church; Missionary and general intelligence; Light reading, &c.

"Nor do we discard female agency. Last year witnessed the formation of a 'Sisters' Society,' consisting of most of the women of my congregation. They meet together once a month for prayer and conversation, and each member subscribes half an anna per month. Hence it is also called the 'Half-anna Society.' It must not, however, be supposed that this is all they contribute to our Church Fund. They receive missionary-boxes twice a year, and collect money. Some of them put by a handful of rice every day, and raise money this way. Some of them conduct Sunday-schools and Bible-classes. The influence thus brought to bear upon the females of the congregation does not emanate so much from me as from my wife. She visits them often, holds prayer-meetings and Bible-classes. It is a matter of thankfulness that she is not only useful among the Native Christians, but also among some heathen females of this town."

Undoubtedly, the distinguishing feature of Mr. Saththianadhan's character was his solid good sense. He was one who, both from conviction and by early training under such men as Sargent and Thomas, firmly held and fearlessly maintained those great doctrines of Grace which he had learned first from William Cruikshanks' lips. Yet there was nothing exclusive about him, and he was on friendly terms with all good men of every school. Again, in regard to all those delicate questions which are now and again coming to the front in the mission-field, such as the relations of missionaries to their converts, and all such questions as might be properly included under the term "Home Rule," he showed himself at once in sympathy with his countrymen, and yet fully alive to the unwisdom, not to say absurdity, of the Native Church thinking it can run alone when it is only just beginning to feel its feet. This was strikingly apparent at the Allahabad Conference, where his calm and dignified bearing presented a marked contrast to the somewhat excited attitude and talk of some of the North Indian delegates.

Some of us could have wished that the first step towards an Indian Native Episcopate might have been realized in the person of Mr. Saththianadhan, who possessed so many of the requisite gifts for such an office. Nor is it any secret that he might have been appointed Bishop over some part, at any rate, of Tinnevely, had he so desired it. When, however, he was sounded upon the subject he always shrank from it. He foresaw only too plainly the difficulties that would beset such a post, and he preferred the quiet independence of such a position as he enjoyed in Madras to the more exalted but exceedingly trying position which would have been his in Tinnevely. Perhaps he was right. Our motto in such matters must be, as recent events on the Niger have proved, *Festina lente* (hasten slowly).

May God, in His mercy, raise up many another Saththianadhan to become the nursing fathers of the Tamil Church of South India.

J. BARTON.

STORY OF A KANDIAN EVANGELIST.

BY THE REV. J. IRELAND JONES.

AS in Apostolic times, so in the Missionary Churches of the present day, God frequently makes choice of "unlearned and ignorant men" to be powerful instruments in His own hand for the proclamation of the Gospel and the ingathering of souls. Such was the Tiunevelly palmyra-climber, Paul Daniel, of whose last sermon the veteran missionary, Thomas, could write, "Never have I heard Christ so exalted by mortal tongue." Such, too, was the Kandian village doctor, Ilandaragé Abraham, of Talampitiya, of whose entrance into the Lord's immediate presence we have just heard. Possessing no knowledge of English, able to write his own language only with difficulty, having had no education beyond that acquired at the village pansala from the Buddhist priests, he has been one of the most powerful and earnest preachers of the truth as it is in Jesus that Ceylon has ever seen. My own knowledge of him dates back thirty years or more. I knew him as a Buddhist. I had the joy of receiving him by baptism into the Church of Christ. For many years he was my fellow-labourer and dear and valued friend; and I can truly say that I have rarely met anywhere a more single-hearted Christian, a more earnest evangelist, or a more holy and devoted servant of God.

Some facts in the history of such a man are well worth recording. He was born rather more than seventy years ago, shortly after the British occupation of the hill-country of Ceylon, in the village of Talampitiya, in the Seven Korles, the part of the country in which was spent most of the captivity of the famous Robert Knox. The village itself is remarkable as being "a village of refuge" to criminals fortunate enough to escape thither. It was a royal gift from the Kandian king to his queen; and the foot placed within its boundaries was a claim on her protection, and secured the fugitive from punishment. The population is considerable, numbering about eight hundred, scattered over a large area, which embraced wide stretches of paddy-land and included several rather lofty and extensive hills. The Māwatte, or "large garden," of this village was the place

of Abraham's birth, and his young days were spent, like those of most Kandian boys, in looking after the cattle, and amusing himself with his pellet-bow, which, at least on one occasion, when he had grown up, nearly brought him into serious trouble. Only few Europeans were known in that neighbourhood. The locality had then, as it still has, a bad name from the malarious character of its climate. One, however, settled on the Māwatte hill, and began coffee-planting. He apparently was thoughtless and inconsiderate of Native prejudices, and once so acted that Abraham's anger was roused beyond endurance. Arming himself with his bow and a supply of small stones, he lay in wait for the planter, and, as soon as he made his appearance, plied his weapon over and over again with stinging effect, and an aim that rarely erred. The planter retreated to his bungalow, whence he fetched his gun, with the evident intention of taking vengeance on his assailant, but, fortunately, he failed to discover him.

In Kandian villages, the only place of education in those days to be found was the pansala, or priest's residence, attached to the Buddhist temple. The boy's father was anxious that his son should "know letters," and sent him to live at the pansala, as pupil of and attendant on the priest. These school-days formed an important chapter in Abraham's life. He was intelligent, and, possessing a good memory, he became well acquainted with the teachings of Buddhism, and stored his mind with extracts from the books and stanzas of poetry, which in later years were turned to useful account. But he learned something more—very painful as an experience, but also tending to make him the powerful opponent of Buddhism which he afterwards became. He found that the pansalas were dens of iniquity in which the grossest crimes were practised, and where those who were supposed to be teachers of a pure moral system allowed themselves in the worst forms of immorality. Against this the boy's soul revolted, and after a time he left the pansala, and refused to return there. He began to study the Native systems of medicine, and by degrees became

such a proficient in knowledge of the virtues of herbal remedies that he was famed throughout the whole district, and was frequently sent for from distant places in cases of serious illness.

His sad experience of practical Buddhism, while it had alienated him from the priests, had not shaken his faith in the excellence of the religion which they taught, and he was unwilling to listen to a word which impugned its truth. He heard, one day, a Native evangelist preaching, and joined the crowd that stood near. The preacher not only declared the way of salvation through Christ, but spoke of Buddhism as false. Abraham has since told me he could hardly restrain himself from striking him then and there. Then, or shortly after, a tract fell into his hands. It was one written by the Rev. William Oakley, and was in the form of "A conversation between Thomas de Silva and Ranhámi" about Buddhism. This was the first thing which ever made any impression on him in favour of Christianity, and it apparently excited a spirit of inquiry on the subject. His first endeavour to obtain further information was not only unsuccessful, but in its issue calculated to prevent his taking another onward step. The European of the pellet-bow incident had left Māwatte; another had taken his place. It was supposed that he understood the Englishman's religion, and could give some instruction in it. The young wedarāla, or doctor, went to the bungalow and, after salutations, stated his object—"I want you, sir, to teach me something about your God." The answer to such an inquiry was sad in the extreme; it was, "What god do you speak of? The only god that I know anything about is coffee!" Happily real inquiry after truth is not easily repressed, and in this case, even such a reply did not quench anxiety. Information was to come from a remarkable source—one from which it could hardly have been expected. The power of Christianity was beginning to be felt in the Kandian country. The Rev. E. T. Higgins had commenced the Kandian itineration, and, with his two catechists, was engaged in sowing the seed of the Word broadcast through the villages. Christian tracts and books were being circulated, and an evident impression was being made. Once Mr. Higgins reached the borders of Talampitiya, but met with no special encouragement

there. But the Buddhist priests were alarmed; they saw the danger to their system, and determined, if possible, to counteract it. Among them was Hunupola Unnānsē, a man of great ability and unusual knowledge of the *Tun Pitakē*, or Buddhist writings. He was chosen as their champion, and to him was entrusted the task of examining and refuting this new religion. A Bible was procured, which he was requested to study, in order that he might demonstrate to his co-religionists its falsity and untrustworthiness. The study of Scripture became the turning-point in Hunupola's life. The Word of God proved to be indeed the Sword of the Spirit, and pierced him to the heart. He came to me as an inquirer, and was, after a time, baptized in Kandy, surrendering by his profession of faith in Christ the high position he had occupied and the almost divine honour which had hitherto been accorded to him. I spoke of him once when visiting a Kandian village, and well remember the indignant look and bitter words with which the mention of him was met. "Hunupola! Yes! He came here as a priest, and every one bowed down before him. He came here as a Christian, and not even a dog would look at him!"

Hunupola was well known to the people of Talampitiya, and to them he frequently spoke of his new faith. In the doctor he found an intelligent and interested listener. Others, too, heard of this new religion, and were led to question the truth of their own. I was, at the time, Principal of the Institution now called Trinity College, Kandy, and Hunupola came to beg me to visit this village, which lay some thirty or five-and-thirty miles to the north-west. During a vacation I took with me two of my Singhalese assistants and the ex-priest, and spent a deeply-interesting day in the bungalow—at that time deserted—on the Māwatte estate. It was my earliest experience of the kind, and one which made a deep impression. Many came to hear and to ask questions, and foremost among them was the wedarāla, eager and earnest. I left with him a Testament, and distributed tracts freely, and returned to Kandy to be laid aside with my first attack of fever.

Three years elapsed before another opportunity of visiting Talampitiya occurred, but when it came I found abundant cause for thanksgiving. The

wedarâla had studied his book, and had lent it and spoken of its contents to others. He was to all intents and purposes a Christian, and many others only waited to know more of the way of salvation. They were put under regular instruction; and, after a few months, I had the joy of receiving twelve men into the Church of Christ. The first baptized was the wedarâla, who chose for himself the name of Abraham.

The Word of God took deep root. Inquirers increased, and men and women were gathered into the fold. The work has gone on ever since, and has spread to the neighbouring villages. Several hundreds have been baptized, and, at the present time, though there have been some trials and disappointments, the district presents one of the brightest spots in the Kandian country. From the beginning Abraham took the lead. His wife—appropriately named Sarah—and his two brothers and a sister were baptized. His influence was brought to bear on all with whom he came in contact, and he rarely lost an opportunity of speaking for the Lord.

By degrees his circle of usefulness widened. When the cessation of field-work permitted, or when call for his medical skill came, he went to distant villages, ever seeking to uplift Christ. In many of my travels through the Kandian country he was my companion and pioneer; and from him, as we traversed together the rugged hills and muddypaddy-fields, I obtained much insight into the character and life of the Singhalese people, and much information as to the atheistic system which keeps so many thousands in bondage. As a Buddhist, he had gone eighteen times on pilgrimage to worship the sacred Bô tree at Anurâdhapura, a hundred miles north of his village. As a Christian, he accompanied me and my dear wife several times to the same district, that he might there bear witness for his Master among those who had never previously heard of Christ. He always seemed to speak with great judgment and power. He gauged the position and capacity of his audience, and almost always succeeded in arresting their attention. He was himself what was among the Singhalese regarded as "low caste." Socially, he would have been looked down on or shunned by many of those to whom he preached. But I have at times been astonished to see him hold, almost as if spell-

bound, a large crowd composed chiefly of those who prided themselves on their superior status. His knowledge of Buddhism enabled him to make clear its emptiness, its inability to meet the needs of a sinful soul; his grasp of Christian truth gave him the power to set forth clearly the finished work of the Lord Jesus Christ, and complete salvation resulting from it. He was emphatically "mighty in the Scriptures." His library may be said to have consisted of two books, but with them he was thoroughly acquainted—one was the Bible, the other Bunyan's *Pilgrim's Progress*.

Often as he sat in my study, with the Bible on his knees, I have been struck with the freshness and originality of the remarks he made on various passages. Not unfrequently they threw a light on a verse which brought out its meaning with remarkable clearness. It has been said of him with truth that he might always be found either speaking to his Master in prayer, hearing his Master speak to him through His Word, or speaking for his Master to those around him.

I remember his coming into the room on one occasion when a Christian coffee-planter was spending the day with me. I spoke of him as one of our village Christians, and invited my friend to test his knowledge by a few questions on Scripture. The first question asked did not display much judgment on the part of the person asking. It was, "What do you think of the doctrine of predestination?" I could hardly repress a smile as I rendered it into Singhalese. I quite expected the reply that that was one of the deep things of God about which it would be difficult to speak. But Abraham did not seem taken aback. His answer was quietly given something as follows:—"Whatever predestination may be, I find it in the Bible. I find God saying, 'Jacob have I loved, and Esau have I hated.' When I turn to the Epistle to the Romans, I read, 'The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; . . . it was said, The elder shall serve the younger.'" This was followed by other passages equally apposite, showing that simply by the study of the Scriptures he had satisfied himself on a subject which has presented such difficulties to so many learned men.

At another time I introduced him to an aged English lady who was visiting at our bungalow. He at once turned to her, and said, "Does the lady know Christ as her own Saviour?" and seemed delighted when the affirmative response came.

That which seemed to try him, perhaps more than anything else, was any controversy with fellow-Christians, who, while holding the Head, did not see eye to eye with him on some subjects. A Baptist Native preacher once pressed him strongly on the subject of immersion, and the old man defended the system of his own Church with his usual energy. But after a time, perceiving that agreement was unlikely, and that bitterness might easily be imported into the discussion, he brought it to a close by the remark, "Well, we have had a good deal of talk about water; for my part, I am satisfied with the Blood."

He was in the habit of attending with me the gatherings at village councils, where Native magistrates hold their court for a week or fortnight at a time. At these places hundreds of Kandians gathered every morning, and before the magistrate took his seat we had splendid opportunities of proclaiming the Gospel. Often the crowd gathered round us, and listened with deep attention. At other times some strong Buddhist would stir up opposition, and excite the passions of the people. On one such occasion a half-drunken Buddhist came behind him and, swinging his arm, struck him such a blow on the eye that for a time it appeared as if the sight had been destroyed. The better disposed of the people were indignant at such violence, and urged Abraham to bring the matter at once to the notice of the magistrate. The reply was characteristic. He said, "When I first heard one say that Buddhism was false, I myself stood ready to strike him. I can bear much more than this for my Lord."

His occupation as an evangelist was sometimes varied by his being placed in pastoral charge of the congregations at Talampitiya and its neighbourhood. But here he felt out of place. One of his last remarks to me on the subject was, "I feel like a caged eagle; I long to fly here and there." Arrangements were being made to enable him to fulfil this wish when the Master's "home-call" came. I saw much of him during

our last short stay in Ceylon a year ago. He was then in failing health, and his tall form was a good deal bowed. He used formerly, as we together climbed the steep hills, to say, with a glance at his unshodden foot, "My foot is like an iron hoof—nothing hurts it," and he rarely seemed to feel fatigue; but latterly he complained that he could not accomplish what once he did. Still, I thought that preaching at the village courts would be work congenial, and work which he could adapt to the measure of strength given, and Mr. Liesching, with whom he was then associated, only waited for an opportunity of setting him free for it.

Severe illness compelled our return to England, and our parting with him was deeply affecting. He seemed as if he could not tear himself away, and his pleading words of prayer showed how deeply he felt our having again to leave Ceylon. I did not then think that he was so soon to be called up higher, but the end was very near. An accident to his foot laid him aside, and he, for a time, was in danger of lock-jaw. Dysentery supervened, and, after a brief illness, he fell asleep on Sunday, December 13th.

His end was as his life. Suffering and weakness could not quench the constant desire to magnify Christ. He was constantly singing and praying aloud. The catechist at Kurunāgala writes of him: "Our dear brother Abraham, of Talampitiya, has been called home. His death was a glorious one, and the Lord glorified His servant by giving him, even on his death-bed, the opportunity of testifying to many Buddhists of the saving power of Christ. He has passed the gates triumphantly to the land of bliss, to live for ever with his precious Lord."

A prominent figure for many years, he will be greatly missed and deeply mourned by those labouring for the evangelization of Ceylon; but he being dead yet speaketh. His memory and influence must long live, as those of a man of one desire, one aim. That, in his case, was the so making known the way of salvation, that his countrymen might be set free from the terrible bondage of Buddhism and devil-worship, and be brought to share the joy which was so real to himself, of knowing the only true God, and Jesus Christ, whom He has sent.

INDIAN NOTES.



THE Watch Towers that stand upon our Indian frontier from Simla to Kurrachee are admirably "counted" by Mr. Robert Clark in a valuable paper in the *Indian Church Quarterly Review*. He well points out how Infinite Wisdom has seemed to have ordained of old the choice of these missionary strongholds, which else had appeared to have been due to the selection of a sporadic and unconcerted inspiration. The Missions he names are Kotgarh, Kangra, Kashmir, Peshawur with Hazara, Bunnu, Dera Ismail Khan with Tank, Dera Ghazi Khan, Multan with Muzaffargah and Bahawalpore, Sukkur with Shikarpore, Quetta, Hyderabad, and Kurrachee. He indicates most forcibly that these stations are no mere dead-ends, but points of departure for the rays of living light into the dense darkness of the lands beyond. Among these he instances, as connected with Kotgarh, the Hill States beyond Simla, including Bashahr and Kanáwar; then Kulu with the Kangra valley; Ladak, Baltistan, Gilghit, and Chinese Turkistan (Khotan and Yarkund) beyond them, with Kashmir;—with Peshawur he links Hazara and Kohat and the numerous Afghan tribes around them; and with Swat Bajaur, Kafiristan, Chitral, Yasin, Wakhan, Badakshan, Cabul, and Afghan Turkistan beyond them;—then the Derajat, with the Powindahs, the Waziris, the Ghilzais who dwell in and round the Zhob valley; the whole country around Multan; Quetta on the railway which has already pierced the Khojak range and is approaching Candahar, with Khelat and Ghuzni beyond;—and then Sindh, bordering on Beluchistan, which again borders on Persia; with Kurrachee at the gate of the Persian Gulf, in direct communication with Muscat, Bushire, and Baghdad. Mr. Clark calls attention to the need of the Frontier Missions of the co-operation, sympathy, and help on the part of Europeans. He also adds that, "There is, perhaps, no way in which British soldiers or English Residents would gain more spiritual or temporal benefit themselves, than by seeking to benefit the heathen and Mohammedan world around them through missionary agencies. . . . Immense possibilities lie before us on our frontiers, which politically, socially, and religiously may perhaps affect us even more than the people around us."

The Christian lectures to educated Natives in Bombay, by the Rev. Henry Whitehead, M.A., Principal of Bishop's College, Calcutta, and a member of the Oxford Mission, are widely noticed by the Indian press. The subject of these lectures was, "The Claims of Christ." If the ability of the lecturer, and the fitness of the subject to the needs of India, can promise success, then we may well believe that the Divine blessing will accompany the effort.

It is interesting in this connection to remark that Dr. A. Lepitre, Professor of Comparative Philology, of Lyons, has lately written to compliment the Rev. Baba Padmanji on his *Manual of Hinduism*, which, he says, according to the *Bombay Guardian*, has presented to his mind, better than anything he has ever seen before, a graphic and faithful picture of the manners and customs of India. This, adds the *Bombay Guardian*, is not the first time that European Orientalists have expressed their indebtedness to the painstaking labours of Mr. Padmanji. It is most encouraging to see the consecration of their powers by some of India's most talented children to the Saviour.

The *Makhryan-i-Masihi* notes the issue of the metrical version of the Psalms in Hindustani, the work of the Rev. J. F. Ullman. That Christian

journal describes this correct and melodious version as Mr. Ullman's best gift to India. The expression is as appropriate as it is true.

No little excitement occurred among the Hindus of Bombay towards the end of last year through the publication by the Bombay Tract Society of a leaflet of the Rev. Baba Padmanji, which had the moral character of Krishna for its subject-matter. Two monster meetings of Hindus were held to consider the objectionable publication. Such agitation indicates at least the growth of a higher moral opinion in India. Such statements regarding Krishna were but a little while ago most orthodox. Now they are libellous. The votaries of this most popular god have perceived that the deeds of Krishna require apology. Yet the deity that needs defence is doomed. Mr. Padmanji, we may remark, is a master of Marathi, wielding it with incomparable skill in his Master's service.

The *Statesman* of October 24th, 1891, illustrates singularly in one of its articles, and most valuably because indirectly, one of the effects of education and legislation in the Punjab. They enormously strengthen the hands of the money-lender. For it is mainly his children, it is asserted, who are educated in the Government schools, and it is the power which our stringent civil laws have invested him with, which it has extended for him throughout the country, and which it continues to increase, that drives the Punjab peasant to despair, and ejects gentry and nobles one by one from their possessions. We do not think that any argument may be founded upon these facts against either our Government education or our Civil Code in the Punjab; but we do insist that this helplessness thus revealed of education and legislation to provide a remedy against oppression and wrong, this discovered tendency in them to unavoidably create both, is the strongest argument for the proclamation of the reign of great David's Greater Son.

G. E.

The recent revival of hook-swinging in India has not received the attention at home which the subject demands. This barbarous custom was prohibited long ago, then revived, but immediately suppressed in 1867; and now, after a lapse of twenty-four years, the Madras Government, acting, it is said, under the directions of the Secretary of State for India, has permitted its repetition. The missionaries of the American Board (A.B.C.F.M.) at Madura memorialized the Government, who replied that they would discourage it in every way, but were not willing to prohibit it absolutely. The discouragement, of course, amounted to very little, and the hideous ceremony took place on October 21st of last year, in the presence of about ten thousand Natives. The (Boston) *Missionary Herald* reproduces photographs of the insertion of the hooks in the man's back, and of the car with the victim swinging in the air at the end of a long pole. The custom is supposed to propitiate Mariamman, the patron goddess of cholera and small-pox, who is believed to have the control of the rain. The recent drought in the presidency has therefore had much to do with the revival. It is satisfactory to learn that the gathering of so many heathen was attended by strong detachments of missionaries, who preached to large audiences up to within an hour or two of the principal ceremony. More recently, on the failure of the later rains, a second performance of the rite seems to have taken place. We are pleased to learn that the unfavourable comments in the Anglo-Indian and even in the more intelligent Native press have caused the Madras Government to direct an official inquiry into the matter, which will probably result in the suppression of the custom.

THE MISSION-FIELD.

WEST AFRICA.

BISHOP INGHAM, in addition to the many anxieties attaching to his onerous office, has been occasioned considerable trouble lately. While pursuing a formal inquiry into charges brought against the moral character of one of the African clergy, a Native barrister questioned the Bishop's jurisdiction, and a Rule Nisi was served upon him at a subsequent sitting. It is satisfactory to learn that on January 29th, the Chief Justice decided that "no writ of prohibition could be served on the Bishop, as he had done nothing contrary to his powers." It will be remembered that in 1890 the question of the Bishop's powers in the Cathedral was raised by the Native Queen's Advocate in the Legislative Council of the Colony, and the Chief Justice on that occasion stated that he had always understood that the Governor was to all intents and purposes Dean and Chapter of the Cathedral, and the Bishop only had a seat there with power to preach when he chose to do so. The kind intervention of the Archbishop of Canterbury obtained from the Crown lawyers through Lord Knutsford, the Secretary of State for the Colonies, a complete vindication of the Bishop's rights in the Cathedral, and the Governor in Council declared that the Bishop had entire responsibility for the services.

The Rev. S. Taylor baptized five adults, four women and one youth, on Christmas Day at Port Lokkoh. One hundred Timnehs, including a king and three chiefs, were present at the service. The hymns, "Angels from the realms of glory," "Art thou weary, art thou languid?" "Come to Jesus now," were sung in Timneh, and Mr. Taylor preached from Isa. ix. 6. The chief of Makori, Pa Chinsman, has formally renounced polygamy, and in the presence of his people, summoned for the occasion, has declared that he has decided to be a Christian.

The Rev. R. Kidd, the Rev. S. S. and Mrs. Farrow, and Miss Higgins have come home on furlough.

The Rev. T. Harding arrived at Lagos on January 11th, and Miss Goodall on February 15th. The former proceeded to Ibadan in February, where he relieved the Rev. R. Kidd. The Ijebbus, through whose country Mr. Harding had to travel, have been taking a somewhat hostile attitude towards the Lagos Government, and were threatening to close the roads; but an agreement has lately been arrived at, by which the Ijebbus have undertaken, in consideration of an annual subsidy from Lagos, to allow free communication through their country. The Rev. H. Tugwell considers that this agreement is likely to open up the whole of the Yoruba country to the Gospel. Unfortunately, as we learn from a statement by Sir John Gorst in the House of Commons on March 1st, the Ijebbus broke the treaty soon after it was made. Mr. Tugwell mentions a story which is current, which he hopes will prove a true prediction:—

An Ijebbu girl whilst resident in Lagos was brought under the influences of Christian teaching. On returning to her country she took with her a copy of the Psalms; this book was in time discovered by her friends and burnt. "We will destroy your god," was the remark of those who burnt it. An old woman sitting

by (a heathen), had noticed what had happened. "You have made a mistake," she said; "you have burnt that book, and now its ashes are scattering all over the land: that book will come back and take this country." She was giving utterance to feelings of superstition, no doubt; but may God grant that her words may be fulfilled!

Archdeacon Hamilton and the Rev. W. Allan reached Akassa, on the River Nun, one of the Niger mouths, on January 15th, after experiencing some inconvenient delays at Lagos, and having suffered somewhat from fever. Mr. Bennett

made the journey from Brass to Akassa in a canoe through the creeks, travelling all night in order to welcome them. They visited together Nembe, Tuwon, and Bonny; and Mr. Allan went up the river as far as Onitsha and Asaba. They arrived in England about the same time, in the middle of March.

The Rev. H. H. Dobinson paid a second visit to Isele, in the Ibo country, in December last. His journal of this visit will be found on page 276. Interesting journals have also been received from Mr. Wilmot Brooke, giving particulars mainly of the work of the Native agents at Lokoja and Gbebe. These are printed as "Monthly Leaflets." We hope to give extracts in a future number.

We exceedingly regret to learn that Mr. Wilmot Brooke died from hæmaturic fever on March 5th.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker admitted the Rev. F. Burt to priest's orders, and Messrs. England and Crabtree to deacons' orders on January 24th. The following day the Bishop and the Rev. H. K. Binns started for Chagga.

A telegram was received on March 9th informing us that Mr. Redman had died at Saadani. He had been assigned by Bishop Tucker to Mamboia, and was probably on his way thither when he met with his death.

Mr. Roscoe sends the following account of the journey of Mr. Ashe's party from the coast to the Lake:—

Busambiro, Oct. 27th, 1891.

It may interest you to hear a little about our journey here.

When I reached Zanzibar, Mr. Ashe and his party had left a week. The first news I received was that of the death of Mr. Greaves from dysentery. This was very depressing to me. He was to have been my companion in Busoga. The Lord knows best, and makes no mistakes. Greaves was doubtless ripe for higher and holier service.

After some ten days or so awaiting my passport to go through the German sphere, I left for the mainland. At Saadani I was detained a day by the Germans. On July 23rd I left and arrived here October 1st. I think it is the shortest time the journey has been accomplished by any caravan. It was ten weeks to the day.

At Mamboia I came up with the other party. All were in good health, though each had been down on the way with fever. From that time until we arrived here we were fairly free from

sickness; personally I had nothing the matter with me until the other day, when I was in bed for a couple of days, and a third day in the house with fever. We have much to be thankful for. The Lord kept us in safety through the troublesome country of Ugogo. The Wagogo were most hostile on account of some Europeans having fought at several places and killed numbers of their warriors. Our caravan was twice attacked in the forests. On the first occasion we lost three loads, a box belonging to Mr. Ashe, Mr. Collins' bed and bedding, and a bale of C.M.S. cloth. On the second occasion we were prepared for them, and though they fired two shots upon some women in a caravan following us, still they got nothing. The marvel was that no one was killed or injured in either attack. It is wonderful how these robbers conceal themselves close by the path and await stragglers. About 150 men passed within a few yards of the spots where they lay, yet none of us saw them, so expert are they at their work.

Dr. Gaskoin Wright and Mr. Collins reached Mengo, the capital of Uganda, on October 31st. They crossed the Lake in Mr. Stokes' boat, the C.M.S. boat, in which Bishop Tucker crossed, having been wrecked; and it was decided, because this boat of Mr. Stokes could not carry the whole party and their goods, that the Rev. R. P. Ashe and Mr. Roscoe should make the journey by land, round the western side of the Lake. Mr. Roscoe appears, however, to have followed the others across the Lake. Dr. Wright says: "We cannot help praising God for having called us to work in such a delightful portion of His vineyard, where all His people are thirsting for knowledge and for the Word of God."

PALESTINE.

Miss Arabella H. Wilson, who laboured for a few months at Baghdad but retired through failure of health and proceeded to the Neilgherry Hills, South India, to recruit, was, upon her recovery, assigned to this Mission by the Committee in October. She arrived at Jaffa, and made the difficult journey of fifteen hours on horseback to Nablous, in January. Miss E. G. Reeve also is now stationed at the same place. Dr. Bailey returned to Nablous in November, and reopened the dispensary, which was closed by order of the local government in August (See *Intelligencer* for December, page 910); he reports that during the latter half of November and December he attended 2036 cases, 310 at their own homes, and was gaining an influence over Turkish officials.

The Rev. Evan H. Hopkins, of Richmond, is visiting Palestine, and meetings for the deepening of spiritual life were arranged to be held by him at Jerusalem in March.

We regret to learn that Mrs. Attlee (the mother of Miss Helen Attlee), who, together with her husband, the Rev. S. Attlee, went out with her daughter to Palestine, died in February at Bethlehem.

The Rev. H. Sykes has come home on furlough.

NORTH INDIA.

The Rev. A. Clifford sends a striking summary of the baptisms at Calcutta in connection with the C.M.S. and C.E.Z.M.S. during the latter half of 1891. His remarks will be read with thankfulness:—

I have known Calcutta more or less intimately for seventeen years, but I am able to say with confidence that during those years there has never been such a time as the present for men and women coming to the missionaries of the C.M.S. and the C.E.Z.M.S. with earnest inquiry about the Christian religion. More than this, there has never been a time, in my experience, in which more men and women are actually offering themselves for baptism. And this does not apply to one class only, but to all classes. Let me in illustration of this give a list of the baptisms we (i.e. C.M.S. and C.E.Z.M.S.) have had in the city of Calcutta (*not* counting out-villages in the suburbs) during the last six months:—

On June 28th, 1891, a Mohammedan servant, with three children; July 28th, a Kulin Brahmin head-master of an important Hindu school, with his wife, two grown-up children (son and daughter) and two younger children; August 23rd, a Mohammedan woman; September 3rd, a Bengali doctor, with wife, son and daughter; September 6th, a gardener and a widow woman; September 29th, a

young man (student), son of the civil surgeon of a Mofussil station; October 11th, a young man (Hindu); October 12th, a wealthy Hindu gentleman of position and culture and an Honorary Magistrate, with his wife; October 25th, a Hindu fakir; November 15th, a domestic servant, and the two young daughters of the gentleman baptized on October 12th; December 6th, a respectable young Mohammedan; January 1st, 1892, a leper man and leper woman; January 10th, a Hindu woman and a young man (Brahmin and educated); January 19th, a young (educated) Brahmin lady of wealthy family.

I think you will find this numbers thirty-one persons received in the course of thirty weeks.

Now while this is nothing to boast of, it is certainly something to praise God for, when we compare it with the result of our work in Calcutta in past times, and with the work of our Society in other cities of North India. It indicates that the long sowing of the seed has not been without result, and that the time of up-springing is approaching.

The Old Church is to be enlarged by the addition of a new chancel. The main part of the necessary funds for this object was obtained by a sale held at the mission-room in February, at which her Excellency Lady Lansdowne had consented to preside, but, as illness prevented her from doing so, Lady Elliott took her place. The Old Church is rightly so named, as it is the oldest building be-

longing to the Church of England in North India. The following account of it is from the North India *Gleaner* :—

The "Mission Church" was erected by the Rev. Zacharias Kiernander (some of whose descendants are still well-known in Anglo-Indian society) in 1770, the funds being raised by public subscription. Mr. Kiernander was probably the principal donor, but Lord Clive, who was then Governor, was also a liberal contributor. The original building was a plain oblong brick hall with a portico and spire on the west. Mr. Kiernander was a Swede, and the design of the church and its spire were drawn by a Swedish or Danish architect. The present semicircular chancel was added in 1793. What now looks like the body of the church, viz., the southern portion, was built at a still later period during the incumbency of the Rev. T. T. Thomason. The project for throwing out a chancel on the north side of the church is no new one. It was thought of twenty years ago

when the church was under the charge of the Rev. E. (now Bishop) Stuart. A plan, which is almost the same as that which is now about to be carried out, was prepared by the direction of the late Rev. J. Welland, but, owing to circumstances, its execution was postponed. No impartial person can question that, proportioned as the church now is, with its main member to the south, its chancel ought to be to the north. It is not intended to remove or in any way alter the present chancel, which contains interesting tablets to the memory of Henry Martyn, David Brown, Charles Grant, Bishop Wilson, and other well-known Indian worthies. The mission-room in which the bazaar was held is itself of some historical interest. It was built in 1774 with money realized by the sale of jewels bequeathed for this purpose by Mrs. Kiernander.

The *Indian Social Reformer*, a Hindu newspaper, bears testimony to the influence which Christianity is having on caste in India. It says :—

One thing which the Christian missionaries have done to us we have reason to be thankful for, and that is the social elevation of those whom it is defilement for high-caste Hindus to touch. If it is possible for any religion as a religion to make the whole world kin, it seems to us that this universal kinship can be realized by Christianity. At any rate there is nothing in this religion which makes isolation of man from man and class from class a religious duty. We mean by this that Christianity does not recognize the rigid, insuperable class distinctions such as disfigure the social system of this country. Distinctions based on intellectual and moral worth, wealth,

official rank and other known circumstances must exist everywhere; distinctions based on these differences can never be affected. No one can with any show of reason complain of the existence of such distinctions. It is the distinction based on mere birth that is invidious, capricious, and unreasonable. Hindu religion, as it is at present understood and practised, seems to be quite helpless to do away with the distinctions imposed upon society by caste. A few Hindus may talk of universal brotherhood as being one of the teachings of Hinduism; but this teaching becomes a chimera and a delusion as soon as a practical test is suggested.

The Bishop of Calcutta visited Godda in January, and confirmed one hundred Native candidates. The Rev. A. J. Shields gives the following report of the event :—

Episcopal visits in these out-of-the-way parts are all too scarce—I am afraid to say how many years had passed since the last, nearer twenty I think than any other number; and so this was for us and our people a great event. There are between 500 and 600 Christians here, of two-thirds of whom we may safely say they had never seen a Bishop before.

In the recollection of the vast extent of the diocese under his Lordship, we

can only feel very grateful for the pains and trouble he has been at in travelling nearly one hundred miles to and from the railway to give us this visit.

I drove his Lordship the last eleven miles of his journey to Godda, and was just apologizing, as we turned the corner of the road into the Mission compound, for the absence of external demonstrations of welcome, in the shape of triumphal arches, &c., when we became suddenly aware that the

demonstrations were not so deficient as we expected. Two long lines of white cloths and eager faces marshalled by Mr. Jackson, and our Church Army captains, Jessop and Barlow, were drawn up on either side of the road as far as the bungalow, and these, reinforced by fifty or sixty schoolboys, gave a hearty succession of welcoming cheers, while overhead fluttered a string of as gorgeous flags as ever graced an episcopal welcome.

The following day, Wednesday, Jan. 20th, was the date fixed for the confirmation. At 9 a.m. the candidates assembled in church, and we gave out their confirmation tickets and instructed them in the order of the service, and their parts in it. We found just one hundred had turned up out of about one hundred and fifteen who had been under instruction, a better number than we might have feared under the circumstances, since the confirmees were gathered from about twenty-five villages in a district of 1500 square miles.

At one o'clock the Confirmation Service began. The Bishop was preceded, as he entered the church, by the Revs. W. Sido, H. J. Jackson, F. Etheridge, and A. J. Shields. After the Litany in Santali, read by the Rev. W. Sido, his Lordship gave a stirring and searching

address to the candidates by interpretation, and then read a shortened form of the Confirmation Service in Urdu. It was a time of real edification, of building up of the Church, and we felt, as the last of the hundred candidates knelt to receive the laying-on of hands, that one more course had been added to that spiritual temple which, through all the ages, and among all nations, God is rearing for Himself.

Mr. and Mrs. Carstairs, our Deputy Commissioner and his wife, showed their sympathy and interest by their presence at the service. There were about 400 Christians and also a considerable number of heathen present. After the congregation had dispersed, the Bishop returned to the church and gave two practical addresses by interpretation. One was on "The necessity of feeding our own souls by prayer and Bible-study in order that we may be able to feed others;" this was to the Mission agents. The other was to about sixteen voluntary Church Army workers, and some others, under Captains Jessop and Barlow. We were very glad that his Lordship should get a glimpse of our Church Army evangelists and their work, and he showed much kindly interest in this comparatively new auxiliary of our Mission.

PUNJAB AND SINDH.

The Revs. T. Thwaites, A. E. Ball, and R. J. Kennedy, who sailed, the two first in November and the last in December, duly arrived in the Mission. Mr. Thwaites proceeded to Peshawar, Mr. Ball to Karachi, and Mr. Kennedy, temporarily, to Multan. Mr. Ball received a very cordial welcome from some leading Natives of Karachi, who presented a petition assuring him of their appreciation of his labours.

SOUTH INDIA.

News was received by telegram on February 25th of the death of the Rev. W. T. Saththianadhan, the well-known Native clergyman of Madras. It occurred at Palamcottah, in Tinnevely, where he had gone to attend a meeting of the Tamil Central Church Council.

The last Report, the twenty-fourth, of the Southern Pastorate, Madras, for the year ending June 30th, 1891, has a special interest now that the devoted pastor has been removed. It states that there are 643 baptized Christians, of whom 212 are children, 26 unbaptized adherents, and 330 communicants, in connection with the pastorate. Of these 500 are returned as able to read. Seven adults were baptized during the year. The Anniversary was held on November 6th, under the presidency of Colonel T. Walker, R.A., and his address and that of the Rev. H. D. Goldsmith were repeated in Tamil by Mr. Saththianadhan, whose recent death is announced above. The report was read by Mr. Saththianadhan's son-in-law, Mr. W. D. Clarke, B.A. The following are extracts from it, the former being a short account of two of the adult converts of the year, and the latter an obituary notice of the late Mrs. Saththianadhan, who died in 1890:—

Two of the adult converts claim a passing notice. One is a Brahmin of the South Arcot District, aged about thirty. He once took an active part in the work of the "Hindu Preaching Society," whose object is to oppose Christianity; but having been convinced of the absurdities of Hinduism and the truth of Christianity by the study of the Bible and Christian books and by instructions from the Reverends M. G. and H. D. Goldsmith, he presented himself for baptism and was named Paul Palvannam. He has hitherto been standing firm against all the entreaties of his Hindu wife and relatives. The other case was a Vellala young widow of twenty-five years of age, from Trichinopoly. She is remarkably intelligent and has passed the Higher Examination for women in Tamil and Telugu. She has a slight knowledge of English also. In the matter of religion she was greatly influenced by several Native Christian friends, one of whom was the late Mrs. Sathianadhan. True to her promise to her departed friend, she was baptized, with her daughters, two very interesting little girls, in Zion Church in Maylast. Her name is Ruth Jévamani Valliammal. She is now employed as head-mistress in the Government Girls' School at Srirangam. May they all have grace to continue faithful unto their life's end!

The Rev. M. G. Goldsmith, of Madras, spent several months of last year in the Deccan. Having spent a fortnight at Hyderabad in the spring, he returned in June, at the request of the Bishop of Madras, and with the consent of the Corresponding Committee, to spend six months there, and his stay has been still further prolonged. He says:—

Being the Mohammedan capital of India, and our Society in all its Missions being so connected with work for Islam, I find men here from our Punjab stations, from Agra and Lucknow, besides many old Mission-school students from Ellore and Madras; others from Mysore and Rajahmundry, &c. (who seem to have met me in those places, though I have forgotten their faces), welcome me very heartily from time to time, when they recognize me in the street.

Another advantage is the facilities for open-air preaching and discussion-meetings. There are excellent spots for these purposes, such as I have seen in no other Indian city, and, after our peculiar difficulties in these respects in Madras, this makes this part of our

There have been nine deaths in the pastorate during the year under review, including five children. But what overshadows all other losses was the lamented death, in her fifty-eighth year, of the pastor's wife, who was an earnest and devoted worker in connection with the pastorate for a period of seven-and-twenty years, and who was esteemed and beloved by all. It was she who first carried the light of the Gospel into many dark homes of her country-women in this city. Her devotion to the noble cause of Hindu female education is too well known to need any special notice here. The spontaneous efforts made by her numerous friends to perpetuate her memory by founding a "Home for Orphan and Destitute Children and Hindu Female Converts" is indeed a fitting tribute to the esteem and affection in which she was held by all classes of the community. Though dead, she yet lives in the hallowed memory of many, and speaks powerfully and unmistakably by her earnest and exemplary life and her triumphant death. She has indeed verified the words of the Apostle, "To me to live is Christ, and to die is gain," a truth which was not only on her lips constantly, but which she deeply felt and habitually exemplified in her life. May her death be the beginning of spiritual life to many!

work here very pleasant; and the fact that Chadarghat is filled with residences of Christians and Mohammedans *indiscriminately*, draws all together in remarkably unbiased friendship. On one side of my own bungalow lives a European, while the houses on the other side and behind are occupied by Mohammedan gentlemen, with whom we are on most courteous terms.

We have, with the full approval of the Madras Auxiliary Bible Society, and with the cordial support of friends here, opened a small Bible depôt, one friend having paid Rs. 40 to supply the bookcase. When the Director of Public Instruction has a large English Bible on his office writing-table, and some of the nobles have paid Rs. 70 for English pictorial Bibles (hawked round by an

enterprising American), there is reason to expect good sales. We have already sold several Urdu, Persian, and Arabic Bibles. Besides the Subadar above-mentioned, other gentlemen here have English libraries of which they are proud, and in which the Bible, *Pilgrim's Progress*, and similar volumes have a place of honour.

Our bazaar-preaching is conducted in two places; in the evenings the M.E. Mission allows us the use of its school-benches in a well-shaded open space off the main road to the city, and here discussions have been held several times a week—not that we prefer discussions, but that we are obliged (at least under present circumstances) to let the work take this form. Probably our adversaries' main object is to hinder the more direct preaching, but when the discussion turns on such vital questions as the Atonement and the Resurrection of Christ, and when the Bible is made the court of appeal, we feel that this may be blessed as a means for holding forth the truth. Moreover, nothing attracts an audience so much as a discussion, and even when things have looked worst and the meetings have closed hotly, there have always been one or more thoughtful men who have come to speak to us afterwards more quietly about the subject.

In the mornings we join some Native

Christian brethren, three times a week, in their preaching near the market-place, and on spare mornings take tours through other parts of the neighbourhood.

During the day two or three hours are taken up with theological reading with my two assistants, but visitors occupy a good part of most days. My two assistants are (1) Dhan Singh, a young Rajput of Nagercoil, baptized by us a few years ago, whose house-language is Hindustani, but who can also preach in Tamil and Telugu. He is brother-in-law of Masih Dyál, who indeed brought him to Christ, and who is now in Madras; (2) Fazl Masih, baptized last March in the C.M.S. Allahabad Mission, and whom I found here in June, when he expressed his desire to be more directly engaged in Christian work: he had been earning a living by writing for Urdu newspapers. He by race belongs to the Yusuf Zais, a tribe beyond Peshawur. So these two men (both between twenty and twenty-five years of age) represent the extreme north and extreme south of India, and between them know most of the languages between. Fazl Masih is a good Urdu scholar and has been very useful in the discussions, while Dhan Singh is useful in other ways. They both show much Divine grace, and are, I trust, growing Christians.

JAPAN.

Miss Tristram, whose journal of a fortnight spent at Imao in November we printed last month, paid a second visit to this place at the end of December, accompanied by Miss Hamilton, of the F.E.S., remaining ten days. Several meetings were held in the town and in neighbouring hamlets. The last meeting was on January 7th. Writing the following day, Miss Tristram said:—

Yesterday as the day went on the wind grew very strong, and soon after dark made itself so felt in our shed that it was difficult to keep the lamp alight. We put as much charcoal as we could into the *hibachi* (brazier), wrapped ourselves up in shawls, and were much encouraged when ten women braved the elements and appeared. They were just those who have all through seemed the most in earnest, the doctor's wife, the snake-bitten woman, and some others. The conversations after the meeting made us very happy. There are some women whom we feel quite sure about, and what is wanted is some one to stay there and give them regular Bible-teaching and preparation for baptism. I have a special regard for the snake-

bitten woman, for I believe I was instrumental in saving her life until good advice could be had. She was one who told me last night that she quite believed, and was going to have nothing more to do with any other gods. She volunteered it, for I did not ask any of them, and I know that she and others are really in earnest in what they say. A woman who was injured, and whose house had been destroyed, said to us that the earthquake had been a terrible thing; but if it had not been for it, we would never have gone to Imao, and she would never have heard "the most joyful thing in the world." So she was glad it had come, and the others all chimed in and agreed.

NOTES ON OTHER MISSIONS.



HE improvement in the funds of the C.E.Z.M.S., which we noticed two months ago, has continued, so that for the last quarter of 1891 the receipts were 3500*l.* in advance of the preceding year, and *India's Women* calls for special thanksgiving. Nevertheless, the reductions already proposed will have to be carried out unless the income of the current year can be raised to at least 34,000*l.*

Two letters from the Nuddea district reveal a most distressing state of things. Miss Dawe describes the ignorance of the nominal Christian women, who are only reached by Native Bible-women, themselves in need of spiritual instruction. In the smaller hamlets, where there is not even this help, things are far worse, and there is "little, if anything, to distinguish our Christians from the Hindus and Mussulmans." The Hon. Miss Sugden says that there are nearly 3000 towns and villages in the district, and, with the exception of the work done in and round Krishnagar, "there is no real medical help for any of the women in that part of India." The significance of these statements is seen when it is remembered that the Nuddea district is one of the best manned in North India.

The gross income of the S.P.G. for 1891 amounts to 116,520*l.* Legacies, always a variable source of income, have fallen off; but the contributions to the General Fund have increased by 1100*l.*—"not a large sum," the *Mission Field* remarks, "and wholly out of proportion to the additional number of sermons preached and meetings held." An interesting account is given of the railway car which is Bishop Walker's travelling cathedral for North Dakota. Bishop Ridley's account of Sheuksh's surrender to Christianity is fuller but less vivid than that which appeared in the *C.M. Gleaner*.

The General Committee of the BIBLE SOCIETY are no doubt right in supposing "that the dependence of the great Missionary Societies upon the Bible Society, as well as its own very extensive missionary work in the circulation of the Scriptures, through colporteurs and Bible-women, are most inadequately realized." They fear a recurrence in 1892 of the deficits of the past three years, although there has been an increase in the "Free contributions." We understand that, unless these contributions are very largely added to, the Society will be obliged to charge the Missionary Societies for those Scriptures which they have hitherto supplied gratis. We sincerely trust that these gloomy forebodings may not be realized.

The *Reporter* informs us that the edition of 2000 copies of the Bible in Lifu, one of the languages of the Loyalty Islands, is being rapidly bought up. The last instalment of Dr. Macgowan's review of the colporteurs in Southern China contains a remarkable story of the conversion of a leading Native, whose conspicuous filial piety had procured him special honour from the Imperial authorities.

The *London Missionary Chronicle* continues to improve. It has begun, concurrently with its other matter, short sketches of different Missions after the manner adopted in the *C.M. Gleaner* for a year or two past. These should prove very helpful to new students of L.M.S. work.

The Rev. J. Parker, of the L.M.S., in Mongolia had an exciting time during the recent rising, but finally escaped safely from Ch'ao Yang to Tientsin, aided on the way by Dr. Brender, of the Irish Presbyterian Mission.

The self-denial week which the L.M.S. asked for has been very widely observed.

The BAPTIST MISSIONARY SOCIETY's Centenary is to be celebrated by meetings in May and June at Nottingham, Leicester, and Kettering, places which are historically connected with the formation of the B.M.S. On Sunday, Oct. 2nd, which was the actual date of its foundation, it is suggested that special sermons shall be preached in every Baptist chapel in England and the Colonies. There will also be numerous meetings in London and the provinces. One contribution to the Centenary fund is 33*l.* 14*s.* 3*d.*, sent by the Native Christians of San Salvador, B.M.S., on the Congo. The items which make up this total consist of beads, different kinds of cloth, fowls, a pig, a keg of gunpowder and the like,

which have been first translated into the native currency, and then into English money. The Centenary fund has now reached more than 54,000*l.*, but the ordinary income of the B.M.S. is falling short of the corresponding period of last year.

The Rev. F. W. Macdonald has already begun to justify the hopes which were entertained when he was appointed one of the General Secretaries of the Wesleyan Missionary Society last autumn. He recently laid a number of plans before a special conference convened for the purpose. In pursuance of one of these, we are promised a new missionary magazine, *Work and Workers in the Mission Field*, to be issued in May. After the model of the *Intelligencer*, it is intended "not only for missionary news, but for the treatment by competent writers of the many questions—social, moral, intellectual—connected more or less directly with missionary work."

The Rev. Isaac Shimmin, of the Wesleyan Mission to Mashonaland, has had an exciting adventure with a lion which will bear comparison with the well-known lion anecdotes of Livingstone and Hannington. It would only spoil the story to tell it here. We must refer our readers to Mr. Shimmin's own account in *Wesleyan Missionary Notices*. Mr. Shimmin's journal is also well worth reading. We regret to hear that the Rev. Owen Watkins, the veteran missionary who accompanied Mr. Shimmin into Mashonaland, has been so ill with fever that it is feared he must leave Africa.

Further news from Dr. Stewart of the new Lovedale is published in the *Free Church of Scotland Monthly*. After satisfying themselves that Kilundu's was a better site than Machako's, the party set vigorously to work. "We give a present to the people," says Dr. Stewart, "and invite them to send three or four men to the Kibwezi to see our place for themselves, and come back and report. All this takes time, but it is the right way of proceeding, and is real missionary work, though of a preparatory kind. We give a piece of cloth, some rings of brass-wire, and to the chiefs a dressing-gown,"—which last is highly appreciated. Three hundred acres of land have been bought from Kilundu, roads made, timber cut down, and the general plan of the village laid out. Services in Swahili, but not as yet in Wa-Kamba, are held, and 354 cases had been treated medically up to December 22nd. The rains had begun before the mails were despatched. The Mission party, being only lodged in tents, suffered in consequence. All except Dr. Stewart had fever, and one, Mr. Grieg, died of dysentery. Thus early has death visited the new Mission.

The Moravian Mission vessel, the *Harmony*, returned some time since from her thirty-first voyage to Labrador. One hundred and twenty-two times have this vessel and her predecessors completed the journey in safety. A thanksgiving service is usually held to celebrate the ship's safe return. Fifty years ago the following language was used of the *Harmony* of that date: "During this long period"—it was even then seventy-two years—"no fatal accident has been permitted to befall this favoured bark, or those whom she was conveying across the boisterous and often ice-bound deep, and along a coast bristling with rocks and abounding with peculiar perils: nor has the communication between the missionaries and their brethren in Europe been in a single instance interrupted." These words are as true to-day as when they were first used. Surely such a record of providential care has no equal.

Readers who have watched the progress of the Moravian Mission in Thibet will be glad to hear that a successor has been found to the late Dr. Karl Marx in Dr. J. E. D. Jones, of Birmingham, who has already sailed with his wife for Leh. Dr. Jones and his wife were both born in India, and are conversant with Hindustani, which, though Thibetan is the language of the residents, is much used by the traders in the bazaars.

Of another pioneer Moravian Mission, that to Nyassa-land, nothing has been heard since June last. The four brethren are believed to be dwelling in some native village among the hills, about a week's journey from Karonga, the African Lakes Company's station at the north end of Lake Nyassa. The 34th degree of east longitude from Greenwich has been accepted as the boundary between their

work and that of the Berlin Society. The latter have agreed to place their station near to the Moravians, on the other side of the line, for mutual help and protection. This is a precaution rendered necessary by the slave-raids of the Magwangwaras on the east and the Arab chief Merere on the north.

Yet another new venture is a Mission to the aborigines of North Queensland. The Moravians claim that their settlements of Ebenezer and Ramahyuck afford a tangible proof that the degraded "black fellow" can be reclaimed. In Victoria the race is fast dying out, but in North Queensland there are still vast tracts inhabited by them alone. The Rev. James Ward, his wife, and Mr. Nicholas Hey have been set apart for work amongst the latter. The Government have lent every assistance to the missionaries. A settlement has been decided upon in the Cape York peninsula, in the extreme north of Queensland, and ere this active operations have been begun.

We are indebted to Pastor Döhler, of Gross-storkwitz, near Pegau, Saxony, for a statistical table of the principal German Protestant Missionary Societies, which bears the stamp of much more painstaking accuracy than some more pretentious calculations which have been recently issued. He complains, and with justice, of the conflicting systems of classification adopted by the societies, which make it almost impossible to arrange their figures under common headings. The inclusion or exclusion of unbaptized adherents, the varying definitions of church-membership and ordination, the status of missionaries' wives and other female helpers, the record or omission of sums contributed in the mission-field itself, are only a few of the variations encountered by one who wishes to form a general estimate of Mission work. Pastor Döhler has so far surmounted them as to draw up a table which shows that the seventeen principal German societies have in all 408 principal stations, and 246,903 converts; 606 male and 37 female European agents; 111 ordained Natives, and of other Native helpers 2855 male and 731 female; 1127 schools, 1607 teachers and 53,282 scholars; and 269 candidates in training at home. Their combined income from all sources, including balances, amounted to 3,514,415 marks (about 175,720*l.*), and their expenditure to 3,445,041 marks (or 172,252*l.*). In addition to these sums must be reckoned 1,443,450 marks (or 72,172*l.*) collected in the mission-field itself. Pastor Döhler notices that 722,655 marks (or 36,132*l.*) of the income is collected elsewhere than in Germany, chiefly by the Basle Society, which derives a great deal from Switzerland, and by the Brüdergemeinde or Moravians, from England and other countries. The figures seem to be based upon the latest returns, but these are in some cases defective. They show a slow but continuous growth when compared with past years.

We have recently given details of the Basle Society. It may be well to mention the mission-fields occupied by the other societies. The Moravians labour in Greenland, Labrador, Alaska, North-West America (among the Indians), the West Indian Islands, the Mosquito coast, Surinam, Demarara, Cape Colony, Kaffirland, Nyassa, Australia (Victoria and North Queensland), and in Thibet. The Berlin Society works in Cape Colony, Kaffirland, the Orange Free State, the Transvaal, Natal, Nyassa, and Canton. The Rhenish Society occupies Cape Colony, Nama-land and Herero-land (both in German South-West Africa), Borneo, Sumatra, Nias, Canton, and New Guinea. The North German Society devotes itself to the Slave Coast; Pastor Gossner's Mission, to the Kols and the Ganges valley; the Leipsic Society, to the Tamil country and Rangoon; and the German equivalent of our F.E.S., to North India. The Hermansburgers have stations in Natal, Zululand, Bechuanaland, the Telugu country, Australia, and New Zealand. The Berlin Ladies' Society for China confines itself to a foundling hospital in Hong Kong. The Jerusalemverein, of course, works only in Palestine. The Schleswig-Holstein Lutherans (Breklum) take the Telugus and Jeypur for their field; the Neukirchenern, Java and the East African coast; the "Allgemeine" Evangelical Protestants, Japan; the Neudettelsauers, Queensland and New Guinea; and the Bavarians, the English East African coast. The Society "for German East Africa" has agents at Zanzibar, Dar-es-Salaam, Tanga, and Hohenfriedberg, near Mlalo. The operations of the eight last named societies and of the German F.E.S. are on quite a small scale, and the last six are of recent formation.

J. D. M.

THE APPEAL OF THE C.M.S. TO THE C.E.Z.M.S. FOR ADDITIONAL LABOURERS.

[We print the following letter at the request of the Secretaries of the C.E.Z.M.S.]
TO THE SECRETARIES, CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

Salisbury Square, London, E.C., Jan. 4th, 1892.



Y DEAR FRIENDS,—I see on your agenda a proposal regarding the request made by this Society to the C.E.Z.M.S. for additional missionaries in India. I do not know what your Committee may think on the question of the desirableness of putting forth an appeal for increased support at the present moment. But the fact that our Society has been under the necessity of asking you for further help at a time when your financial position has caused you some anxiety appears to me to justify my writing a few lines on a matter in which the interests of the C.M.S. are very deeply involved, and which arises out of the mutual understanding that exists between the two societies.

You, on your part, have expressed your purpose to the utmost of your powers to respond to all appeals made to you by the C.M.S. for the supply of that female agency which has now been recognized as an essential element in all properly worked Missions.

We, on our part, while realizing the necessity of largely developing our own female agency, agree to look to you for the supply in certain mission-fields, especially in those parts of India in which you are at work.

I think that, so long as the relations between the two societies remain as now, it is of the greatest importance that this mutual understanding should be respected. In my judgment it would be a hindrance to both societies, if, in answer to our appeal, you were to say that you dare not extend your operations or strengthen your staff, and must therefore throw on us the responsibility of finding and sending forth the female missionaries whom we had looked to you to supply.

It must be borne in mind that the relation between the two societies is unique in our experience. They are identical in principles; they endeavour, as far as possible, to maintain the same standard of requirements from their missionary candidates, and to train their candidates similarly. As a matter of fact your society's work, in almost all cases, is being carried on in fields where we are at work, and on parallel lines with our work.

Now what I want the friends and supporters of the C.M.S. to realize is that if your work is starved, our work must suffer; that if you cannot keep up an adequate, and therefore a growing, supply of labourers in fields where you are at work, and cannot respond to our appeals when we point out to you that the general well-being of missionary work in any field, for which you are responsible, demands fresh workers, the inevitable result must be that our work must suffer. Men cannot evangelize effectually in India if the women of India are untouched.

When our Indian missionaries cry out for women who may enter the zenanas, and, by God's enabling grace, help to remove barriers which the women of India oppose to the acceptance of the Gospel by the men, their cry ought to meet with a ready response.

I think that our last appeal to you was for ten new workers. It must not be imagined that only ten are wanted. We cut down our request to the minimum. We know that the development of your work must be accompanied by a corresponding development of means; just as is the case with us. And, with the rising tide of interest in missionary work, and the growing number of promising candidates who offer, that development ought to be very

rapid, if we are to avail ourselves rightly of the boundless opportunities which the Lord has now given us. God keep us from the sin of neglecting those opportunities which may only too soon be removed if we fail in our duty!

I have written a much longer letter than I intended. What I want to emphasize is the identity of the interests of the C.M.S. and the C.E.Z.M.S., and therefore my earnest hope that all who love and labour for the C.M.S. will realize that without the co-operation of the C.E.Z.M.S. our work must in many places be seriously crippled.

We have so many evidences of the expansive power which willing givers possess, and of the ingenuity with which new methods of saving in order to give the more are discovered, that I have no fear lest our resources should be diminished by the increase of yours.

By co-operation we may enlarge the supply to both societies; some givers caring more for one particular branch of the work, or for some special locality, and therefore allowing these added gifts to flow in the direction of their special sympathies.

But what we most need is to extend the area whence our supplies are drawn. And again, by co-operation we may make better progress in this respect.

We must look up to Him whose are the silver and the gold, and if we do this with the expectation of genuine faith, we shall all be nerved to successful effort.—Yours very faithfully,

FRED. E. WIGRAM, *Hon. Sec. C.M.S.*

LETTER TO THE EDITOR.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

SIR,—If Major Seton Churchill cannot grasp the true import of my words (few and simple as they are), surely he might have been careful to copy them correctly, when he quotes them. He has, in every instance, failed to do this in his letter, printed in the *Church Missionary Intelligencer* for March, 1892, pp. 232-4.

My sole object, for the past twenty years, in laboriously analyzing the accounts of our Missionary Societies, has been to set forth impartially the exact truth respecting the amount annually contributed in the British Isles, towards the work of Foreign Missions.

I deal only with Missionary Societies. I do not deal (and I refuse to deal) with the separate nationality, or the religious opinions of individual British contributors to those Societies. I distinctly decline to investigate or "emphasize" any competition between Religious Bodies as such. The words "Competition," "Episcopalians," and "Non-Episcopalians" (so often used by Major Seton Churchill in his letter) never occur in my Annual Summary. Its impartial and colourless nature seems to be Major Seton Churchill's stumbling-block.

His mind being occupied with ideas respecting competition, between Episcopalians and Non-Episcopalians, he fails to appreciate my plain, straightforward, simple statement, in which I allow each Society to speak for itself in its own name.

When I group Societies, I adopt no arbitrary division, but I take the natural course of separating the Societies which have their headquarters in England, from those which are purely Scotch, or purely Irish. The Societies which have their headquarters in England must naturally be grouped in three distinct tables: (i) Church of England Societies; (ii) Joint Societies; (iii) Nonconformist Societies.

It is quite open to the Major to make any other sort of analysis that pleases him. If I undertake the labour (as I have done for twenty years past) I shall venture to do it in my own way.

Major Churchill desires to go behind the Societies, and to individualize their contributors. This cannot be done. Many members of the Church of England contribute to the Wesleyan Missionary Society, and to the London Missionary Society. Many natives of Scotland and of Ireland contribute to the English Societies. I deal with each Society as a Society.

When Major Seton Churchill wrote his letter he had in his possession my pamphlet of eight pages. He disregards the details of seven pages and a half. He fixes upon eight lines of Summary, into which I have condensed the facts. In such a condensation every word is of importance; no word can be fairly omitted. These are my words:—

Summary of British Contributions to Foreign Missions, 1890.

Church of England Societies (Table No. I.)	£555,338
Joint Societies of Churchmen and Nonconformists (Table No. II.)	215,140
English and Welsh Nonconformist Societies (Table No. III.)	331,603
Scotch and Irish Presbyterian Societies (Table No. IV.)	190,118
Roman Catholic Societies (Table No. V.)	9,380

Total British Contributions for 1890 . . . £1,301,579

N.B.—This total does not include any funds derived from rents, dividends, or interest, nor balances in hand from the previous year, nor any foreign contributions.

Major Seton Churchill's way of dealing with my words is as follows:—

"Let me first of all show how Canon Scott Robertson presents his figures, and I will then proceed to point out how misleading they are. The figures appear in his annual Budget for 1890, as follows:—

"Class I.—Church of England	£555,338
" II.—Joint Societies of Churchmen and Nonconformists	215,140
" III.—English and Welsh Nonconformists	331,603
" IV.—Scotch and Irish Presbyterians	190,118
" V.—Roman Catholics	9,380

£1,301,579 "

The Major introduces an invidious "Class I.," "Class II.," &c., and omits my careful mention of "Societies" in each line. Having thus credited me with statements respecting religious bodies as such, which are really not mine, he gets astride his own hobby.

He first of all finds it needful to cast aside nearly a quarter of million of money, which I have carefully included. This quarter of a million does not suit his purpose. Surely any careful investigator would have had some qualms of conscience respecting the justice of his method, when he found that it involved his casting aside nearly one-fifth of the total with which I had supplied him.

Next, forgetting that I deal with Societies only, not with religious bodies as such, he complains that members of the Church of England are credited with contributions from England, Wales, Scotland, and Ireland. Would Major Seton Churchill desire to split up the C.M.S. total, or the S.P.G. total, into four sums? one for each nationality? If so, how can he do this with any accuracy? My object being to ascertain how much the British Isles contribute to Foreign Mission Work, I shall never attempt such a useless task as his words seem to suggest.

Then he is led into the curious statement that the "Presbyterian body gets no credit for the 16,142l. contributed by English Presbyterians"? He gets his figures from my tables, so it is evident that I have given credit to the contributors for the sum mentioned; but I have nothing to do with contrasting the "Presbyterian body" with other religious bodies. I deal with Societies, and if the English Presbyterians had contributed their money to a Scotch Society, I should have included it in the Scotch total; but they did not.

It is needless to follow the Major any further. If he desires to "emphasize the competition between Episcopalians and Non-Episcopalians," by all means let him obtain and analyze the mass of reports in his own way.

For myself, after twenty years' experience of this work, I decline to change my plan.

W. A. SCOTT ROBERTSON.

Throwley Vicarage, Faversham, March 15th, 1892.

EDITORIAL NOTES.



THE Deputation to the Colonies, which has been a subject of editorial comment in the last two numbers, has now assumed an aspect which very closely concerns our readers. The fact that the Bishop of Sydney, in his letter inviting a Deputation, had specially mentioned Mr. Eugene Stock, together with the fact of Mr. Stock's state of health requiring rest, had led the Secretaries, even before his severe illness occurred at Nice, to discuss the question of inviting him to go out; and, of course, after that illness, there seemed a still stronger reason for urging this proposal. It need not be said that the severance of Mr. Stock from the business of Salisbury Square for several months was not entertained without a large measure of self-denial on the part of his colleagues; and he himself, when informed of their views, had to summon that spirit of loyalty and submission which he had often recommended to missionaries seeking his counsel, before he could recognize in the judgment of his brethren the will of his Heavenly Father. His appointment was authorized by the Committee on March 1st, and that of the Rev. Robert W. Stewart, of the Fuh-Kien Mission, on March 8th.

THE Instructions of the Committee were delivered on March 15th, three days before the Deputation sailed, and the proceedings, which were of a very interesting character, are reported very fully in our pages. The Instructions make it plain that the Committee have no other desire in responding to the Sydney invitation than to help their friends in promoting a fervent missionary spirit in that Colony. The Deputation have not gone to solicit money for the C.M.S., nor even to propose terms of co-operation. Should it be deemed best by those chiefly concerned to unite their efforts with those of the Society, the Instructions given will indicate in general terms the lines on which the Committee will be prepared to welcome their partnership in the work. If, on the other hand, it be decided to work quite independently, the Committee will equally rejoice, and their Deputation will as gladly render help, and esteem it a privilege to be allowed to set forth the great duty of the Lord's people in these last days. The Committee could not have given stronger proof of their sympathy with those who long to see the Colonial Churches claiming their full share of Gospel privilege than they have in sparing the two brethren who have gone forth. As Mr. Karney observed on the day of their dismissal, the Committee acknowledged the importance of their mission as requiring both a head and a heart, and they were giving a head which will be greatly missed at Salisbury Square, and a heart which has warmed many into zeal for missionary work; they were giving, moreover, as Mr. Karney happily added, a very warm-hearted head, and a very clear-headed heart.

WHILE the subject of this Deputation was under consideration, a proposal was received which seemed in some of its aspects a providential coincidence encouraging the Committee to proceed. The proposal was that the Missionary Association connected with Wickliffe College, Toronto, which has two missionaries labouring in Japan, should be connected with the C.M.S. Action will probably be delayed for the present, but the occurrence should stimulate prayer that these concentric movements which are appearing in places so remote from one another may be directed in all respects by the unerring Spirit of God.

THE truly wonderful way in which God has stirred up of late years a revival of missionary interest among the young men of the United States and

Canada was brought under the Committee's notice on March 1st. Mr. Robert P. Wilder, a member of the Executive Committee of the Student Volunteer Movement for Foreign Missions, had an interview on that day with the Committee. Mr. Wilder was on his way to India to work among students in Bombay. By invitation of the Chairman, Mr. Henry Morris, he related briefly to the Committee his story of the movement in which he had been privileged to bear a conspicuous part. It commenced in his father's drawing-room. After an address by his father describing his forty years' experience in India, five young men expressed their willingness and desire, God permitting, to go forth to the foreign field. In July, 1886, in the course of a Conference of college students, which met at Mount Hermon, Massachusetts, at the invitation of Mr. D. L. Moody, at which the Rev. Dr. A. T. Pierson gave one of his thrilling missionary addresses, the number increased to one hundred. On the last day of this Conference, Mr. Wilder and another gentleman were requested to visit collegiate institutions throughout the States and Canada, and, as a consequence of these visits, by the end of the year the number had reached 2200. In February, 1891, there were 6200 names on the volunteer roll, scattered throughout the United States and Canada in 380 institutions. Of these, 2600 were in 350 institutions, classed as Academies, Normal Schools, Theological Seminaries, Colleges, Medical Colleges, and Training Schools; 700 were out of institutions, owing to state of health and other causes; 600 were graduates; 100 were ready to sail; 20 had been appointed; 250, though willing, had been hitherto hindered; 450 had been lost trace of; 50 had been rejected by Missionary Boards; 450 had renounced their pledge; 60 had died; 320 had sailed; and 600 were not students at the time when they were enrolled. Distributed according to age, 14 per cent. were under 20; 46 per cent. over 20 and under 25; 20 per cent. over 25 and under 30; and 11 per cent. over 30 years. More than two-thirds, namely 4340, were males. About one-half the whole number were Presbyterians and Methodists, the former having 27 per cent., the latter 25. Of those in the field, 321 in number, Africa had 33, of whom 22 were in West Africa; Asia had 229, of whom 69 were in China, 49 in India, and 46 in Japan; Europe, viz., Bulgaria and Italy, had 5; North America, 13; South America, 12; South Sea Islands, &c., 13; while 16 are returned under "location not definitely known." We take these figures from the "Report of the First International Convention of the Student Volunteer Movement for Foreign Missions," held at Cleveland, Ohio, U.S.A., February 26th to March 1st, 1891, a deeply interesting record of a most remarkable and thankworthy work. Well might an American divine say regarding it: "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?" May the Lord God of their fathers make them "a thousand times so many more as they are," and bless them! The Committee heartily wished Mr. Wilder God-speed in the work he was about to undertake in Bombay.

MR. WILDER has been having considerable intercourse with Cambridge students during his stay in this country, and about a score of the fifty-four names attached to the letter to the Committee, which we referred to last month, were added in consequence, humanly speaking, of the influence he exerted. After his interview with the Committee on March 1st, he returned to Cambridge to attend a meeting that evening of members of the University, held for the purpose of electing an executive committee of three to direct an organization similar to the "Volunteer Movement," of which the key-note is "the Evangelization of the World in this Generation." The movement is

undenominational, and its members will be encouraged to offer themselves as candidates to the Missionary Societies of their respective Churches.

WHILE we rejoice at these encouragements, and "expect great things from God" in a large increase of missionary candidates, the needs of the great mission-fields are brought home to us by almost every mail. "I feel as if an ocean were to be crossed, and I was paddling on the edge of it," are the words which a missionary in the heart of Africa uses to express his sense of the vastness of the work and the inadequacy of the forces sent out. And similar expressions come from other fields, especially from India, China, and Japan. We gave in January the conclusions of the three Group Sub-Committees (which are specially charged with the interests of the Missions, divided into three groups) regarding the needs for adequately manning those Missions with a view to effectually carrying on existing work, but leaving the needs for extension wholly out of account. One of these Group Sub-Committees has since collected and presented to the Committee the requests made from Ceylon, China, and Japan for reinforcements for the purpose of taking up additional work in existing C.M.S. fields, or in new districts bordering on existing fields in their respective Missions. The aggregate results of these demands, which are over and above those we published in January, are :—157 Clergymen, 68 Lay Evangelists, 27 Medical Missionaries, and 56 Ladies; total, 308.

THE vote of the House of Commons on March 4th, in reference to the proposed Mombasa and Victoria Nyanza Railway, has been treated at length in an article in this number. We desire especially to invite perusal of the letter from Mr. Pilkington with which that article closes. It will be noticed that he calculates as the minimum present need of Uganda nineteen men, of whom four were in Uganda when he wrote, i.e. himself, the Revs. R. H. Walker and G. K. Baskerville, and Mr. F. C. Smith; and six he understood were on the way up country; leaving a balance of nine men still required. But, in the first place, he was mistaken regarding the reinforcement *en route*. These consisted of only four for the north of the Lake, namely, the Rev. R. P. Ashe, Mr. Roscoe, Dr. Gaskoin Wright, and Mr. Collins. Mr. Wright and Mr. Collins reached Uganda on October 31st, Mr. Roscoe a few days later, and we trust Mr. Ashe has arrived by the land route round the west of the Lake long ere this. The number, however, is now only eight, about the force which Mr. Pilkington considers should occupy Mengo itself. Again, Mr. Pilkington, lest his figures should seem extravagantly large, enters several places for only one missionary. That is a policy which the Committee must distinctly discourage. It is inevitable, unfortunately, from time to time that one man will be left alone at a station, and it is the case at present at each of the Usagara stations; but it is most undesirable, and two at the least should be placed at each approved centre of work. We will not venture to correct Mr. Pilkington's total; the considerations above mentioned, and the remarks which he himself adds regarding districts not enumerated in his list, indicate a melancholy difference between supply and demand.

AND meanwhile death continues to exact its tribute from each party of recruits. The last to be taken was Mr. J. H. Redman, who sailed in November, and reached Frere Town with Bishop Tucker on December 22nd. He had been assigned by the Bishop to Mamboia, and would seem to have commenced his journey thither when he died at Saadani on the coast, presumably on March 8th. The remarkable letter which we published in December last (page 935) relating how, in answer to prayer, ten members from one congre-

gation had offered for missionary service during twelve months, will be remembered by our readers. Mr. Redman was one of those ten, and the congregation had undertaken to make a special annual contribution for his support. Mr. Redman had just become engaged, by correspondence, to a lady who had offered her services to the Society, and been assigned to Baghdad. Miss Bazett was to have sailed to join him in May. We bespeak earnest prayer for her and all who sorrow for the departed one. The Rev. J. Redman, of the Sindh Mission, is a brother, and Miss Redman, of the C.E.Z.M.S., Hyderabad, is a sister of our late friend. And a second brother, Mr. Alfred E. Redman, after passing through the Church Missionary College course, and then being rejected, to the Committee's great regret, by the medical authorities, has independently joined his brother in Sindh.

AND, as we are about to go to press, the telegraph brings from the other side of Africa the distressing news of the death, from hæmaturic fever, on March 5th, of Mr. Graham Wilmot Brooke. The telegram was sent from Brass, and bears the name of Mr. Dobinson ; it was received on March 19th. Where Mr. Brooke died, at Lokoja or at Onitsha, and whether any European brother was with him, we are not informed. We are appalled by this sad news. The Soudan Mission has now been bereft by death and sickness and other causes of every member of the European band which went out, the objects of so much hopeful interest, at the beginning of 1890. Mr. Brooke's special influence on the movement is well known, and after the death of John Alfred Robinson our hopes for the early entrance of the Gospel into the Soudan were largely centred in him. The consecrated devotion of our dear brother to the service of his Lord and to the evangelization of Africa were intense, and it was probably his own hope and expectation that he should be found by the last summons either in the Soudan or with his face towards it. We are thankful that Dr. Harford Battersby is on his way to the Mission, and may be expected to reach Lokoja soon after this number appears. Mrs. Brooke, as we mentioned last month, arrived in England in February. She and Mr. Brooke's parents, Colonel and Mrs. Brooke, will, we are certain, have a place in the fervent intercessions of our readers.

YET another home-call from the band of missionary labourers has to be chronicled. This time it is not an Englishman, but a Native of India ; not one, like Mr. Redman, just buckling on his armour to engage in the foreign campaign ; or, like Mr. Brooke, anxiously waiting for an opening to carry the Gospel to a new and unevangelized country ; but a veteran servant of God who won his spurs many years ago in the field of North Tinnevely in company with Ragland and Fenn, and who has spent the last and best years of his life in building up Native believers in their holy faith. The Rev. W. T. Saththianadhan was one of the few Native Christians who have received the distinction of an Honorary Degree of B.D. from the Archbishop of Canterbury. A short obituary notice of him, kindly supplied by the Rev. J. Barton, will be found on page 282, and doubtless testimony from other sources to his gifts and graces, and to his works, will be received in due course. His death occurred during a visit to Palamcottah, where he was present at the first meeting of the Tamil Central Church Council, which consists of members of the Madras and Tinnevely District Councils.

THREE of the Society's Vice-Presidents have been removed by death, the Bishop of Down, Connor, and Dromore ; Bishop Oxenden ; and Dr. Phillips, President of Queen's College, Cambridge. In addition to these we have to report the loss of a very warm friend by the death of Canon Blenkin, for

more than forty years Vicar of Boston in Lincolnshire. He was an Honorary Life Governor and an Honorary District Secretary, and his fervent advocacy of the Society's claims, as well as the great personal influence which he exercised, will make his removal seriously felt over an extensive area.

ARCHDEACON HAMILTON and the Rev. W. Allan have returned in safety. Our readers will unite in thanking God for His preserving care over His servants. They have not wholly escaped fever, but their discomforts on that account have been of short duration, and both returned in remarkably good health.

CANON SCOTT ROBERTSON'S annual tables, presenting a laborious and invaluable analysis of the financial accounts of British Missionary Societies, were the subject of some remarks from the pen of Major Seton Churchill in our last issue. He pointed out an interesting fact learned from Canon Robertson's summaries, namely, that the contributions respectively of non-Episcopalians and of Episcopalians in Great Britain to Foreign Missions have been for some years past practically equal. For the three years preceding 1890 the balance was distinctly in favour of non-Episcopalians, amounting to 8819*l.* in 1887, 33,718*l.* in 1888, and 27,072*l.* in 1889. In 1890 the advantage was on the other side by the sum of 33,617*l.* As Major Churchill observes, circumstances are entirely favourable, in England at all events, to Episcopalians, and this should be carefully borne in mind in estimating any credit due upon the comparison. But the special efforts being made at the present time by the Baptists and Congregationalists to make a large addition to their missionary contributions is evidence that they are far from inclined to take credit for past attainments in this direction. It may well be questioned whether Canon Scott Robertson's figures would be more useful than they have been if he responded to Major Seton Churchill's suggestion and made the comparison between the two bodies a conspicuous feature in his tables. The facts which Major Churchill points out are, it seems to us, sufficiently near the surface to be found by any one looking for them. A Nonconformist contemporary, misled by some expressions in Major Seton Churchill's letter, has, on the strength of them, pronounced Canon Robertson's statement as "ridiculously false and misleading." We very much regret if such an impression has got abroad through our columns, as we are persuaded that Canon Scott Robertson deserves the gratitude of Churchmen and Nonconformists alike for his painstaking labour. His letter shows that the design of his classification has been misapprehended.

A TENDENCY has been observed for some time past on the part of Turkish Government officials at Constantinople to restrict privileges hitherto granted to missionaries in the Turkish Empire, and which they are entitled to claim under treaties made with the great Christian Powers. They have, for example, placed restrictions on missionary schools, and the use of private houses for missionary purposes; and they have sought to prevent colporteurs and others from selling Bibles and other books, although they bear the official authorization. It is understood that a Bill is in contemplation which would give legal sanction to these restrictions. The Committee's attention has been called to these facts by a circular letter from the representatives of religious agencies at Constantinople, and the Secretaries have been instructed to take steps with a view to securing combined action on the part of those concerned in urging Her Majesty's Government to use its utmost influence in insisting that existing treaties with Turkey touching religious liberty are faithfully carried out in their natural interpretation. The Society's work in Syria renders it

specially necessary for the Committee to watch with close attention any infringement of treaty rights of this nature on the part of the Porte.

A FRIEND offers 50*l.* towards medical missionary work, if eleven other like sums are given by the end of April.

THE following have recently been accepted for missionary work :—The Rev. Frederick Godfrey Toase, A.K.C.L., Curate of St. Barnabas, Holloway; Mr. Horace A. Smit, L.R.C.P. and S., Edin.; and Miss Edith C. Payne. The Rev. A. H. Bowman, M.A., formerly of the Old Church, Calcutta, and recently Association Secretary for Yorkshire, has been accepted for the charge of Girgaum Church, Bombay.

WE drew attention a few months since to the financial position of the C.E.Z.M.S. We are thankful to learn that the receipts during the past few months have largely removed the anxious burden of an anticipated deficit in the year's accounts. The urgent financial need of that Society is a working capital on the security of which its Committee could obtain temporary advances from the bank from time to time as occasion requires. Two warm friends of the Society have promised to give, jointly, 1000*l.* for this purpose, on condition that a further sum of 8000*l.* shall be contributed. Mr. Wigram's letter to the C.E.Z.M.S., which we have printed at the request of the Secretaries of the latter Society, clearly sets forth the relation of mutual co-operation and dependence in which the two Societies, the C.E.Z.M.S. and C.M.S., stand to each other.

It is some time since we noticed the *Churchman* in our columns. We are glad to see that Canon Tristram is contributing to its columns his "Impressions of Buddhism in Eastern Asia." The March number also contains an introductory chapter on what promises to be a valuable series of articles on "Modern Criticism of the Old Testament," by the Rev. J. J. Lias; a continuation of the Rev. H. C. G. Moule's helpful "Notes and Comments on John XX.;" and a contribution from Dr. R. N. Cust on "The Holy Coat of Treves."

THE following "Personal Word" appears in the current number of the *C.M. Gleaner* :—

I desire, on the eve of my departure for Australia at the request of the C.M.S. Committee, to commend to the prayerful remembrance of the readers of the *Gleaner* the dear friends and fellow-workers in the Editorial Department so long under my charge. It has been with deep interest and thankfulness that I have read the periodicals during the past four months, reading them, for the first time for eighteen years, without a previous knowledge of their contents; and the keenness of my interest will be all the greater when they reach me at the other side of the world. The *Intelligencer*, the *Gleaner*, *Awake!* the *Children's World*, the *Sunday School Letters*, the *Quarterly Paper*, and the *Quarterly Token*, to say nothing of occasional publications, will all be eagerly watched for, and devoured! But I shall not forget, and I want our readers not to forget, that my absence entails much additional labour upon my fellow-helpers, and, of course, not a little additional responsibility; and I would earnestly ask for much prayer that the Lord may graciously give bodily, mental, and spiritual power unto these His people, and bless them all, and always, with His own peace (Ps. xxix. 11).

May I also ask prayer for Mr. Stewart and myself, that we may have grace and wisdom for the important mission upon which the Society is sending us to Australia? The object of our journey is briefly explained by another pen in the Editorial Notes. We go at the invitation of the Bishop of Sydney and other friends, (1) to set forth before Christian people in Australia their obligations to their Lord and Master, to share in the work of proclaiming His Name throughout the world, and to describe the trials and triumphs of missionary work; (2) to

promote arrangements for enabling Australian missionaries to go forth into the Foreign Field, selected, trained, and supported by the Australian Church itself. It will be a strength and comfort to know we are being upheld by the intercessions of friends at home.

E. S.

March 16th, 1892.

THE arrangements in the C.M. House, consequent on Mr. Stock's departure for Australia are as follows:—

1. *The Editorial Department.* The Rev. G. Furness Smith has been appointed by the Committee Acting Editorial Secretary, and he will generally supervise the Department.

2. *The Gleaners' Union.* On account of its close connection with the C.M. Gleaner, this has hitherto been attached to the Editorial Department, but during Mr. Stock's absence it will be regarded as a branch of the Home Organization Department, of which the Rev. B. Baring-Gould is Secretary. Letters connected with the Gleaners' Union may, however, be addressed as hitherto.

MANY of our readers are acquainted with Miss Headland's *Brief Sketches of C.M.S. Missions*. She is now compiling a series of *Brief Sketches of C.M.S. Workers* (Nisbet & Co.), intending to follow the Cycle of Prayer and to take twenty-five workers as representative of the Mission chosen for prayer on the first twenty-five days of each month. No. 1 of this series, "The Rev. Henry Venn, B.D.," we cordially recommend. *China and Opium*, by the same writer, is a summary of facts about the opium-trade, showing that Englishmen are bound to do everything possible to undo the harm that has been done.

WE have been requested to state that the Annual Meeting of the Strangers' Home for Asiatics, &c., at Limehouse, will be held on Wednesday, April 6th. The chair to be taken at three o'clock.

FEBRUARY SIMULTANEOUS MEETINGS.



THE F.S.M. of 1892 has done its work; and from the reports forwarded by the different centres, the progress and tendency of the movement can be fairly estimated. It has been carried out under unusual and unexpected difficulties. The prevalence of sickness throughout the country interfered seriously with the deputational and local arrangements. From several parishes came the unwelcome tidings that the Vicar, and from others that the lay helpers, had succumbed; consequently, necessary preparation had been either impossible or very imperfect. Some centres reported that almost a panic prevailed, many being afraid to venture out to the meetings. Then—as misfortunes seldom come alone—the weather, especially in the western districts, was most unfavourable, rain, cold, and, in some districts, heavy snowstorms preventing the attendance of many who truly desired to be present, and providing the half-hearted with a feasible excuse for absence. But, as one report pithily remarks, "God's weather never spoils God's work; and we may rest assured that it did not interfere with real work, though it may have blown off some of the froth." There is, indeed, cause for devout thankfulness that, despite all difficulties, the meetings arranged were carried out with very few exceptions, and kind friends came forward to take the place of deputations who were unable to fulfil their engagements. In this we see an answer to the prayers with which the movement originated, and which ascended, as it progressed, not only from the C.M. House, but from centres and workers throughout the country. One lesson may be clearly learned from the experience of the late F.S.M.—that wherever, in centre or parish, thoughtful, early and prayerful preparation is made, the movement will result in success and blessing. The "prayer without ceasing" will be answered; the wise organization will achieve its purpose.

In the last issue of the *Intelligencer* special reference was made, under Editorial Notes, to the interest manifested by the Bishops in the movement. At Salisbury the Bishop presided at the public meeting, and attended a missionary breakfast at the Rectory, which he suggested "should be an annual institution." At Norwich the Bishop three times occupied the chair, and opened the first meeting with an earnest address. His Lordship also invited the clergy, numbering fifty-five, to the Palace, to be addressed by the deputation. At Peterborough there was an opening address by the Bishop, and afterwards a meeting at the Palace. The evening meeting was presided over and addressed by the Bishop of Leicester, who also presided at the meeting at Leicester. At Lincoln the Bishop preached at the evening service in the Cathedral. At Coventry the Bishop presided at a great meeting in the Corn Exchange; all the churches, save one, having given up their services, and nearly all the clergy being present. At Brighton the Bishop of Chichester presided at an afternoon meeting, urging the audience not only to pray for Missions, but for missionaries. At Wells there was a meeting in the Palace Crypt, by invitation of the Bishop, with an address, followed by a service in the Palace Chapel. At the first meeting at Hereford the Bishop presided, and "struck the right note" in his opening speech. Bishop Marsden occupied the chair at one of the meetings at Cheltenham, and Bishop Mitchinson at Nuneaton. At Wellington the Bishop of Lichfield presided at a meeting in the Town Hall, and referred to the fact that it was his first appearance there as a Bishop, adding "he was pleased it should be so, and in connection with the C.M.S.," and speaking in terms of appreciation of the work, aims and methods of the Society. His Lordship also attended the church service at Lichfield. The Bishop, presiding at a public meeting in Derby, "urged the importance of real personal interest in the cause of Missions, and of private prayer based upon it." The Bishop of Southwell presided at a united meeting of supporters of the C.M.S. and S.P.G. at Nottingham, and uttered the weighty words which were printed in our last issue, and which deserve, and it is hoped have received, careful perusal. At Stourbridge the Bishop of Worcester delivered "a very impressive and solemn address." The reports also show that in several centres both countenance and assistance have been given by other Church dignitaries—some not being supporters of the Church Missionary Society.

One interesting feature of this F.S.M. has been the co-operation of the Church of England Zenana Society, several of whose associates have acted as deputations with great acceptance. Other ladies, not so connected, have also rendered valuable service. Both in addresses at drawing-room meetings and at private and public schools the assistance of ladies has been most helpful and much appreciated.

As we do not this year reprint the reports which have reached us from the centres, as was done in the F.S.M. of 1886, we shall endeavour to give a condensed view of the movement, based upon the information kindly furnished by local friends and the deputations. Reports have, at the time of writing, been received from 204 centres. Some of these were in large cities and towns, such as Norwich, Nottingham, Bristol, and Birmingham, in which the deputation power was supplemented by local speakers, both clerical and lay, so as to distribute services and meetings over not only the entire urban, but also the suburban area. In other important places, such as Salisbury, Leicester, Reading, Leamington, Southsea, Exeter, Redhill, and Guilford, the efforts were more local, though they influenced, as the result of careful organization, the district around. Elsewhere, notably in the Eastern District, on account of local peculiarities, the arrangements were more parochial in

character, and these in many cases have been exceptionally valuable, because bringing the question very closely before clergy and parishioners.

The centres were distributed as follows:—Bedfordshire had four centres; Berkshire, two; Buckinghamshire, three; Cambridgeshire, two; Cornwall, four; Derbyshire, nine; Devonshire, ten; Dorsetshire, six; Gloucestershire, eight; Hampshire and Isle of Wight, nine; Herefordshire, two; Hertfordshire, nine; Huntingdonshire, three; Kent, thirteen; Leicestershire, four; Lincolnshire, six; Norfolk, twenty-two; Northamptonshire, three; Nottinghamshire, five; Oxfordshire, three; Rutlandshire, one; Shropshire, two; Somersetshire, seven; Staffordshire, twelve; Suffolk, twenty-seven; Surrey, nine; Sussex, ten; Warwickshire, five; Wiltshire, three; and Worcestershire, seven.

An analysis of the particulars furnished in the reports shows the following interesting figures. At the centres enumerated above, there were held 433 church services and 798 meetings of different kinds, which were addressed by 400 deputations sent by the C.M.S. and 181 speakers provided locally, and attended by 125,378 persons. In this last figure the numbers attending many church services are not included, so that it may be safely computed that the claims of the Heathen and Mohammedan World, and the obligation of the Church to fulfil her Lord's last command, have been pressed directly home upon more than 130,000 hearers during the two weeks of the F.S.M. And these audiences have been composed of every class and of different sections of the Christian community. A distinct feature of the movement has been the co-operation, in several cases, and in more the sympathy, not only of the clergy and supporters of the S.P.G., but also of Nonconformist ministers and laity, who recognized in it a summons to thought and duty addressed to Christians of every denomination. Take a few examples of this fellowship from the reports:—"Very hearty co-operation from supporters of S.P.G." "Two of the three churches are supporters of S.P.G.; but all three joined in the movement and held united services, the clergy of each joining in all the services." "All the Dissenting ministers spoke with approval of the object of the meeting, and expressed sympathy with the great work of Missions." "The Baptist and Congregational ministers were at one, if not more, of the meetings." "The meeting at night was the best attended missionary meeting ever held here. All denominations were well represented. The children from the Wesleyan and Primitive Methodist schools marched in procession to the special service held in the afternoon for the young in the Parish Church, where they were joined by the Church Sunday-school children." "One striking feature has been the hearty co-operation of the clergy who support S.P.G." "Several Nonconformists were present, the Baptist minister having the previous Sunday remembered the effort in prayer."

The variety of the meetings, in order to influence all classes and ages, deserves special notice. The young received careful attention. Wherever boarding, private, or grammar schools existed, access was sought, and in almost every case obtained; while the public schools were generally visited by the deputations. Children's meetings, too, were, as a rule, part of the programme of the centres, and largely attended. Some reports show that the addresses then given produced a good result; one stating, for example, that after an address to them, thirty-six boys in one grammar-school asked for Cycles of Prayer; another giving the following interesting incident. A letter, enclosing 2s., was received at a certain Rectory from a widow in straitened circumstances to the following effect: "I am sorry the boys (six and eight years of age) were not well enough to attend the meeting last evening, and wished their mite sent to you for the missionaries, and they much wish for a box this year.

This is their own money, saved in pennies. A—remarked this morning, ‘I will send all the money I get, mother, and when I am grown up I’ll go and teach them too.’” An encouragement, surely this, to sow seed as regards missionary work in youthful hearts! We read, too, of meetings for masters in grammar-schools, for undergraduates at the Universities, for students at a Theological college, for Sunday-school teachers (that at Norwich, with about 600 present, having been presided over by the Bishop); of special addresses to Bible-classes both for men and women; meetings for men only, two being very largely attended; to Christian workers; to soldiers in barracks, the colonel commanding not only sanctioning but presiding in one case; to tradesmen at a breakfast by special invitation; to factory workers, both men and women, within the factories. There have been missionary teas and breakfasts, some open to all, some by invitation; conferences of clergy and laymen with regard to the best modes of missionary work—one at Norwich, by invitation of the Mayor, in the Council Chamber, at which over 100 leading citizens, Churchmen and Nonconformists, clergy and laymen, were present, and were addressed by our deputations. These particulars will suffice to show that the methods of carrying out the F.S.M. movement have been very varied, and wisely planned with the purpose of bringing as many as possible under the influence of its teaching. As one report remarked, “We worked hard and very blessedly on the inner circle, that through that medium we might get at the outer—the vast circumference.”

And that there have been encouraging practical results of the work is apparent from the reports received. One remarks that “quiet enthusiasm” marked the meetings at that centre; and such has, indeed, been the characteristic of the movement throughout. True, there were places in which the spirit rose far above that level; but the general tone has been what was desired—a thoughtful and earnest consideration, by clergy and laity alike, of the great question involved, the recognition of the claims of the heathen world on the Church at large, and a calm resolve to know henceforth more about missionary work, to devote to its furtherance a greater measure of time and means, and in several cases to dedicate personal service, where that is possible, in fulfilment of the Saviour’s last command. Take the following extracts from reports as evidence of this:—“Interest deepened, warm friends made warmer, cool friends made warm.” “Eventful week; we heard the Master speaking through His servants.” “Interest shown in parishes hitherto doing little.” “We thank God and take courage.” “The meeting was the largest ever held in the parish for Mission work.” “The best attended missionary meeting ever held. The meetings have been a blessing to many.” “The movement more deep and real than in 1886.” “A deeper impression than by any previous series of meetings.” “Real and solid good done.” “Clergy gladdened by reflex blessing.” “It is a long time since missionary interest received such a stimulus.” Then we are informed of “quarterly meetings for information as to missionary work to be started;” “Cycles of Prayer asked for;” Gleaners’ Unions and Sowers’ Bands formed; “Special Chinese Missionary Fund originated, and annual subscriptions of 53*l.* promised;” “50*l.* subscribed for the maintenance of one of Mr. Horsburgh’s evangelists;” “meetings followed up by canvass for subscriptions, and boxes given out;” “a Missionary Association formed;” “new Parish Association formed.” And turning to the most interesting records of all, those relating to offers of personal service in the foreign field, we have the following:—“An offer of service and an inquiry with view to it.” “At the evening meeting fifty persons rose in answer to the question, ‘Who is willing to go out as a missionary, if God makes the way plain?’” “A lady is ready to go to the mission-field.” “Two ladies definitely offered for the mission-field, and

twenty-five expressed their willingness to go, if the way is plain." "One offer for foreign work, and several others thinking of it." "A young lady will go out to foreign field, but independently and at her own charges." "Inquiries as to service in the mission-field." "One young man contemplates offering himself." Such results give abundant cause for praise and thanksgiving. They also carry with them a lesson of responsibility. Shall the Church read that aright? The clergy realizing their solemn call to seek to feel more in their own hearts the Divine stimulus, in order that they may impart it to their people, and systematically to give information as to missionary work; the laity appreciating more fully the individual obligation laid upon every professing Christian to think, pray, do, and give more in furtherance of the missionary cause, and so "abound in the work" which the Lord assigned to the Church in His last command. If so, the F.S.M. of 1892 will have fulfilled its purpose. "God *shall* bless us, and all ends of the earth shall fear Him."

D. M. L.

LOCAL ASSOCIATIONS AND UNIONS.

THE OXFORD ANNIVERSARY.



CANON CHRISTOPHER'S Annual Missionary Breakfast at Oxford—the sixteenth of the series—took place on Feb. 13th at the Clarendon Hotel, and was most successful in every way. The attendance of members of the University was large, and the selected speaker, the Bishop of Exeter, created a deep impression by his vivid recollections of his tour in Japan. Canon Christopher was in the chair, and amongst those present were the Vice-Chancellor, the Provost of Queen's, the Warden of Merton, the Master of Pembroke, the Principal of Wycliffe Hall, the Principal of Mansfield, Professor Legge, the Revs. Dr. Ince, Professor Earle, Dr. G. U. Pope, H. A. Harvey, Sir John Hawkins, Bart., H. V. Bickersteth, Canon Payne, Canon Fremantle, Canon Cheyne, C. H. O. Daniel, A. G. Butler, E. T. Turner, R. G. Livingstone, W. A. Spooner, T. H. Grose, R. L. Otley, W. Hobhouse, H. E. Clayton, H. de Briaay, E. Corbett, R. H. Charsley, A. L. Mayhew, H. F. Jones, R. Oake, F. Gmelin, W. H. G. Thomas, W. R. Pascoe, J. F. Heyes, James Chapman, G. F. Rose, W. F. Collyer, H. Webb Smith, J. Arkell, H. J. Colclough, H. E. Fox, H. C. Squires, J. K. Newton, F. Pilcher, G. C. Bowering, and C. J. Casher; Col. Impey, Col. Kemmis, Commander Williams, R.N.; Messrs. J. Massie, J. V. Bartlett, F. S. Baden Powell, J. C. Wilson, W. R. Morfill, W. H. Walsh, Alderman Gray, E. B. Gray, S. Gmelin, E. A. Ryman Hall, H. B. Cooper, Hugh Hall, C. Robertson, F. Burden, C. H. R. Harper, E. Ormerod, H. James, and V. L. Johnston. At the close of the breakfast Canon Christopher, in a genial speech, said that their object, of course, was to promote obedience to their Lord's command, "Go ye into all the world, and preach the Gospel to every creature." The missionary spirit was needed as much at home as abroad. A curate who had not got a missionary spirit was a very useless creature. They wanted those who were full of love to Christ and love for the souls of men, and he did hope that that breakfast might, under God's blessing, promote not only the work of the Church Missionary Society, but that of other Missionary Societies represented there. They had the veteran missionary of the Society for the Propagation of the Gospel in Dr. Pope. He was, of course, of all High Churchmen present, the warmest friend of the Bible Society, just because he knew most about it. He hoped the Bible Society, as well as the Church Missionary Society, might be well supported in Oxford. Besides the S.P.G. other Societies were represented there. Mr. Chapman, the senior Wesleyan minister, represented the Wesleyan Society. Then there was the London Missionary Society, to which they owed the translation of the Bible into Chinese. This was represented by Dr. Legge and Dr. Fairbairn. They were most thankful for the missionaries that had gone

forth from Oxford—for Bishop French, Bishop Patteson, and Bishop Poole, and among those still living, Bishop Tucker and Bishop Hodges—but they wanted a greater number who would have the devotion to offer themselves for this work. He was sure there must be as good material in Oxford as in Cambridge, where no less than 100 men had offered themselves, and been accepted within the last five years by the C.M.S. alone, and he dared say a good many more by the S.P.G. and other Societies. He would like 200 within the next five years from Oxford. The Bishop of Exeter then spoke at some length in the happiest vein upon his visit to Japan, and expressed the earnest hope that God would raise up very many from Oxford to testify the Gospel of the grace of God. The Vice-Chancellor, in expressing the thanks of the meeting to the Bishop of Exeter, said that every year as it passed aroused in him so much admiration for the zeal and the energy with which Canon Christopher devoted himself to the missionary work—that he should feel that he was indeed failing in his duty if he did not do what little lay in his power to help him. Canon Christopher always endeavoured upon these occasions to bring to them a speaker to whom they could listen with pleasure and profit, and on the present occasion he had been more than usually successful. Of late years they had heard a great deal about the empire of Japan, and they had wondered at the readiness with which its Natives, above all other Eastern nations, had been ready to welcome Western ideas. Their very readiness had in some aroused a doubt as to whether they would be found to possess equally the gift of stability, whether they would be ready to hold fast the truths which they had been willing to receive. It was, therefore, with great interest that he—and he was sure they, too—had listened to the account which the Bishop of Exeter had given them of his visit to Japan. He had had the best of all opportunities of learning what was really going on, as his son was a Missionary Bishop there. He had given them a good deal of information, and he was thankful that he had been able to speak in a tone of so much hopefulness and encouragement. The Bishop then pronounced the Blessing.

The Annual Sermons were preached on Sunday, Feb. 14th, at St. Aldate's, St. Clement's, St. Ebbe's, St. Martin's (Carfax), St. Matthew's, Holy Trinity, and St. Peter-le-Bailey churches. At the last-named church the morning preacher was the Rev. H. E. Fox, M.A., Vicar of St. Nicholas, Durham, who took for his text Ezekiel xxxiv. 26. The evening preacher was the Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, who delivered an excellent sermon to a crowded congregation, based on the words, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). The first of the Public Meetings was held at Wycliffe Hall on the Monday afternoon. The Principal (the Rev. F. J. Chavasse) presided, and there was a numerous audience, composed principally of ladies. The Evening Meeting was held in the Town Hall. The chair was taken by Mr. Miles MacInnes, M.P. (a Vice-President of the C.M.S.). Canon Christopher read the report, and stated that after deducting incidental expenses the sum of 795*l.* 2*s.* 3*d.* had been remitted to the General Fund of the Parent Society. After an address by the Chairman, the following also spoke:—The Rev. H. E. Fox, the Rev. Canon Ince, the Hon. and Rev. Canon Fremantle, and the Rev. F. Pilcher.

DURING February and March the Society's cause has also been advocated by Sermons or Meetings, or by both, at Abbot's Bromley, Bootle, Durham (St. Nicholas), Harleston (St. John's), Harpenden, Hitchin, Hinckley (Holy Trinity), Keynsham, Kingston (St. Peter's), Lynn (St. John's), Little Berkhamstead, Osmaston, Padstow, Redenhall (Parish Church), Richmond (Surrey), Rockliffe, Skipton (St. Margaret's), Stockton, Stafford (Parish Church), Sparkbrook, St. Merryn, Taunton, Trowbridge, Wellington (Salop), Woodford Wells (All Saints'), York (St. Lawrence Branch), Accrington and District, Stockport, Manchester, Taunton, Windsor, &c.

SALES OF WORK, &c., have been held during February at Hastings, Small Heath Lay Association, Southport, Witton, Woolwich (35*l.*), &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 16th, 1892.—The rules for Associated Evangelists were reconsidered and altered in some particulars.

In view of the present more favourable prospect of affairs in the neighbourhood of Lokoja, the Committee sanctioned Dr. Harford-Battersby's return at once to the West Coast of Africa, at his own charges, for the purpose of discussing with Mr. Wilmot Brooke the questions connected with the Medical Mission work at Lokoja; and, in view of the great advantage in the interests of Missionary work that the subject of African fever should be more thoroughly understood, the Committee readily agreed, if the circumstances of the Mission should allow, to Dr. Battersby visiting various localities on the coast, for the purpose of collecting facts which might be useful for investigating the subject.

The Committee accepted the offer of service from the Rev. William Welchman (B.A., Queen's College, Cambridge), Curate of St. Paul's, Leamington, and in view of the urgent need for reinforcements in the Ceylon Mission, he was assigned to that Mission, and requested to go out not later than June next.

The Committee took leave of Mr. W. H. Wise, proceeding to Palamcottah as a lay agent and accountant. The Instructions of the Committee were delivered by the Rev. F. E. Wigram and General Hutchinson, and Mr. Wise was addressed by the Rev. U. Davies. Mr. Welchman and Mr. Wise were then commended to the favour and protection of Almighty God by the Rev. G. Karney.

The Committee cordially concurred in the proposal of the Calcutta Corresponding Committee to invite educated Native Christians of approved Christian character and missionary qualifications to become itinerant evangelists under European Missionaries, on the understanding that it shall be set before each such candidate that he shall look forward to being in due course, and at no distant date, connected with a Native Church Council.

On the recommendation of the Sub-Committee in charge of the Missions in North India, Punjab and Sindh, and South India, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, March 1st.—The Secretaries reported the withdrawal from the Society of Dr. Harpur, Miss Alice Griffin, and Miss A. S. H. Vidal. Dr. Harpur had found it necessary to retire in consequence of the medical authorities having refused consent to Mrs. Harpur's return to Cairo; Miss Griffin because the circumstances of the Mission at Lokoja are considered by Mr. Wilmot Brooke and herself to be unsuited for ladies to reside there; and Miss Vidal on account of her health. The Secretaries were instructed to convey to these Missionaries the Committee's regret at the necessity for their withdrawal, and to Miss Griffin their satisfaction that she still proposes to return to West Africa to take charge of the Cottage Hospital which Mrs. Ingham is about to open at Sierra Leone.

The Committee sanctioned the proposed visit of the Rev. O. Moore, Principal of the Sierra Leone Grammar School, to England during the ensuing summer, for the purpose of mental and spiritual refreshment by means of intercourse with the Society's friends in England.

The Committee accepted the offer of service of Mr. Horace A. Smit, L.R.C.P. and S., Edinburgh.

The Committee requested the Religious Tract Society to undertake the publication of the Rev. W. E. Taylor's *Giriama Primer*; the British and Foreign Bible Society to publish the Luganda translations of the Epistles to the Romans and the Book of Revelation, prepared by Mr. Pilkington with Native assistance; and the Society for Promoting Christian Knowledge to print at the Society's expense a small edition of Mr. Pilkington's *Luganda Vocabulary*.

On the recommendation of the General Committee of February 9th, the Correspondence Committee adopted certain modifications of their practice of certifying the accuracy of the Minutes of their Proceedings, and further availed themselves of powers given under Law XV. by appointing three Group Committees in lieu of the three existing Group Sub-Committees, and delegated to these Committees

the transaction of such ordinary matters of business as are guided by clear precedent and involve no question of principle.

Miss Gordon, who had been selected, and sent to Hang-Chow by the Australian branch of the C.E.Z.M.S. to join the Rev. J. H. Horsburgh's party, was accepted, with the cordial concurrence of the C.E.Z.M.S., upon certain conditions, and subject to her own willingness and the approval of the Bishop and of Arch-deacon Moule, as a Missionary of the Society.

The Committee had the pleasure of an interview with Mr. Robert P. Wilder (of the Student Volunteer Movement, United States of America), now on his way to India with a commission from several American Missionary Societies to endeavour to reach College students with the Gospel. Mr. Wilder briefly addressed the Committee, dwelling upon the rapidly increasing number of University students in India, and the great field which was open in connection with them. He referred also to the remarkable movement in the direction of deeper and wider interest in Missionary work amongst American University students, no less than 6200 (one-third being women) having now stated their readiness to listen to a call to the mission-field if made to them. Three hundred and twenty of such students were already in the field. Mr. Wilder's remarks were listened to with much interest, and he and the important work lying before him were commended in prayer to the favour and protection of Almighty God by the Rev. R. B. Ransford.

The Committee heard with much regret of the death of their much-esteemed Native brother, the Rev. W. T. Saththianadhan, B.D., of Madras. Mr. Saththianadhan had been in the Society's Anglo-Vernacular School in Palamcottah, under Mr. Wm. Cruikshanks, and was there converted to Christianity. After further education in Madras he spent a few years in Tinnevely, working in connection with the Rev. T. G. Rawland and the North Tinnevely Itinerancy. He was then brought to Madras. There he has laboured with much faithfulness and devotion, respected and esteemed by all, Europeans and Natives alike. About twelve years ago he was invited by the Committee to visit England, and the good service he rendered to the Society's cause on that visit is well remembered by many. The Parent Committee appointed him Chairman of the Madras Native Church Council, and the Archbishop of Canterbury in 1884 conferred on him for literary work the degree of B.D. About a year ago he sustained the great loss of his wife, a very true and like-minded help-meet to him. He has now himself passed away at a little over sixty years of age. Mr. Saththianadhan was a most earnest and consistent Christian. He and his wife brought up their family with exemplary Christian wisdom and judgment. He ardently loved his country, and longed for its conversion to Christ. He entered most loyally into all the Parent Committee's plans for Native Church organization, was content with comparatively small allowances in connection with the Madras Native Church Council, and had gathered round him in Madras an influential band of Native Christian converts of similar social rank with himself. The Parent Committee much mourn the loss of this esteemed Native Christian pastor, and earnestly pray God to raise up many in India like him.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Eastern Equatorial Africa, Palestine, Ceylon, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

General Committee, Special, March 1st.—The Secretaries explained that they had summoned a special meeting of the Committee to appoint a Deputation to the Colonies, in response to the letter from the Bishop of Sydney and the memorandum of the New South Wales Auxiliary of the C.M.S. making proposals with regard to the formation of Committees for Selection of Candidates in Australia, and to consider the whole question of Instructions to be given to the Deputation. [The Resolutions of the Committee are quoted in full on page 249.]

The Committee appointed the Rev. G. Furness Smith acting Editorial Secretary during Mr. Stock's absence.

General Committee, March 8th.—The Rev. R. W. Stewart was appointed second member of the Deputation to the Colonies.

The Secretaries reported on the February Simultaneous Meetings recently held in the Southern Province—exclusive of the Metropolis, the county of Essex, and Wales. In many places the work had been well organized. The following Bishops had taken part in the meetings:—The Bishops of Salisbury, Norwich, Peterborough, Lincoln, Leicester, Coventry, Hereford, Lichfield, Southwell, Worcester, Bath and Wells, and Chichester. The Secretaries drew special attention to the remarkable vindication of the Society-system by the Bishop of Southwell. In the absence of Mr. Baring-Gould owing to domestic bereavement, the Hon. Clerical Secretary read an interesting letter from him, dated March 4th, 1892, indicating that the prevailing epidemic of influenza had seriously affected the meetings, but that there was ample cause for encouragement; and that he fully expected during the next few years a large accession of offers of service, consequent on the augmented interest in the work which had been developed.

The Secretaries presented a circular letter from the representatives of religious agencies at Constantinople, calling attention to the tendency of Turkish officials to restrict the privileges hitherto granted to Missionaries in the Turkish Empire. The Committee felt the importance of urging Her Majesty's Government to use its utmost influence in insisting that existing treaties with Turkey touching religious liberty are faithfully carried out in their natural interpretation, and they instructed the Secretaries to confer with the Bible Society with a view of considering what steps should best be taken to attain the desired object, as well as of securing combined action.

The Committee took leave of the Rev. J. Bates, returning to Mid China. The Instructions of the Committee were delivered by the Rev. C. C. Feun, and Mr. Bates having replied, he was addressed by the Chairman (Mr. C. A. Roberts) and the Rev. S. A. Selwyn, and commended in prayer by the Rev. Canon Gibbon.

The Secretaries reported the death of Bishop Oxenden, and of the Rev. Dr. Phillips, President of Queen's College, Cambridge, Vice-Presidents of the Society. They also reported the death of the Rev. Canon Blenkin, Hon. Life Governor and an Hon. District Secretary of the Society. Canon Blenkin for more than forty years was Vicar of Boston, Lincolnshire, and he combined with a fervent zeal for Christ's Kingdom and an earnest advocacy of the Society's claims, so much ripeness of scholarship, culture of mind, and geniality of manner, that his influence in behalf of this and many another like cause was singularly great and far reaching, and the gap which his removal has caused is proportionately wide.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the Deputation to the Colonies, that mercies may attend them on their journey, and that needful wisdom and grace and spiritual power may be given for their important mission. (Pp. 247, 305, 310.)

Thanksgiving for the result of the Debate in the House of Commons on the Mombasa-Nyanza Railway Vote. (Pp. 259, 307.)

Thanksgiving for the remarkable missionary movement among young men in the United States and Canada; and prayer for Mr. Wilder in his future work in India. (Pp. 305, 306.)

Prayer that a like spirit of willingness to regard the claims of missionary work may be outpoured on our own Universities and Public Schools in view of the earnest calls for extension. (P. 307.)

Prayer for the bereaved relatives of the Rev. W. T. Sathianadhan, Mr. Wilmot Brooke, and Mr. J. H. Redman. (Pp. 282, 307, 308.)

Thanksgiving for the safe return of the Rev. W. Allan and Archdeacon Hamilton; and prayer for the Committee in considering the present needs of the Niger Mission. (P. 309.)

Prayer for the Ibo country. (P. 276.)

Prayer that all impediments to the spread of the Gospel in the Turkish Empire may be speedily removed. (P. 309.)

Thanksgiving for recent converts at Port Lokkoh and Caloutta, and for those confirmed at Godda. (Pp. 292, 294, 295.)

Thanksgiving for a safe journey up-country to Mr. Ashe's party. (P. 293.)

NOTES OF THE MONTH.**ORDINATIONS.**

Eastern Equatorial Africa.—On Jan. 24, 1892, at Frere Town, by the Rt. Rev. Bishop Tucker, the Rev. Frederick Burt to Priest's Orders, and Mr. Thomas S. England and Mr. William Arthur Crabtree, B.A., to Deacons' Orders.

Travancore and Cochin.—On Oct. 28, 1891, at Tiruwella, by Bishop Hodges, Messrs. T. K. Nisan, K. M. Matthan, and T. J. Abraham (Natives) to Deacons' Orders.

DEPARTURES.

Niger.—Dr. C. F. Harford Battersby left Liverpool for Lokoja on Feb. 27, 1892.

Mauritius.—The Rev. W. and Mrs. Latham left Marseilles for Mauritius on March 4.

ARRIVALS.

Yoruba.—Miss F. Higgins left Lagos on Jan. 28, and arrived at Liverpool on Feb. 25.—The Rev. R. Kidd left Lagos on Feb. 7, and arrived at Liverpool on March 17.

Palestine.—The Rev. H. Sykes left Jaffa on Feb. 18, and arrived in London on March 2.

South India.—The Rev. C. W. A. Clarke left Madras on Jan. 24, and arrived at Plymouth on Feb. 28.

N.-W. America.—The Bishop of Mackenzie River arrived in England on March 10.

MARRIAGES.

North India.—On Feb. 5, 1892, at Calcutta, the Rev. A. E. Keet, of Benares, to Miss M. H. Stott, of Bowdon, Cheshire.—On Feb. 1, the Rev. W. G. Proctor, of Meerut, to Miss Ellen C. Palmer.

DEATHS.

Niger.—On Mar. 5, Mr. Graham Wilmot Brooke [of Blackwater fever]. [By telegram.]
Eastern Equatorial Africa.—On March 9, at Saadani, Mr. J. H. Redman. [By telegram.]

South India.—On Feb. 24, at Palamcottah, the Rev. W. T. Sathianadhan, B.D., of Madras, aged 62.

Japan.—On Feb. 20, at Winchester, Mrs. Maundrell, wife of Archdeacon Maundrell, aged 29.

On Jan. 27, at Sierra Leone, the Rev. W. Quaker, retired Pastor of the Sierra Leone Native Church, West Africa Mission.—On Jan. 24, Mrs. Louisa Pettitt, aged 87, widow of the Rev. G. Pettitt, formerly of the South India and Ceylon Missions.

PUBLICATION NOTICES.

The following new Pamphlets and Papers have been issued since our last notice:—

African Sketches; or, Uganda and the way thither. A Series of Sketches by Bishop Tucker, in Lithographed envelope, with Introduction by the Rev. H. E. Fox. *Price 2s., post free.*

Annual Letters of C.M.S. Missionaries, 1891-92.

Part II. Containing Letters from Eastern Equatorial Africa, Palestine, Western India, and Mauritius Missions.

Part III. Containing Letters from West Africa, Yoruba, Niger, North India, and N.-W. America Missions.

Price 3d. each part, post free.

Sudan Mission Leaflets. Nos. 15, 16, 17, and 18. Single copies of the four leaflets sent post free for 2½d.

"Reapers and Gleaners." Hymn Leaflet, with Music. By Sarah Geraldina Stock. Gleaners' Union Leaflets, Series D, No. 9. *Price 2d. per dozen; 1s. per 100.*

MISSIONARY LOTTO We are now able to supply the new issue of this Game, printed on better cards. *Price 1s. 6d., post free.*

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.


CHRISTIAN MISSIONS AND THE LIFE OF THE SOUL.

BY THE REV. T. A. GURNEY, M.A.,

Rector of Swanage, Dorset.

An Address to a Gathering of Clergy at the F.S.M., 1893.

“Filled with the knowledge (τὴν ἐκγνώσιν) of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing by (Marg.) the knowledge (τῇ ἐκγνώσει) of God.”—*Coloss. i. 9, 10 (R.V.)*.

“ HERE is no better sign of grace,” says Bishop Brownrigg, “than the desire of working grace in another.” Love is ever put before us as the proof and test as well as the pattern of our new life.* The first mark of awakening in the noble missionary career of Adoniram Judson was the realization of what a brother’s loss for ever meant. When he found that the dying sufferer in the wayside inn, next to whose room he had slept to awaken next morning and learn that he was gone, was the college companion with whom he had cavilled about Christianity, now gone to a Christless grave, that fact served not only for a terrible awakening, but also for a life-long incentive.

Interest in Christian Missions is a very useful barometer of our spiritual life, but it is more ; it is an indispensable necessity. May I assume that we regard our own spiritual life as a matter of the very highest importance ? Our very service for God, the success of our mission as the ordained servants of the Church of Christ, depends upon that. I may take it for granted that any known hindrance with each one of us, to the harmonious, co-ordinated growth of the life of God within the heart, would require only to be known in order to be strenuously battled with. Is there anything in life which we deem so dear as the sweet peace of God passing every device of man ; as the unspeakable joy of a service which looks forward to the reward of present service in fuller, more perfect service ; as the love of Christ constraining to restful activity, and to unflagging, unhalting zeal ; as the sense of fellowship with a Master infinitely strong yet infinitely tender ; deserving the most perfect gifts which Wise Men could lay at His feet, yet condescending to accept the humblest homage even of His humblest Shepherds ? Is there anything so inestimably precious as that Life, “hid with Christ now,” to be hereafter “manifested with Christ in glory” ?

If this be granted, then the merest surface-study of the four Epistles of the first Roman Captivity will show that in St. Paul’s mind

* 1 John iii. 14, 16.

the healthfulness of the Christian life itself will depend upon the extent to which the great missionary object of that life is realized. The vista of possibility which is opened before us by St. Paul in the magnificent prayers of those Epistles is a vista which reaches onwards and upwards past many a goal and shrine of realized hopes teeming with unbounded spiritual treasure, and climbs the very heights of God to the fountain-springs of Life and Immortality in the last splendid climax. It is a vista whose only limit is the power of the vision of faith. In those prayers St. Paul leaps forward to apprehend on behalf of his converts an untold mine of hitherto unexplored blessing of which as yet they themselves were almost unconscious. The whole earthly ideal of the spiritual life may, therefore, be said to be latent in those apostolic petitions. Let us try to draw from them any common features which they possess.

1. The fact which will strike us at once is the repetition in the prayers of all the four Epistles of one compound word with a peculiar and distinctive shade of meaning. The word *ἐπίγνωσις* reappears in each.* Thus at once we mark St. Paul's emphasis of knowledge, but it is also knowledge of a very peculiar kind. Not only does the Apostle suggest the necessity of steady, thoughtful contemplation of the things of God, rather than a life which seeks hastily to take up a great deal and to do a great deal rather badly, but he emphasizes the necessity for a larger, a fuller, a more matured knowledge by way of contrast with a knowledge partial and incomplete. Thus elsewhere he says,† "Now I know (*γινώσκω*) in part, but then shall I fully know (*ἐπιγνώσσομαι*), even as also I have been fully known (*ἐπεγνώσθην*)."
In all these four Epistles, therefore, where the word occurs in St. Paul's prayers it may be assumed to mean a knowledge of Christ or of His will, or of the conditions of the fulness of life which He bestows, deep and practical and experimental in contrast to a knowledge merely earthly in its object, superficial in its character, devoid of practical, spiritual result.

2. By what other common feature can we link together more closely still the prayers of these four Epistles? In each case *ἐπίγνωσις*, as the essential of Christian growth and Christian good, is directly associated with Christian fruitfulness and Christian witnessing, and this again, either directly or remotely, with the making known of Christ, the great mystery of God, to those amongst whom He is not realized and worshipped. Thus, in each case the life of the soul, through growth and increase in the knowledge of God, is made dependent upon its realization of the duty of passing on the same blessings to others. Let us study each prayer in succession.

(a) *Philipp.* i. 9, 10, 11 (*R.V.*): "This I pray that your love may abound yet more and more in knowledge (*ἐπιγνώσει*) and all discernment; so that ye may approve the things that are excellent, that ye may be sincere and void of offence unto the day of Christ, being

* Lightfoot on Colossians i. 9, p. 137; and compare Eph. i. 17; *Philipp.* i. 9; and *Philem.* 6.

† 1 Corinthians xiii. 12.

filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God."

Here the main thought of *ἐπίγνωσις* as complete knowledge may be said to be—*Complete Fellowship in a Divine Principle*. St. Paul prays that love may permeate their whole being, under wise and well-ordered control, so that it may manifest itself, not in idle or wasted or spasmodic effort, but with a perfect and practical adaptation to the actual needs and objects of the spiritual life. May your love, he seems to say, overflow your whole nature with a fulness of supply which reveals it to be God's gift, and not the mere imitation of it. But may it overflow into the channels laid out already for it by accurate spiritual knowledge and discernment. Thus may this Divine principle not be alloyed by hasty impulse or want of systematized control. May its fulness not be frittered away or lost. May it be so tempered and guided by knowledge of Christ that it may lead on to the complete fellowship of the whole life and nature with things which in God's sight are excellent. May it express itself in approval of these in contrast to the trifling away of thought or affection on objects without real and lasting value. May it be a love which loves fully and entirely what alone is worthy to be loved. May there be the natural, outward expression of this inward blessedness—a life "filled with the fruits of righteousness which are through Jesus Christ," a life redounding in the eyes of men "to the glory and praise of God."

How much meaning this throws upon our inner relationship to the great work of Foreign Missions! We speak of love abounding by means of a mature knowledge. But how can we be said to possess it, unless its most evident result be manifest in our lives? "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"* Our position in relation to the commands of Christ, to the needs of the world, is not one of limited but of unlimited liability. Love must be allowed to overflow, to fertilize our whole being, to fill every part of our life, to touch every human point of contact in that life with its own glowing sympathy. And this love is only completely realized by a spiritual knowledge which interprets and directs it. It is to abound *in* knowledge, not *without* knowledge. Some day it will be almost unbelievable that the Church of England could shut her eyes throughout all the earlier half of the last century upon the needs of a perishing world, whilst not too occupied to spend almost her whole strength upon Deistic controversy. We already begin to condemn the disproportion which lavishes upon the already ingathered at home, a love meant to bless the whole world. We recognize now the truth of Carey's motto: "Expect great things from God; attempt great things for God." We see the absurdity which underlies the older minister's advice to the zealous young cobbler: "Young man, when God chooses to convert the world, He will do it without your help or mine." But how are we to be, by means of Divine love and spiritual knowledge, "sincere and without

* 1 John iv. 20.

offence at the day of Christ"? Surely by a complete fellowship in the life of actual service with a principle which is to be the prompting and motive of that service, through the apprehended knowledge of it as God wishes us to know it. Love, and that love the very love of Christ, taking such form in our own lives as Jesus Christ Himself would have it take, is to be the safeguard against our being found "stumbling"* at the Great Day. Such a love forestalls in thought the terrible possibility which it averts: "I was an hungred, and ye gave Me no meat."† Such a love is the prompting to missionary interest and missionary service. When Leonhard Dober realized the spiritual darkness which hung over the slaves of the West Indies as the call came to the Moravian brethren at Herrnhut through the story of a negro in the service of a Danish nobleman, he lay and pondered it through a sleepless night, and obedience to this principle of love seemed to be identical with true spiritual self-interest. For the passage which decided him, as he suddenly opened upon it, was the text in Deuteronomy xxxii. 47: "It is not a vain thing for you, because it is your life." That discovery made him even offer to become a slave that he might reach and win slaves, if one other brother would go with him. To that spirit we owe it that the remotest lands of the world to-day, from Greenland to Terra del Fuego, from the hill-tribes of India to the Maories of New Zealand, are in possession of the Gospel of Christ. The Church of God has had no such complete fellowship with a Divine principle as that which the story of such Missions records. From no other cause has she probably received so strong a reaction of spiritual life.

(b) In *Colossians* i. 9 (see heading) we find another prayer, the burden of which is much the same. But may we not describe its special features as being a request for *Complete Realization of the Divine Purpose*? Again here it is for practical, definite, matured knowledge that St. Paul prays, a knowledge keen to perceive the will of God in its bearing upon our practical life. It leads on from a knowing which is spiritual and concerns God's will to a doing as the direct outcome and consequence, a doing which is not only right in motive but along the very lines laid down by God; and thus it leads to a walk in life which is worthy of Christ and pleases because it accords with Him. And because it is thus in intimate harmony with Him, it draws from the fulness of His life supply, and scatters it in a wealth of fruit, whilst at the same time it is every moment enriched from the same Fountain Head. "By the knowledge of God"‡ (for it is Instrumental Dative) thus embraced and wrought out in life-service the soul itself is nurtured and its growth progresses. Fruit thereby increasingly abounds to the glory of Christ.

Have we not here, expressed in the whole of this Epistle, and also of those to the Ephesians and to the Philippians, what the purpose of God in relation to the Christian is? Can there be any doubt when we compare passage with passage that the Word which had already "reached"§ them, and was "constantly bearing fruit" among them,

* ἀνέσκητοι, Phil. i. 10.

† Ver. 10 (R.V.).

‡ Matt. xxv. 42.

§ Coloss. i. 6 (Lightfoot).

was to be by them realized as a stewardship for others, and passed on to the whole world that "the riches of the glory of this mystery" might be made known "among the Gentiles," * that every opportunity might be "redeemed" towards "them that are without," † that so the whole Gentile world might become "fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ"? (Ephes. iii. 6, *R.V.*); and compare Eph. i. 10; ii. 7; iii. 8—10; Coloss. i. 19, 20; i. 27, 28; iv. 3, 4; Philipp. i. 27, 28.)

Can we not see that the Church of Christ is strong or weak as she realizes or fails to realize this Divine purpose? Are we weaker or stronger as a Church for the lives which we yearly offer up to Christ for service in foreign lands? Is the life of the Church at home crippled by her missionary bishoprics, by her white harvest-fields on the hills of India, in the midst of the forests of Africa, or beside the far-off sounding shore of the lone Pacific main? Is the claim to be a great living branch of the Catholic Church hastened or retarded by our Evangelical Missions in Palestine, or Persia, or Egypt? Or is Anglican doctrine at home more proportionate to truth, and Anglican effort more wisely judged in activity, because of the reaction of the greater Harvest-field? Is the sense of pastoral privilege and pastoral responsibility in our own personal life stimulated or thwarted by the realization of it as being world-wide, and not narrowly and almost selfishly parochial? Is the Church's or the individual's sphere of influence less or more likely to expand when they both realize in their respective environments that, in the language of Count Zinzendorf, they are "The Order of the Grain of Mustard Seed"?

(c) In *Ephes.* i. 16—23 (*R.V.*) we meet with another prayer, one of the most magnificent which even the Word of God contains: "I . . . cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge (*ἐν ἐπιγνώσει*) of Him; having the eyes of your heart enlightened that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead," &c.

Surely one great leading thought in this prayer is, *Complete Surrender to the Divine Power*. What I pray, St. Paul seems here to be saying, for you Ephesians, in the midst of materializing influences of the grossest kind, is that you may realize your spiritual resources. I pray that you may have a full, accurate knowledge of God as revealed in Christ, that you may know Him, "whom to know is eternal life," that you may apprehend the untold possibilities which centre round the Person of Christ, possibilities which are to be realized as your own. May "the God of our Lord Jesus Christ, the Father of Glory," bring home to you all that is bound up in the victory which Christ has achieved for you. May you behold your Risen Lord as He is

* Coloss. i. 27.

† Coloss. iv. 5.

now, and behold yourselves as in Him seated upon the throne of His Eternal Majesty. The Life, the Strength, the Exaltation, the Victory, the Everlasting Dominion, the Universal Sway of Christ is yours. He, now set over all government and authority and power and lordship; He, far above all angelic hosts, all majestic orders of heavenly beings; He, whose fulness now fills the whole universe of living things, so that "all which hath been made" is "life in Him" (St. John i. 3, 4), He is "Head over all things" to His Church, with a quickening, energizing, sustaining power. Realize the opportunities opened before you in endless continuity by this fact, in this Sublime Person. Live and labour in a knowledge which involves complete surrender to a Divine Power.

It is essential for our spiritual life that we should apprehend Christ thus. And to apprehend Christ thus is to realize a world-wide mission, limitless in possibility except according to the measure of our faith. (Ephes. iii. 20.) In this spirit Bishop Daniel Wilson, sailing down the Sutlej in 1836, when that river was as yet uncrossed by missionaries, and the Punjab not annexed, and scarcely even traversed at all by Englishmen,—raised his hand toward the vast plain beyond, with its encircling mountains, up whose wild passes the missionary now passes almost without peril, and exclaimed: "I take possession of this land in the name of my Master, Jesus Christ." The galaxy of Christian heroes whom God raised up afterwards has shown that the claim was a well-founded one. Henry and John Lawrence, Herbert Edwardes, Robert Montgomery, Reynell Taylor, Donald Macleod, Thomas Valpy French, George Maxwell Gordon, William Pfander, and Robert Clark, are the answer to that claim of faith. It was the same spirit which met the sneer of the New York shipper to the young missionary to the Chinese, Robert Morrison, "So you really expect, Mr. Morrison, that you will make an impression upon the idolatry of the great Chinese Empire?" with the words: "No, Sir; *I expect God will.*"

(d) Turn, lastly, to *Philemon* 4-6 (R.V.): "I thank my God always, making mention of thee in my prayers . . . that the fellowship of thy faith may become effectual, in the knowledge (*ἐπιγνώσει*) of every good thing which is in you, unto Christ." Here, again, *ἐπίγνωσις* is the culmination of the prayer. It is for knowledge, full, accurate, and practical, a knowledge which proceeds from God and finds its goal in God, that St. Paul prays. The Christian Apostle's appeal on behalf of the slave turns upon that prayer being answered in the heart of Philemon. The new influences of Christianity which are to temper and transform and finally abolish, as in our own age, the relationships of master and slave, await for their full realization a knowledge in the Christian keen to mark at once and to embrace all that which is good and lovely for its own sake, so that human conduct is ennobled, human sympathy becomes widened, human distinctions are, if not annulled, at least modified. The old artificial divisions of mankind into Jew and Gentile, Orthodox and Heretic, Christian and Infidel, Rich Man and Poor, Freeman and Slave, are broken down that the love of Christ, uplifting, purifying, releasing, ennobling, may have free, full, unhin-

dered play. The long estrangement of East and West finds its end in the realization of the Infinite Good brought to both alike by a common Saviour. The Jew learns to behold in Him whom his countrymen have pierced the highest and most abiding hopes of an Everlasting Race. The Moslem discerns in the Man Christ Jesus a prophet, but more than a prophet. The Hindu finds release from the irksome bondage of a religion which forbids fellowship with man as man, and debars progress, in a faith which declares that we are "all one in Christ Jesus."

But this knowledge must begin with ourselves, if, through us, it is to transform the world. And its very essence is, *Complete Appropriation of the Divine Truth*. It is described as "the result and the reward of faith manifesting itself in deeds of Love."* It is to be the climax of our life in God. "This *ἐντύπωσις*, involving as it does complete appropriation of all truth, is the goal and crown of the Christian's course. The Apostle does not say, 'in the possession,' or 'in the performance,' but 'in the knowledge of every good thing,' for, in this higher sense of knowledge, to know is both to possess and to perform."†

May you know the Truth, and may the Truth set you free to serve in a service which is perfect freedom. May your whole spiritual energies be thus released to abound unto the glory of God. By this understanding of the Divine Mind, by this realization of spiritual blessing and spiritual privilege, by this discernment of the conditions of Divine Power, in relation to your own life and work, may your faith leap forward and become effectual and strong in its fellowship with all the needs of a suffering world. He knows that the slave will not remain in bondage then, but will be "no longer as a servant, but more than a servant, a brother beloved" "in the Lord."‡ And by the same complete appropriation of Divine Truth the fellowship of the Christian's faith becomes effectual to-day; and how can it fail to be thereby itself strengthened? What has not Christianity itself gained by this age being among the ages of the world's history, "the era of liberation"? § Only with God's mind and heart let us gaze upon the unutterable need of our fellow-men everywhere, and the same faith will become effectual in its fellowship with that need. We have much of growing enlightenment for which to thank God to-day. But let us pray that this enlightenment may be extended till the very mind of Christ, as St. Paul describes it,|| has become ours; till, in the words of Bishop Mackenzie, as he lay dying among the fever-swamps of the lonely Zambesi, "As for happiness," we "have given up looking for that altogether," and "to be the sharer of every one's sorrow, the comforter of every one's grief, the strengthener of every one's weakness" has become the only limit to our Christian service, the splendid outcome of our Christian privilege, so that knowledge once more in men's lives is realized as Power, but that Power the Power of the Cross of our dear Lord Jesus Christ.

* Lightfoot on Philemon 6, Note.

† Ibid, p. 336, Note.

‡ Philemon 16.

§ Lightfoot, Philemon, p. 329.

|| Philippians ii. 5—8.

“BRAHMANISM AND HINDUISM; OR, RELIGIOUS
THOUGHT AND LIFE IN INDIA.”



THE appearance of *Religious Thought and Life in India* in its third edition, and under its new title of *Brahmanism and Hinduism*, gives us occasion for the expression of the profound sense of gratitude to its learned author of which we are conscious. We owe to him weighty obligation for his exhaustive exposition of the character of Indian life and belief. We are even assured that he has left no room for any further discoveries which might modify our conception of the essential constituents and characteristic of the singular system of religious thought which may be briefly termed Indian divinity. The advantage he has enjoyed of its investigation in the original strata of the documentary deposit has been further reinforced by considerable contact with the subject of his inquiries *in situ*. We take the opportunity of congratulating our author on the success which his Indian writings have secured. We believe that even much larger praise would have been accorded to them, and without question a larger circle of readers would have been secured, had not Sir M. Monier-Williams been content to be orthodox. Had he professed to have discovered, in the course of his Sanskrit investigations, independent evidence for rejecting the Christian scheme, or had he set himself to prove that the whole of Christian morality had been forestalled in the Vedic hymns, our author would have enjoyed a popularity whose dimensions would have been in exact proportion to the measure of his abilities, the ignorance of his readers, and the degree of contempt he had been able to cast upon the Christian name. This temptation, we are thankful to say, has not prevailed with the author of *Brahmanism and Hinduism*. He is much too candid to avail himself of such short cuts to literary fame. He seeks no monument of such perishable brass. He has laid his finger with no sparing force upon the darkest feature in the whole compass of heathen life, namely, the perpetration of vice in the name of piety, and the clothing of the vilest degradation with the sanction of a sacred service to the gods.

We have carefully compared Sir M. Monier-Williams' statement in his first and last edition of the present volume, and we find that he abates not a jot of the scathing statements of his pen touching the loathsome link between Indian piety and Indian impurity. We refer to the universal prevalence in the Indian shrines of the degrading symbols of nature-worship. We refer to the doings of the Vallabha sect, to the unnameable abominations of Śāktism, indicating the last triumph of Satan over the lost and degraded soul of man. It is the presentation of these facts which, in our opinion, differentiates the volume before us from those misrepresentations of heathen cults which deceive so much the hearts of the simple and beguile the unwary minds of the unlearned. Nevertheless, we can, it is true, well conceive the inappetency of the English mind for such research. The volumes of Indian divinity have interest for an exceedingly limited section of readers. The subject itself is the most sublime possible,

its exhibition on the Indian page the most wearisome. Though we have no doubt that no translation can come up to the grace of the original Mantras, we fear that our readers would like them little better in their Asiatic than in their English dress. We lament that we are exceedingly sceptical as to the literary value of the documents of Hindu faith. We are conscious that our appreciation of their excellencies is at best a very poor and imperfect thing, altogether inadequate and incomplete.

But whatever the literary merits or demerits of these documents may be, there has been a necessity for their careful investigation. Had the territory not been, or but imperfectly, explored, the Christian would not have been in a position to affirm on the ground of actual and ascertained and assured fact the incomparable superiority of his own to all other religious creeds. There would always have been the plausible conjecture that a superior or at least competitive system of righteousness might be discovered in the world. Here the old adage of the father-in-law of Agricola would have held good: *Omne pro ignoto magnificum est*. Such a cloud of uncertainty ever hanging about the frontiers of the Christian faith had surely obscured something at least of the strength and distinctness of the outline. The devout and reflecting mind will discern with deepest gratitude in the exhaustive investigations of the cults of the heathen, the indication of the unique glories of the Christian scheme. He will see in these researches the fullest confirmation of the inspired statements of Holy Writ which describe man, alike in his wilful ignorance of the nature of God and in his own alienation from righteousness. We cannot suppose that any candid reader of *Brahmanism and Hinduism* will rise from its pages with the retention of any roseate view of the cults that are therein described. He will discover in these chapters the original tissue of incredible inveracities out of which the faith of the simple Hindu is woven. He will learn from the sample of these pages that the student of Indian literature is limited in his selection of his work mainly to the choice of the trivial or the untrue, chiefly to the option of that which is either puerile or impure. He will find that the intricate and interminable paths of wearisome myth and wildest mysticism are the only alternative to the peril of ethical deterioration which a study of Indian theology must else entail.

It is on this account that we rank the labour of Sir M. Monier-Williams so high. He has accomplished an unattractive but a most indispensable task. He has prepared the path for the Indian Mission agents to pursue. He has enormously lightened their labour. He has placed them in possession of the most accurate and exhaustive view of the encampment of the foe. He has honourably secured the plan of the enemy's inner fortress, and faithfully enumerated the resources of its strength. He has indicated for us the approaches to this strong place of arms, and has placed the key even of the city in our hands.

It is not improbable that many of our readers will consider the pages of Sir Monier-Williams' book which treat of the modern theistic cults of India as the most interesting in the volume. We

have read them ourselves, not, we trust, without much advantage. Sir M. Monier-Williams in this department of his labour also has enjoyed unusual opportunities of acquainting himself with these later developments of Indian thought. He has brought to his study of it a generous and appreciative disposition. He has been on most happy terms with some of the greatest of the modern Indian religious leaders. The chapters on the subject were submitted to and revised by the venerable Debendra-nāth Tagore himself. Our author cannot be reasonably suspected of bias or prejudice in his treatment of this most important section of his subject. His statements merit our most respectful attention. His remarks are in nearly every particular so complete and so impartial, that he supplies his readers with sufficient material to form an independent opinion. He presents to us the facts without confusion or admixture of subjective hypothesis. It is his fairness that places us in a position to differ from him, and we are constrained to dissent from him in some of his conclusions.

The tendencies, indeed, of great religious movements supply a theme for most anxious and instructive deliberation. Here the study of the theologian may appropriately reinforce the researches of the linguist. The rise and growth of the religious idea is an inquiry in which any intelligent Christian may claim a right to engage. This right is the exclusive peculiar of none. The leaders of Indian theistic thought will come, in proportion as the movement extends in dimensions, more and more under the critical purview of the Christian student of the creeds and cults of the world.

Now in the first place we may remark that we are indisposed to attribute to the Indian theistic church the credit of those fundamental conceptions which it claims as peculiarly its own. Sir M. Monier-Williams points out, chap. xix. *init.*, that the monotheistic idea is as old in India as the oldest of the hymns of the Rig-veda, and that "all the most pronounced forms of Indian pantheism rest in the fundamental doctrine of God's unity." But we reckon it not at all to the count of any of the modern theistic systems of India that this tenet has been recovered from the superimposed strata of Hinduism. Our author also calls attention to the exceedingly instructive incident of the monotheistic reaction led by Kabir in the sixteenth century, and improved upon afterwards by Nānak, the founder of the Sikh religion. He connects the conception of these movements with the intrusion of Mohammedan influences, and he states that they taught devotion to one personal God, and even endeavoured to unite Hindus and Mohammedans on the common ground of belief in the Unity of the Godhead. In the *Intelligencer* for March, 1891, Dr. Hooper, in his paper on the Ārya-Samāj, completes the picture of Sikhism by pointing out what its present character is. However accurate may be Sir M. Monier-Williams' delineation of Sikhism as it was then, Dr. Hooper trenchantly indicates its character as it is now. He speaks of the eclectic character of Sikhism as "purely external, consisting of the shape of its temples, its rules as to clean and unclean food, &c.

Internally," adds Dr. Hooper, "Sikhism is as intensely and unmitigatedly pantheistic as any form of Hinduism." Such, whatever it has been in the past, is the Sikhism of to-day.

We have carefully noted our author's statement, p. 476, that the Vaishnava Reformers of the twelfth, thirteenth, fifteenth, and sixteenth centuries inculcated a doctrine which was an approximation to the doctrine of our first Article. But it is impossible with certainty to disentangle such sporadic appearances of light which occur in post-Christian times and in lands which have been penetrated in any sense by Christian light, from the influences of the Gospel. The Vedas are ancient enough to have retained the inherited truths of primeval revelation, the Vaishnavists are modern enough to have received the teachings of Christianity. But to neither Vedist nor Vaishnavist can we accord the merit of the resuscitation of the conception of the Divine unity at the present day in India. It is a page stolen by the Indian reformers from Holy Writ, and claimed by them as the possession of their own most ancient creeds. Powerless to resist its force, they have sought to appropriate its might and conjure with its name. The idolatry of Hinduism has felt itself incapable of holding its ground in the face even of that science which Christianity has created. It was but natural that the Samājists should disavow their indebtedness to Christianity for the great truth which is asserting itself in the consciences of millions of Hindus even outside the Christian fold. It was no more than might be expected from unthankful man that he should deny his obligation for the knowledge of its truth. It was indeed in consonance with the spirit of Hinduism, for true Hinduism will not admit the necessity of man's assistance in righteousness by external aid. The burden of his enlightenment is upon himself. It was human nature for the Samājists to appropriate a weapon which they were powerless to oppose. It was of the essence of Hinduism to disavow the fact as well as to deny the necessity of the theft.

Nor must we omit in our estimate of the Indian theism with its various societies, reformed and revised and reformed again as they are, one serious element of consideration. We believe that they serve to receive multitudes of India's seeking souls who else would not have rested until they had found themselves within the fold. These theistic societies meet the souls awakening from the superstition of idolatry, and promise them a salvation without a Christ. While they welcome the soul which seeks a refuge from the burden of innumerable deities, and promise a return to the ancient monotheism of the Veda, they deny that such a Deity is intelligible only in Christ. The heart that is yearning after rest from sin is pointed to the perfect example presented in the life of Christ, but that pardon alone can be procured through the shedding of His blood, and power only can be received through the gift of His Spirit,—this, in spite of much effusive and meaningless laudation, is emphatically and firmly denied. Meanwhile full tolerance is accorded in its ancient paths of error to the conscience-stricken soul, and the one decisive step of the con-

fession of Christ as the sole Saviour of the world is denounced as unnecessary and condemned as a mistake.

The least complete account of any religious system in the volume under our review is that of the Ārya-Samāj. Its defectiveness is unfortunate because it tends, we fear, to give an altogether erroneous conception of the value of that movement as a regenerative factor in Indian life. Unquestionably the developments of the Ārya-Samāj have been in a direction absolutely hostile to the Gospel. The remarks of Dr. Hooper in his article in the *Intelligencer*, referred to above, leave no possible doubt respecting the tenor of its methods. Its own exposition of itself is in a language intelligible to the meanest comprehension; there is no masking of its animosity to the Gospel and to Christ. Certainly we cannot with any measure of confidence employ with respect to them the laudatory language of our author. We cannot describe such as noble-minded patriots, or affirm that they are doing good work in a Christian, self-sacrificing spirit. In the *Intelligencer* (page 676) for September, for example, it is noticed that the adherents of the Ārya-Samāj are rebuked by their own heathen compatriots for the mingled violence and virulence of their attack upon the blameless and devoted labours of our lady missionaries.

We are indeed reminded of the cautions of the great Teacher of man, Who admonishes us to reserve our judgment of the tree whose root or stem only is apparent to our view until the season of its fruitage come. And this warning also coincides with the profound distrust entertained by the Christian instinct of the labours of all who in India would build the edifice of India's social and moral reformation upon the foundation-stone of the denial of the Divinity and Redemption of the Son of God.

But while we cannot accord our confidence to such workers in India we may not deny that some effect has been produced upon Indian society by the zeal of some of the modern reformers. Nor do we consider that our accord so far in this with Sir M. Monier-Williams indicates inconsistency with our own position. No doubt the work of these theistic reformers has not been appreciated. Probably justice has not been done to its earnestness or its success. It may be that some jealous for the honour of Christ are disinclined to see any good in work which has appeared to be carried on without the sanctions of orthodoxy, and in independence of the express deliverances of the faith. Such failure on the part of the Christian to recognize efforts of this character on the part of Indian theists will naturally react unfavourably upon the attitude of the theistic mind towards Christianity, and result not improbably in exacerbation of religious sentiment. But it seems to us that there need be no hesitation in recognizing to the full whatever good may be done by the theistic reformers. The introduction, for instance, to Doctor Duff of pupils by Rāmmohun Roy was undoubtedly a gain to the Christian cause. The attack on the institutions of caste by Keshub Chunder Sen, following on the denunciation of idolatry, was indeed a promise of enormous moral advancement in India. But these movements owe their inception absolutely to

Christianity. These devils were being cast out in the name of Christ.

It was from the Bible, without doubt, that the originating impulse came which evoked the latent good in Indian life. Christianity presented to India the exhibition of a Christian society possessing the largest possible degree of liberty and the most abundant measure of intellectual life. If the reformations of Kabir and Nānak owed their beginning to the impulse of Mohammed, not less, surely, the work of Rammohun Roy and Keshub Chunder Sen was due to the force of Christian truth. We do not think that we derogate from the credit of Christianity in this admission, rather, on the contrary, that we illustrate and accentuate its force. But it is important to observe that, while we recognize the value of such work, we do not anticipate that it will be largely beneficial to the Christian cause. Sir M. Monier-Williams in his very appreciative review of the character of the theistic reformers, presents them to us in anything but a favourable light. Other sources of information confirm the presence of the darker lines in the spectrum of their lives. For indeed the position of the public and prominent reformer in India is not without its advantageous secular side. It does not altogether disagree with the aspirations of the younger sons of India. It is not accompanied always with any severe sacrifice or self-denial. If our author be correct, Rammohun Roy was not of the material of which martyrs are manufactured; nor does the character of Keshub Chunder compare favourably even with that of Rammohun Roy. It is all very well to be able to command the breathless attention of assembled multitudes, but the diligent discharge of the daily round of humbler home duties makes altogether different demands upon the moral constitution of mankind.

We take our leave of *Brahmanism and Hinduism* with a sense of deep obligation to its distinguished author. We believe that he is at this time pursuing his studies in the more genial and less wintry clime of Southern India. We trust that there he may add to his abundant stores of Indian information, and return invigorated to his native land. Saving our reservation of opinion on the value of the work of the modern Indian theist, and failure of coincidence of thought on eschatological questions, which lie really outside his subject, we commend with confidence this volume to the student of Indian thought. We venture to assert that his equipment without it will not be adequate nor complete. We feel convinced that had other authorities on Indian literature been animated by the same spirit as that of our author, their work would have been of more permanent value alike to the critic and the Christian. We think that Sir M. Monier-Williams has duly established his claim to have fulfilled the intention of the founder of the Chair which he so worthily occupies at the "learned" University, the terms of whose munificent bequest direct that the endowment is "to enable his countrymen to proceed in the conversion of the Natives of India to the Christian religion."

GEORGE ENSOR.

EVANGELISTS FOR CALCUTTA.



THE Corresponding Committee in Calcutta are asking for four men to work as evangelists in that town. To strengthen their appeal they show that Calcutta is a place not only for sowing, but also for reaping. This desire for more workers is not a new one. Some four years ago the Bengal Conference wrote a long minute describing the needs of Calcutta, and recommending it as a place suitable for a Band of Associated Evangelists.

The Home Committee feel the importance of the work in Calcutta, and are, I believe, prepared to send forth the men, if suitable ones will offer themselves for it. This article is written with the purpose of showing the needs of Calcutta, the kind of work to be done, what sort of men are required for a work confessedly difficult, yet hopeful, and with possibilities of far-reaching influence second to none in the mission-field.

If we consider the difficulties connected with the work we shall see that some are common to all missionary work in India, some peculiar to large towns like Calcutta. Calcutta is India in miniature. People from all parts visit it, dwelling there for a longer or shorter time. Lost in the crowd, away from the restraints of home and religion, many are drawn away by the temptations which assail them on every side, and so become active or passive opponents of all good influences.

But perhaps the greatest difficulties one has to contend with are the religious teaching and social customs, which tend to destroy all sense of responsibility and individuality. Amongst these are caste, and the family system which gives to the head of the family all authority and responsibility for supporting, ruling, and guiding the household. Roughly speaking, also, the people may be said to hold, more or less clearly defined, the following opinions:—(a) The life or soul ("pran") within me is God. Life is shown by actions good or bad, but through all its development the life itself remains unsullied. (b) All is God; what I do, God does, therefore I am not responsible. (c) My fate is written on my forehead, therefore I cannot alter it.

The educated Mohammedans are either indifferent to all religion, or else active and aggressive; whilst the uneducated are poor, ignorant, prejudiced, and under the dominion of their moulvies and local opinion. A large number of educated men are nominally Hindus, in reality they are nothing. They live a double life, so that their power for moral effort is enfeebled, and they shrink from reading or hearing anything likely to awaken them from their moral stupor.

Of late years a strong national feeling has been developed, especially in Bengal. This development only concerns us here so far as it has a tendency to reject everything Western and English, to insist upon a national reformed Hinduism, and the rejection of a Western Christ.

The women, as a class, are ignorant and prejudiced, the great supporters of idolatry, and the ardent defenders of every bad custom.

In Calcutta the people are familiar not only with the best side of Western civilization and literature, but also its worst. My experience leads me to think that there is not much atheistic literature circulated

in India, as is sometimes imagined. A far greater evil is the low-class English novels and cheap books which are read by so many. The attacks on Christianity which appear in our magazines, the scandals which are published at such length in our daily papers, all find their way to India, are copied into their papers, and sometimes translated into the vernacular.

It must also be remembered that Calcutta is a port into which ships come from all nations, it is also a garrison town; and with every desire to acknowledge the many exceptions there are, yet it must be confessed that the resident Christian population, the sailors and soldiers, do not show forth those signs of a true Christian life which are calculated to attract and win the non-Christians to Christ. Christianity also is not a novelty, and many fancy they know all about it and are inclined to treat it as a twice-told tale.

Such are some of the difficulties, let us now consider the people and the work. In many things the Bengali character is the opposite of the English. They are strong in those virtues in which we are weak, and weak where we are strong. They can, in a quiet, passive kind of way, be very annoying and trying; on the other hand, a calm, quiet, just man will gain their confidence, win their love, and then his influence over them is almost unbounded.

Hundreds of young students come to Calcutta every year. They are bright, eager young men, always ready to hear something new. Coming from Hindu homes in the country, they are often strangers in Calcutta, living in hostels, with no religious restraints, surrounded by temptation on every side. Of the future only one thing is certain, and that is, that their faith in Hinduism will in a great measure be destroyed by a Western education. They may go forth into the battle of life with faith destroyed, evil habits contracted, dissatisfied with their surroundings, centres of evil influence; or they may be influenced by Christianity, and if not won definitely for Christ, they will yet go forth on the side of truth and morality. Here is a noble field for the Christian worker; requiring love, for they are quick discerners of character; patience, for there will be many disappointments; faith to believe that no true work can be in vain.

The Brahmos have done a good work in their protests against the evils of caste, and in every public question of morals they are generally on the right side. But as their teaching on sin and atonement is much the same as the Unitarians', they have failed to impress upon their followers any sense of the sinfulness of sin. They have never reached the poor and uneducated, and at the present time their influence is steadily decreasing.

Among the educated classes there is a growing sense of impatience under religious and social restraints which are contrary to their better judgment. Thoughtful men feel the want of union, and some are bold enough to say that the only religion which can give it is Christianity. There are also many Rajahs, Government officials, landowners, and other rich and influential people, at present quite neglected, no direct missionary work being done amongst them. Intercourse with all of these various classes would be chiefly in English.

Besides these, there are many of the poorest classes who speak Hindi. We work amongst these, but only in a very half-hearted way. But the results have shown that they are very accessible to the Gospel. And there are also thousands of the Bengali middle-classes, shopkeepers, servants, workmen, people who come to Calcutta for a time, pilgrims and others, who would be reached in Bengali. It is to be hoped also that in course of time the evangelists would extend their influence by writing and editing tracts and books for Christians and non-Christians, and assist in the revision of the Bengali Bible and Prayer-book.

And now comes the question as to the kind of men required for this work, and in answer to this I cannot do better than quote Mr. Clifford's letter. He says, "The men, of course, must be picked men. If they have degrees and are ordained so much the better, but they must, at any rate, have ability, a certain amount of culture as well as devotion." There are no gifts or learning which cannot be sanctified and used in this work—health, learning, eloquence, power to write, to organize; but it does not follow that any one man will have all these gifts. If any one on reading this feels drawn to this work, I would advise him to offer himself, and to allow the Committee to decide as to his fitness.

As regards the prospects of success, arguing from the past, I should say Calcutta is the most hopeful field in Bengal, and it is probable that in a short time the annual number of baptisms would be doubled. I think also that such workers would soon attract young Bengali Christians of the higher classes, who would be willing to join them in this work.

The climate of Calcutta is fairly good; the death-rate is much lower than the country districts in Bengal, and there is very little malarial fever. The physical hardships to be expected are few; and there is no reason why a man who enjoys fairly good health in England should not be able to live and work in Calcutta.

The advantages of the associated system of evangelists are many. It costs less. Men are under the leadership of one who has had some experience in the country. They are not likely to be removed to take charge of some school or institution. The work is systematic, there is no overlapping. Each one can find out what kind of work suits him best, and can give himself to that. There are better opportunities of learning the language, more opportunities for mutual help in spiritual and social matters.

Whichever way one looks at the work, whether at the opportunities, or possibilities, or probabilities, it must be acknowledged that it is almost a unique sphere, both for sowing and also reaping where others have sown. The Bengali is found all over North India, generally in positions of authority, therefore every educated Bengali influenced becomes a centre of light, oftentimes in places where there are no missionaries.

The cry is urgent, the want is real, the prospects are hopeful; who will say, "Lord, here am I, send me"? W. H. BALL.

THE LATE REV. W. T. SATTTHIANADHAN, B.D.



HE beloved and esteemed Native brother whose loss Christian friends in South India and we here at home are mourning, was a man on whose life and work it is worth while to tarry a little longer, and learn something from it. The writer of these remarks has had the very great privilege (for such it truly has been) of a specially intimate friendship with him for thirty-five years past, and finds it difficult to recall any closer and happier friendship he has ever made. Mr. Sattthianadhan was a very true and solid Christian, and had a remarkably firm grasp of Evangelical principles. He was a thorough lover of his own great native land of India, and his soul was on fire to see the Gospel, as the one instrument for its regeneration, winning its way in it. He greatly admired all that is good in English character, and was glad to get help from it in the formation of his own; but he was far above caring to adopt English ways and fashions in such matters as dress and other externals. He truly "dwelt among his own people." He was a wise father of a singularly united and happy family, all of whom have, by God's blessing, turned out well, and done credit to their bringing up. Living in Madras for some thirty years past, for most of the time holding the honourable position of Chairman of the C.M.S. Madras Native Church Council, he was a well-known personality in the Presidency town, and commended the Gospel to all. And he was a thorough missionary to the last. What could be more touching than what is stated in the letter from the Rev. T. Walker (given at the close), that our brother had seriously thought of ending his days in his own native village of Saithanpūndurai, near Palamcottah, in order to testify for Christ to his still remaining heathen relatives? In this, God in a singular way gave him his heart's desire, and he died there in the presence of those relatives on February 25th last.

Well and nobly was he seconded in his home and in all his work for Christ by his devoted wife, who was taken from him to her heavenly rest some two years ago. The Bishop of Madras, in his Charge delivered on December 9th last, paid this fitting tribute to her worth, every word of it deserved: "It is only due to her sainted memory that I should mention here the name of Anna Sattthianadhan, who, after a life of loving, gentle, unwearied Christian labours among the women and girls of this city and other parts, fell asleep in Jesus about two years ago, beloved and respected by all, leaving fruits of her toil and prayers which will be found in eternity."

The object of the present remarks is a practical one, in the interests of missionary work. It is to attempt very briefly to illustrate in Mr. Sattthianadhan's history and character the working of some of our Indian missionary principles and methods of work, of which, in some respects, he was a singularly unique product. And there is no one who would have been more sincerely gratified than himself at the thought of any account of his life and work being made use of in the interests of the great missionary cause.

1. We notice then first that Mr. Sattthianadhan was converted to Christ in a *Mission School for Higher Education*. Some forty years ago the C.M.S. High School in Palamcottah had for its head-master a Mr. William Cruikshanks—a well-known name amongst C.M.S. friends in those days—a Eurasian, who had been blind from about ten years of age. He was a remarkable Christian, a man of great force of character, and any one who came in contact with him soon found that out. He had no university education, was unordained, had many disadvantages in point of education, being blind; but very few school-masters have ever had a firmer hold of, and a greater moral and spiritual control

over, their pupils. And he was truly "mighty in the Scriptures." Over and over again has the writer heard Mr. Saththianadhan saying that never in his life had he heard the Word of God taught and opened with the force with which Mr. Cruikshanks taught and opened it. The blind schoolmaster was a delightful companion, and one soon noticed his keen powers of observation. He used often, in his own good-natured way, to say that when he occasionally got a trip into some pleasant part of the country, he came to find out, by his habit of inquiry, far more about the scenery of the place than those who were with him *who had eyes* ! It was to this school that Mr. Saththianadhan, when a lad of about fourteen years old, was sent by his heathen parents. He remained there for three or four years, and gradually, under the powerful Bible-teaching of the head-master, came under deep religious conviction, and was at length, to use his own words, "enabled to forsake home and friends and to come to the foot of the Cross, where he found pardon, peace, and rest to his weary soul." He was one of a goodly band of young men who, like himself, found Christ in the school in Palamcottah. The story of Mr. Saththianadhan's conversion told by himself in Exeter Hall, in 1878, made a singularly deep impression on the great audience.

Humanly speaking, we can hardly see how such a young man, living in the bosom of a Hindu family of good caste, could have come effectively into contact with Divine truth except in a Mission school. And, as a plain matter of fact, it has to be said that there are comparatively but few of the higher class of present Indian Christians who have not been connected in some way or other with the schools and colleges for higher education. Would that our appeals for educated young men to go out to take part in the work of higher education were attended with more success !

2. It was no small advantage to Mr. Saththianadhan that during nearly the whole of his life since he became a Christian he was brought into close contact with wise and elevating English Christian friends. Immediately after his conversion he was attached successively for training or for work to those two eminent missionaries, the Rev. John Thomas, of Mengnanapuram, and the Rev. Edward (afterwards Bishop) Sargent. Then, in 1855, he was sent to Madras for some further education, and there, while studying in Bishop Corrie's Grammar School and the Doveton Protestant College, he had large advantages of the same kind. Then, in 1858, he was sent to join the North Tinnevely Itinerancy, under Ragland, Fenn, and Meadows ; and the few years he spent in that deeply spiritual companionship must have been a time of untold advantage to him from the point of view to which we are referring. In 1859 he was ordained a clergyman, and in 1861 was brought to Madras, where for thirty years he carried on his work in very close contact with almost everything that was good in English Christianity. Not that such advantages would have made Mr. Saththianadhan what he was if he had not had his own natural independence of character and highly-sensitive moral feeling—let it be added, if God had not graciously given him that admirable wife, so gentle, and so wise, and so Christ-loving, who for nearly forty years was so blessed a help-meet to him. But the advantages we are specially referring to were real advantages to him.

Several obvious lessons we learn. Our educated young Native Christians, many of whom have (like Mr. Saththianadhan) undergone a fiery trial in coming out from their old religions, need our greatest attention and care ; and they will amply repay it all. And another thing—if ever we desire to prepare and train a Native Christian brother for some prominent position in the Church of Christ, we must probably try to secure for him some such surroundings as those in which Mr. Saththianadhan, through God's good providence, found

himself. It is a feeling of this kind which has dictated the plan which has so often been followed by the C.M.S. with success in India; namely, that when an educated Native Christian comes forward for service, he should first get a training in one of the Society's Divinity Schools, and then be placed for a time in connection with experienced missionaries, with whom he can get training on the mission-field itself; and then finally find his true position in his own Native Church, in some one of the spheres of importance which may be found in connection therewith. This plan of action ought not to be lightly departed from, and never without a great deal of previous thought.

3. But there is nothing in connection with C.M.S. plans and methods of working which Mr. Saththianadhan's life and work bring so vividly to mind as *our Native Church Council system*. Beyond all question that system, at all events in India, has been productive of the most important results. To see this we have only just to consider for a moment what would probably have been the state of things now if it had not been introduced and diligently worked at. About forty years ago the principles of the system were first promulgated by the late Rev. Henry Venn. The great underlying idea of it—and a greater and more important missionary idea there could not be—was to seek to secure that the Christianity planted through the Society's instrumentality should be an indigenous and independent Christianity, a Christianity thoroughly rooted in native soil. The simple method adopted for attaining this end was the inculcation of one or two principles: such as, that all Native Christians should deem it their privilege as well as their duty to supply from their own resources what is necessary for the support of spiritual ministrations amongst themselves; and, that Native Christian congregations within certain arranged districts should combine in raising and administering Sustentation Funds for this purpose. A body was to be appointed to receive what the several congregations raised, and was to be called the Native Church Council, to which would be also assigned all administrative action (in respect of agents employed, &c.) which naturally arises out of the *holding of the purse*. The C.M.S. was to have, as long as it helped the Native Church Council with a money grant, a voice in the laying out of the Sustentation Fund, and it was to exercise it by appointing the Chairman of the Council. This, in very brief terms, is the system which is at work at present all through the Indian Missions.

Mr. Saththianadhan was brought up to Madras from North Tinnevely in 1861, and the Native Church Council system was set on foot in Madras in 1868, and, truth to tell, it was not established without serious misgivings on the part of true friends in Madras and South India. So it has very often been. The Parent Committee have had often to take time and pains and to exercise patience in getting acceptance for new missionary ideas amongst their representatives and missionaries abroad. Mr. Saththianadhan at once took his place in the newly-formed Native Church Council as Pastor of the Southern Madras Pastorate. It was no slight testimony to his trustworthiness and tact and judgment that the Parent Committee appointed him the Chairman of, and thus their own representative on, the Madras Native Church Council, and this position he held until his death in February last.

No one connected with the C.M.S. (Native or European) has ever thrown himself more heartily into the Native Church Council system than did Mr. Saththianadhan. It seemed exactly to suit his own independence of character. It withdrew him from being the agent of a foreign Missionary Society, and put him into connection with a Council of his own Christian fellow-countrymen. It gave substantial prospect of fulfilment to his cherished wish for the day to come when there should be an independent Native Church in India. It

set him free from all awkward comparisons with European missionaries in respect of status, salary, &c., and put him in the position of an independent Indian Christian. During the whole of his career for thirty years in Madras he never drew (and that from the Council, not from the C.M.S.) more than about one-half of the salary of a European missionary. A man of less independent character might have been pleased to have the position, in all respects, of a European missionary (and he was always able to hold his own in any body of European missionaries in India), but he preferred throwing in his lot with his own Native Church. And he had his reward. In Mr. Saththianadhan's hands the Madras Native Church Council has proved a complete success. The Council has been spending increasingly more on its own pastoral and educational and evangelistic work, and receiving increasingly less from the Society.

4. We have thus been taking a very brief review of some of our missionary methods, as illustrated in the life and work of our departed Native brother. The review tends to confirm in us the feeling that we ought to continue diligently, under God's guidance and blessing, to pursue those methods. With regard to the first—the Society's taking part in the work of higher education, with a view to reach the education-seeking classes—there is one word more to be said. We ought not to give it up at present. We ought not, so far as in us lies, to leave the youth of India to be shut up to the schools to which they would have to go (we need not particularize) if we were to give ours up. Would that the earnest and highly educated Christian young men of the Universities of this land might be led to see the matter in this light, and to appreciate at its true estimate the immense importance to the interests of Christ's Kingdom in India of their doing so!

It has only to be added that the Native Church Council system in South India has recently taken a new development in the formation of a Tamil Central Council, designed to draw and hold together all the Tamil congregations connected with the Society in South India. The holding of meetings of such a Council is rendered possible in these days by the railroad, in days gone by it would have been impossible. Of this Tamil Central Council the Bishop of Madras is President, and the Parent Committee showed again its appreciation of Mr. Saththianadhan in appointing him the first Vice-President of the Council. On February 15th he set out for Palamcottah, where the first meeting of the Council was to be held, the Bishop of Madras having preceded him thither. It was thus in the discharge of this Council work that he met his death. But the letter which here follows from the Rev. T. Walker will tell all the rest:—

"As you will remember, Mr. Saththianadhan was appointed Vice-Chairman of the new South India (C.M.S.) Tamil Central Church Council, and it was to attend the first meeting of the new Council that he came down to Palamcottah on February 15th, staying at his own house in Saithanpūndurai, about 2½ miles away. I may mention, by the way, that he told me in conversation a few months ago that it was his intention, if a suitable successor could be found to fill his place in Madras, to retire from active ministerial work and spend his last years in Saithanpūndurai, that he might testify to his heathen relatives there and seek to win them for Christ. Well, in the Providence of God it happened that he should die in their midst and so testify by his death, but not in such wise as he had intended.

"He was present at the Central Council on February 16th, with his son-in-law, Mr. Hensman, one of the Madras delegates, and took the chair when the Bishop vacated it, about one o'clock. He was present also at a united conference of C.M.S. and S.P.G., convened by the Bishop, on the 17th. He was to have dined with us on the 18th, and also preached in the Tamil Church on Sunday, the 21st. However, on the evening of Thursday, the 18th, his son-in-law came to dinner alone with the news that Mr. Saththianadhan had slight fever. We made an

alternative arrangement in case he was not well enough to preach on the Sunday, and then I went off the same night (Thursday) into the district with the Bishop, returning on Saturday night. On Sunday he did not come to church; but we heard nothing to make us suppose it was more than a slight attack of country fever. On Monday and Tuesday I was too busy to think of anything except the concerns of the office. Early on Wednesday morning (February 24th) came a telegram from his son-in-law—who had returned to Madras—saying that Mr. Sathianadhan was reported worse, and asking me to provide the best medical aid. Mr. Carr and I drove off at once, roused the European doctor from bed, and took him down to see our sick friend at Saithanpundurai. There seemed nothing to cause alarm. The fever had left him, but curious sounds from the bronchial tubes told of an attack of bronchitis. The doctor ordered wine and nourishment, which we supplied forthwith, and also sent a 'dresser' to apply mustard to his chest. Mr. Sathianadhan was weak, but quite himself, and even spoke of returning to Madras (according to his original arrangement) the following day. Well, about two o'clock brothers Kember and Carr went with me to see him again, and we had prayer together. Our friend was weak, but I saw nothing whatever to cause alarm. Later on the doctor, according to promise, went to see the patient again, and this time examined him more thoroughly. He was more alarmed now, and wrote to Mr. Carr to say that some one must be with him all night and feed him constantly with brandy, &c., to keep up his strength. Accordingly, after dinner Mr. Carr drove off to the Sarah Tucker Institution for Miss Swainson's English nurse; and the understanding was that, unless he came back, I was to go down to Saithanpundurai early in the morning and relieve him. We went to bed after his departure, but were aroused by his return about 12.30, just after midnight, and shocked by the sad news that our friend was no more. It seems that Mr. Carr and the nurse found the patient unconscious, with one side paralyzed, the assistant-surgeon also being in attendance. He lingered about one and a half hours after their arrival, and then, little by little, his life ebbed away. It was sad to think that none of his family could be by his side at the last, and all the more so from the fact that they were actually on their way down from Madras to attend to him. The assistant-surgeon said that the immediate cause of death was apoplexy, but the doctor's certificate calls it 'acute bronchitis.' The doctor says that his lungs were shockingly damaged. It was our sad task the next day to telegraph news of his death to those concerned, and then to meet his son, daughters, and son-in-law (Mr. Clarke) at the station and break the news. It was a sudden and stunning blow to them. They would have liked to remove the remains for interment in Madras, but it was quite out of the question. The funeral took place the day after his death, in the evening. The first part of the service was conducted in Tamil in the Tamil church, by the two Native pastors. Then we followed the coffin sadly through the streets of Palamcottah to the English churchyard, where Mr. Kember read the rest of the service in English. He gave a brief, heartfelt address at the grave, and the hymn, 'Hush! blessed are the dead,' was also sung. There was a large concourse at the funeral, from all classes, for the deceased clergyman was universally respected. Most of the C.M.S. European missionaries attended, as also did Mr. Margöschis, of the S.P.G. It was my part to preach a funeral sermon in the Tamil church the following Sunday.

"Well, we have lost a good and true man. When we remember that, as a lad, he was a bigoted heathen, and then think of all God did for him and by him, we may well take courage in our Mission work. I am sure your sympathy will go forth to the bereaved family. They have lost a very patriarch from their head, severed by but a short interval of time from his departed wife. The loss to the Tamil Church is great indeed. Such blanks are hard to fill. We can only wait on our Lord and Saviour in faith and prayer that He will raise up other monuments of His grace and power to be witnesses to the heathen and pillars to His Church."

May it indeed please God to raise up many such as our esteemed brother, whom He has thus taken to Himself, for the work of His Church and the extension of His Kingdom!

W. G.

A PREACHING TOUR IN MADRAS.

LETTER FROM THE LATE REV. W. T. SATTIANADHAN.

[The following brief account of four days' evangelistic work among the villages around Palaveram, undertaken in December last by the Preachers' Association of Zion Church, Chintadrepetta, Madras, will be read with great interest:—]



HE members of the "Preachers' Association," and a few others who joined them for the occasion, conducted open-air evangelistic services in all the villages in and around Pallaveram from Monday the 28th to Thursday the 31st December, 1891.

It may be noted in passing that the Association is one of a voluntary character, and was originally started for the purpose of preaching the Gospel in the streets and bazaars of this city. Twice a week the members go out in two bands and visit such places as are within their respective spheres. On the last Saturday of the month both companies, in number about twelve, meet in one important centre and preach the Gospel to large crowds, interspersed with singing and musical accompaniment.

In 1890 the members of the Association, with the view of extending the sphere of their operations, visited, for the first time, St. Thomas' Mount and the villages in its neighbourhood during Christmas week, and proclaimed the message of salvation through a crucified Redeemer to about one thousand five hundred people. A respectable Hindu, who attended all the meetings, is reported to have been favourably impressed about Christianity. The elaborate system of Hinduism he thinks is but a heap of sand, while Christianity is the best and the most rational religion in the world. He is not far from the Kingdom of God, and it may not be far from the truth to add that, like Nicodemus of old, he is a secret disciple.

Early in October, 1891, a proposal was again made to devote the last four days of the year entirely to village preaching. Like St. Thomas' Mount and Poonamallee, Pallaveram is a military station, and picturesquely situated at the foot of two hills crowned with two bungalows. It has a small congregation, numbering sixty-five souls, and three schools for boys and girls, consisting of 112 children, in connection with the Mount Pastorate. All

the villages around Pallaveram, about twenty-six in number, were mapped out, with their respective situations and distances, within a radius of about three or four miles. The names of twenty men were enrolled, and the sinews of war came from the liberal contribution of the members of Zion Church. Six other friends joined the party, which raised the number to twenty-six. Of these twenty-six, two were European missionaries who spent about two hours on the last day but one in preaching to Mohammedans; two others were Native pastors in charge of Zion Church and St. Thomas' Mount, and two divinity students. Two again were graduates, and three undergraduates, of the Madras University. Ten were converts from Hinduism, one of whom, having been once a Hindu *Sanyasi*, visited Benares in that capacity, the celebrated city of Hindu pilgrimage, with a view to wash away his sins in the sacred waters of the Ganges.

The Association made the present work the subject of special prayer when they met at the Chintadrepetta Lecture Hall five days before they set out on their errand. Just before the train started for Pallaveram they retired to one of the rooms of the station, kindly lent by the Hindu station-master, where the preachers pleaded in an earnest manner for Divine guidance and strength. The prayer-hearing God graciously answered their prayers and crowned their labours with marked success. It was clear that the preachers were all under special inspiration and animated by one spirit, as was evident from their unity and cordiality of mind, and earnestness and zeal in the service of their Redeemer. They were prepared to undergo any amount of privation in their effort to spread Christ's Kingdom. Being well equipped with handbills, tracts, and Scripture portions in Tamil, Telugu, Hindustani, and English, the members took their seats in different closely-packed third-class carriages, where they had abundant opportunities of speaking to their

fellow-passengers, and distributing tracts and handbills. The same plan was adopted on their return journey to Madras.

The preachers reached Pallaveram on Monday, the 28th December, and had their lodging and board in the C.M.S. school-house, near the railway-station, and in the army school-building close by, kindly lent to them by Captain Hayne, the commanding officer of the station. In the afternoon of the same day the evangelistic work began in right earnest. The whole band set out with musical instruments, violin, triangle, and other accompaniments of native music, and two flags, especially prepared for the occasion, one of which bore the inscription, "Jesus the Saviour of men," and the other, "Trust in Jesus," and marched in a grand procession to the general market as though they were going to carry the enemy's fort by storm. The whole of Pallaveram was struck with this novel demonstration, and about 600 congregated together to hear the sweet name of Jesus. The large crowd was, as it were, like a sea of human heads, and, to enable the hearers to get a glimpse of the preachers, a temporary platform had to be erected, and the Gospel was proclaimed by each one of the party in turn, interspersed with singing, for upwards of three hours, to an attentive audience composed of all classes of men, women, and children. On three successive evenings three meetings were held in the bazaar street with no small success and encouragement.

The usual routine was as follows:—Early in the morning, before dawn, the members would all be up, take a cup of warm coffee without milk, and start in four groups to four different directions, and, not minding the chill of the cold December mornings, walk through hill and dale, rivers and tanks, till at length they reached the villages appointed for them.

The villagers, unlike townsmen, are simple and kind, more accessible to Christian preachers than even the best of the city men. Large crowds of women were equally ready to hear the blessed news. One young woman in a small village, a mother of three children, and who was formerly a pupil in Mrs. Sathianadhan's Napier Park Hindu Girls' School in Madras, was quite surprised to hear the same good

old story brought to her very doors in her obscure home, and eagerly received tracts and Scripture portions, with a promise that she would read them carefully, as her husband was not against her reading religious books. One instance may be cited here to show how good-natured and docile these villagers were. In a small village, about two miles S.E. of Pallaveram, a middle-aged man was listening attentively to a preacher as he was speaking about the sin of idolatry, and promised never more to worship idols, but pray to Jesus every morning in the words taught by the preacher, viz., "Jesus, save me."

The preachers were so encouraged with the work that they did not feel the distance or the fatigue of the journey, or even the burning rays of the midday sun. They went to one village after another, and sometimes returned as late as one o'clock in the afternoon instead of nine or ten in the forenoon, as previously agreed upon. The blessed Gospel was carried to all the twenty-six villages marked on the map, and their visits were sometimes repeated. One interesting feature of the work was that the preachers met with a hearty welcome everywhere, and not one word of opposition was ever uttered against them even by the most orthodox and bigoted members of the Hindu community.

Tuesday evening was set apart for a magic-lantern exhibition for the benefit of the higher classes in the Mission-school compound. A large number of slides, mostly illustrative of the life of our Blessed Lord, gave a splendid opportunity of presenting the truths of the Gospel in a palpable or attractive form to a class of people hardly accessible to Christian preachers. This was more of preaching than picture-showing. Two meetings were held in the Mission-school hall calculated to stir up the preachers and members of our small congregation there. One was a missionary meeting and the other a farewell meeting. At the latter almost every preacher spoke and prayed for a blessing on the work done. A remark or two made by some of the speakers may be mentioned here as showing the common bond of Christian sympathy and zeal for the Master. One was as follows:—"Last night I wished I had died at Pallaveram, for I felt that I had been spending the past three days

with God Himself, and spending all my time in His blessed service." Another brother remarked: "I felt during these three or four days as if I was in heaven, for what is heaven but to be with Jesus and to glorify His Holy Name? My soul has never been so happy as it has been these three days."

All the preachers, originally belonging to ten or twelve different Hindu castes, had a common table, sat together to partake of food, served after "pure native fashion," on leafy plates on the ground, conversed together, sang together, and prayed together as members of one large family. Certainly no sight could be more ennobling or soul-stirring than this.

An important service in the church formed part of the programme, both Baptismal and Communion services combining in one. A few words about the baptism of a young Hindu youth of twenty may not be out of place. This was the brother of a female convert of the late Mrs. Sattthianadhan's, Christiana Jeevamoney by name, and, like her husband, a teacher in our Hindu Girls' School at the Mount. The young man was like Saul of old, once

a persecutor of the Church. He sometimes joined the members of the Hindu Tract Society and disturbed the open-air evangelistic services conducted in Madras by the same band of preachers that were now working at Pallaveram. Though he was a native of Madras, and his sister, who influenced him for good, a resident of St. Thomas' Mount, circumstances transpired in such a way that he was baptized by the writer in the church at Pallaveram, in the presence of all the preachers and members of the Tamil congregation. This may be taken as an unmistakable evidence of the truth that God is able to soften the hardest heart, and that the bread cast upon the waters shall be found after many days.

Such is a hurried sketch of the village preaching. Twenty-six villages were visited, more than 3000 people were preached to, 1500 tracts and handbills and Scripture portions distributed in four different languages. The seed has thus been sown broadcast, and it now remains for the dew of heaven to descend and cause the seed to ripen in the conversion of many immortal souls to glory.

A YEAR'S WORK IN THE FUH-KIEN PROVINCE OF CHINA.

THE VEN. ARCHDEACON WOLFE'S ANNUAL LETTER.

THE year that is now about to close [1891] has been in the providence of God a most eventful one, and a very trying one in the history of Christian Missions in this country. Disturbances and riots of a very serious nature have taken place in many parts of the empire, especially in the north, involving the destruction of much Mission property belonging both to the Protestant and Roman Catholic Missions, with the loss of many precious lives, principally, however, among the Romish Native converts. One of the devoted agents of the Wesleyan Mission also was cruelly murdered by the excited mobs, and many ladies and children suffered severely from the same cause. These troubles and outbreaks in the north affected unfavourably missionary operations more or less all over the empire, and put a stop

for a short time to public preaching in our Mission halls and chapels in Foo Chow. The public mind in this city and all over this part of the country was greatly disturbed and excited by the inflammatory placards against Christianity which were most industriously posted and circulated over the cities, but which were promptly suppressed by the authorities of this province. The wildest reports of outbreaks against missionaries in different parts of Fuhkien were freely circulated, and for several days we were in very great anxiety for the safety of our missionary brethren and sisters in Fu Ning and the north-west. But, thanks be to God, all these cruel reports turned out to be utterly false, and not a hair of the head of any one of them was injured.

Our brother, Mr. Phillips, of Kieng Yang, held nobly on to his outpost,

and in spite of great opposition and threats of expulsion, which would have daunted most men into base surrender, bravely stuck to his position till a permanent footing was secured for the Mission in this important city.

The Zenana ladies, Miss Newcombe and Miss Johnson, also manifested real heroism, and remained quietly at their distant outpost all through the excitement, unconscious of any danger, though reports of their having been murdered had been freely circulated here, which caused us the deepest anxiety for several days.

The little hospital opened by the perseverance of Dr. Rigg, close to the walls of the hostile city of Kiong Ning Foo, as an out-station of Nang Wa Kau, has had concentrated against it for the greater part of the year all the hate and opposition of the ever-hostile gentry of the proud city of Kiong Ning Foo, backed up by the local officials, who took advantage of the troubled state of the country to demand its abandonment by the Mission. The Native assistants at this little hospital were frequently called before the magistrates, and commanded to take their departure and give up possession of the premises, and were threatened with all sorts of pains and penalties should they refuse to do so; but these brave Native brethren uniformly refused to abandon the position, and referred the magistrate to Dr. Rigg and the missionaries at Foo Chow. The magistrates, finding that commands and threats were equally powerless to frighten these converts into compliance with their unjust and hostile demands, had recourse to flattery and other expedients to induce them to leave, and give up the deeds of the house; but flattery had as little power as threats to influence these Native assistants to abandon a good work at so important a position; and the last resource on the part of the magistrate was an appeal to the provincial authorities at Foo Chow, representing, or rather misrepresenting, all the circumstances of the case. He declared in his despatch that the people did not want either the hospital or the missionaries in their neighbourhood; that if the latter were discovered in the neighbourhood of the city they would very likely be killed, and begged the higher authorities at Foochow to take steps in order to restrain the mission-

aries from appearing in the neighbourhood of Kiong Ning city, and to compel them to give up possession of the hospital. The authorities at Foo Chow heartily entered into all the designs of the gentry and officials of Kiong Ning Foo for the expulsion of the Mission, and to close the hospital and preaching-hall at Tai Chiu, and appealed to the British Consul with a view to compel the missionaries to retire and give up the deeds.

It was certain, however, the opposition did not come from the people, who were deriving great benefit from the hospital, but only from a few of the leading gentry, supported by the magistrates; and on the Mission being able to give certain proof of this to H.M. Consul, he demanded that the authorities should, according to treaty, extend their protection to the hospital, and warn the gentry not to insult or injure the British missionaries should they choose to visit, in pursuit of their lawful calling, the city or its neighbourhood. This action on the part of the Consul had the desired effect, but not till after months of weary correspondence with the Mandarins was it agreed that the Mission should retain possession of the place on condition that the missionaries would content themselves for a few weeks during the present excitement with giving their attention to the healing of the bodies, but not to the healing of the souls of the people. It was readily agreed to by the missionaries that public preaching should be discontinued for a short time during the excitement caused by the troubles in the north, and thus matters were quietly settled, and the Mission retains possession of the important position at Tai Chiu, to the great chagrin of the gentry, but to the extreme satisfaction of the people to whom the little hospital has been hitherto so helpful. Let us now hope and pray that a position thus secured to us in the good providence of God may be taken advantage of by the Mission, and be made a great blessing in every way to the bodies and the souls of men.

The Fukien Sub-Conference of last month, on a review of the entire Mission, keenly felt the necessity of a European missionary being placed in charge of the work in the Kiong Ning and Iong Ming districts, and accordingly strongly recommended the transference

of Mr. Collins, the Bishop having given his consent, to the Kiong Ning district, to reside with Dr. Rigg at Nang Wa. This change necessitated a redistribution of our forces, and Mr. Martin was appointed, with the Bishop's consent, and subject to the Society's approval, of course, to take charge of the two important districts of Lo Nguong and Ning Taik, while Mr. Eytton-Jones was left in charge of Fuh Ning.

The great and really pressing necessity of occupying the Hing Hwa prefecture with a European missionary was brought before the Conference by Mr. Lloyd, the Bishop having already expressed the hope that this need would be strongly urged upon the Committee. The Conference unanimously resolved to press the subject once more on the Committee, and begged that a man be appointed without delay to superintend this most important and deeply interesting district. Mr. McClelland is still energetically prosecuting the study of the language, in which he has passed a very creditable examination at the end of his first year, and we are looking forward to important help from him, we hope in the College, in a few months more. Brother Banister has rejoined the Mission since last report, and with a bevy of earnest Zenana ladies, is energetically carrying on the work in the important districts of Ku Cheng and Ping Nang.

FUH-CHOW DISTRICT.

The Foo Chow city district, under my personal superintendence, still presents not very much encouragement, as far as new conversions are concerned, but with reference to the city congregation, there has been a manifest improvement during the year in every other respect except the addition of new converts. This is especially the case as regards the attendance of the women. My daughter, with a Bible-woman, has been looking after the women, and together with the help of Miss Mead, of the Zenana Society, a great improvement has taken place in this department. Several men, too, have joined us as catechumens, but we have had so many from time to time who joined this class in this city, and who, after a few weeks or months of regular attendance, left us, and walked no more with us, that I can only hope

for these with much fear and trembling. Still we must hope and pray that they may be apprehended of Christ Jesus. There are a few, however, among the present catechumens in this city of whom I hope better things, and things which accompany salvation, though I thus speak. One man, whose daughter-in-law was grievously afflicted with lunacy, but which they called demoniacal possession, was induced by the Christians to bring the case to Jesus, and attend the services in the church, and ask the prayers of the congregation for her recovery. This he did, and also sent the patient to the women's hospital belonging to the American Baptist Mission, and the result was that in a very short time she recovered, to the great joy of the family. This man and his wife have become regular attendants at church and at the meetings for catechumens and inquirers, and are apparently earnest and sincere. Several others, as I said, have been also brought in as the result of discourses in our preaching-halls in this city, and on the whole I feel more encouraged by the results of this year's work in this big city, as well as by its present condition, and the prospects in the future, than I have felt for a good many years back.

There are at present only two catechists and the Rev. Wong Kiu Taik working in connection with our church in this millioned city of Foo Chow, which could well absorb one thousand agents. Divine service has been regularly conducted morning, afternoon, and evening without a break throughout the year in one or other of the churches, and the attendance has been better than usual.

Public preaching has also been carried on regularly both by day and night throughout the year in one or other of the three preaching-halls, except during the excitement in July, August, and September, when the night preaching was suspended at the request of the Native authorities. The attendance of the heathen at this public preaching, especially at night, is deeply interesting and encouraging, and one cannot but hope that an impression is being made on the masses in this great city, and that God is about to answer the prayers of His people, and make bare His mighty arm in this city of Foo Chow! I think I can see clear indications of this. I have myself

been praying three times every day for this city, and no doubt others have been doing the same, and I believe God is now about to answer these prayers. God has answered my poor, weak prayers so often, and I mention it here to His praise, that I often wonder at myself and others for not making more use of a power which God has so graciously and wonderfully placed in the hands of all His children; but, alas! we have not yet attained to the measure of the stature of the fulness of Christ, and our cry still must be, "Lord, increase our faith." I have great satisfaction in reporting this encouraging view of Foo Chow, which I pray may not be disappointed. I am also glad to be able to say that the Rev. Wong and my two other Native helpers in this city have been a great help and comfort to me during the year. May I earnestly beg the special prayers of the Committee and those of our friends throughout the country for this great, dark, heathen city?

I would remind the Committee that what is called the Foo Chow district comprises two hiens, each having an area as large as Yorkshire, and that these hiens or counties, exclusive of Foo Chow city, contain a population probably of about two millions, among whom no direct missionary work is carried on, if we except one or two small villages, occupied, one by this Mission, and supported independently of C.M.S., the other by the Methodist Mission, the latter, however, having no catechist; and I earnestly hope that, as the C.M.S. is unable to extend its operations to these two millions of souls, some friends will be found willing to supply the necessary means for sending them teachers.

LIENG KONG DISTRICT.

The progress in this city and district during the year has not been as satisfactory as we could wish, yet there has been progress, especially in the City Pastorate and congregation. This city congregation is chiefly drawn from the villages surrounding the city, and has somewhat increased during the year. There have been several deaths during the year among the members of this congregation, and whom, had it been the will of God, we could have wished to have been spared to us; but as we hope they went from us to swell the hosts of the Church

triumphant, we will not murmur that their departure has lessened the number of the Church militant here in Lieng Kong! One of these was a delegate of the Lieng Kong Church Council, and an earnest Christian. His wife, who was also a Christian, died a few months previously, leaving him five motherless children, and now these are left orphans, without either father or mother. Just before he died he called the man who was nursing him and helping him, to his bedside, and committed to him the charge of his orphans, and made him promise to bring them up as Christians. This man himself is a catechumen, and though no relative of these orphans, and very poor himself, he has taken upon him the responsibility of caring for these children. I wish from my heart the Mission were in possession of an orphanage where such children could be taken in and cared for. As it is, I fear these poor orphan children will suffer much from want and hunger.

Public preaching by day as well as by night has been kept up during the year, and the attendance has been encouraging, and the people extremely friendly, but very few in the city have joined the inquirers' class, and a few have been baptized. Lieng Kong is a proud literary city, and many retired gentry reside there. These classes cordially hate foreigners and Christianity, and a close watch is kept on every family in the city by these gentry, lest any of their members should become Christians. As yet very few residents in the city have had the courage to defy this system of espionage, and brave the odium of placing themselves on the side of Christ, though we have reason to believe that there are some who would gladly do so, if they were not afraid of the opposition and the persecution which they would most surely be called upon to endure on their embracing Christianity.

The Pwo Kau station, within the City Pastorate, has made good progress both in members and in zeal during the year. They are now, including women and children, over 100 in number, and they have subscribed \$200 towards erecting a church for themselves in the village, and are hoping, when the church is erected, to be allowed the privilege of constituting themselves into a

separate pastorate. There are a great many villages in the neighbourhood of Pwo Kan, and the glad tidings is being carried into many of these by the Christians connected with the Pwo Kau Church. The catechist in charge of this station is a quiet but earnest man, and has done good work in this important town. During the greater part of last year a severe persecution was carried on against the Christians here, but the local official took severe measures against the leaders, and compelled them to sign an agreement binding them to keep the peace. Since then they have not interfered with the Christians.

The Ma-Pe Pastorate.—This pastorate embraces four congregations, which are situated in the villages of Tau Ka, Ma-Pe, Chia-Sioh, and A-Iong. Each of these towns or villages is the centre of a very large number of villages, containing a vast population, but the number of Christians comprising each of these congregations is not large. Tau Ka is the largest and most successful. There were several interesting baptisms here, and a quiet but steady progress has been going on in this station during the year. The Christians have suffered much trouble and persecution for some considerable time from a few of the leading gentry and their followers, and though the officials frequently issued orders not to molest the Christians, and exhorted all to live in peace and harmony, these exhortations and orders had no effect on the non-Christian party, nor was it intended that they should have any effect by the officials who issued them. Thus the persecutors became emboldened, feeling that they had the sympathy of the local authorities with them in their ill-usage of the Christians. Matters went on from bad to worse till some of the converts' houses were broken into, and openly plundered. No redress, however, was afforded to the Christians till a new magistrate was put in charge of the district, who, finding on the Yamen records that the complaints of the Christians were ignored, at once, of his own accord, summoned the parties before him, and had the matter fully investigated. I happened to be in the city while the case was being tried, but the magistrate was not aware of this. He asked the Christians what God did they worship; they answered,

"Jehovah, the Lord of Heaven and Earth." He then inquired what was their object in worshipping this God. These poor, simple-minded converts got alarmed, and could only say they worshipped Him because He was able to help and protect them. Then said the magistrate: "Why has He not helped and protected you from these bad men, if He has the power?" They were not able to give an answer to this, and the magistrate evidently seemed pleased that he had puzzled them. The catechist then came forward, and placed the entire case before him in a clear and intelligent manner, and to the great astonishment of all in court, he rose and took the catechist by the hand and placed him on the bench by his side—a honour only accorded to an officer of rank. He then praised the Christians and said he would do them justice. The leaders of the persecution were then called up and examined, and confessed that they were guilty, and expressed regret. The magistrate on this ordered them to be thrown down, and to receive 200 stripes each! The catechist and the Christians now entreated the magistrate not to inflict so severe a punishment; that they only wanted their plundered property restored to them, and peace for the future. He replied: "This is always the way with you Christians; you plead for your enemies, but they must be punished. I will let them off with half, viz. 100 stripes." He then sentenced them to receive 100 stripes, and made them promise never again to injure the Christians, and ordered them to restore every item of the plundered property, and imposed a small fine as well, and sent two soldiers to see that all this was carried out. The Christians came and reported all this to me. They at once had a thanksgiving prayer-meeting, to thank God for what He had put into the heart of the magistrate to do for them. I may mention that this magistrate is the same who had shown himself so friendly to the Christians in Hok Chiang, and who wrote me that interesting letter to which I referred two years ago. He went by the name of the "Religion Magistrate" among the heathen in Hok Chiang. He was transferred to Lieng Kong about nine months ago, and remained there only two months. The gentry in Hok Chiang, though they disliked him for his apparent partiality to the Christians, petitioned

for his return, as he was the only man, they said, who could keep order among the turbulent and blood-thirsty inhabitants of that district. I am glad that he is sent back to Hok Chiang, because of his firmness and fairness in administering justice—a rare virtue among Chinese officials!

The congregation at the populous town of Ma-Pe has had a resident catechist for part of the year, and consequently the members have been more alive and earnest, and I think much improved. Death has been busy here also, and some of our most earnest members have been removed. The town of Ma-Pe is a populous one, and an important centre for evangelistic work, which, of course, all our catechists take part in. Indeed, this is the principal work of every catechist in the Mission. On Sundays and at nights are the principal opportunities that they have of teaching the converts, who are for the most part occupied all day long on working days in their fields or boats, so that all the week these catechists are employed in doing evangelistic work in the surrounding towns and hamlets. Many members of most of these congregations reside in the outlying villages, and are, of course, frequently visited by the catechist. This part of his work takes up a good portion of his time, but then it affords him good opportunities of making known the message to large numbers of heathen men and women. This has been the case at this station during the few months the catechist has been here, and both he and his wife have worked faithfully during the year. No increase in the number of baptisms here this year, though there are several inquirers and catechumens.

The day-school at this station has been fairly well attended and satisfactory. The Bible-woman labouring in this pastorate has been teaching the women, and faithfully working and exercising a quiet but wholesome influence in the neighbourhood.

Chia Sioh station is also embraced in the Ma-Pe Pastorate, and has a congregation of fifty-four, including men, women and children. The interest, too, at this station has somewhat revived during the year, and a few of the old catechumens who left us a couple of years ago on the occasion of a persecution, have again joined us. Here also we have lost by death

some of our best and most zealous members. One of these was our schoolmaster, who was a great help to the station, and his loss is severely felt by the catechist and the congregation.

There are three purely evangelistic stations in this district, but as yet I cannot report any conversions. There are, however, about twenty catechumens and inquirers.

On the whole, the work in this district is anything but discouraging. The Rev. Ting and his excellent wife have given me much satisfaction. The school conducted by Mrs. Ting in the city is the most flourishing and best taught in the whole district, while her own children and family are real examples to the heathen and Christians.

The Christian statistics of the district are as follows:—Ordained pastor (the Rev. Ting Sing Ang), 1. Catechists, 9. Schoolmasters, 8. Bible-women, 3. Voluntary exhorters, 17. Baptized during the year, 35. Total of baptized, 458. Communicants, 264. Catechumens, 316. Contributions to Pastorate Fund, Church building, Repairs and Offertory, \$77.59. Pastor's Fund, \$153.73.

HOK CHIANG DISTRICT.

The City Work.—I rejoice to be able to report that satisfactory progress has been made in this city work during the year. At the beginning of the year we had to mourn over empty benches, and a miserably small congregation; at its close we have to praise God for a full church and deep interest excited. We have had to order new forms, as there are not sufficient to seat all who attend. I have also been able to baptize three most intelligent and interesting men from amongst the inquirers in this city. One of these is the eldest son of one of the proud gentry. Both himself and his wife are most earnest Christians. Their house, which is outside the city walls, is a large one, and must have cost over \$10,000 to build. It contains at present 150 residents, all relatives, either brothers or cousins! The father of the man who was baptized recently, is the head of the clan, and is a fine, dignified old gentleman. He offered no opposition to his son's and daughter-in-law's conversion to Christianity; but he himself, while admiring the morality of the Gospel, cannot as yet go any further. The son and daughter-

in-law, however, are praying for him, and they have great hopes that the Lord will open his heart, and those of his other sons. Recently all the family and cousins got ready to attend the theatre in the city, and the old gentleman asked his eldest son and daughter-in-law why they were not getting ready too. Their little daughter said, "Grandpa, Christians don't go to theatres, it is contrary to the Christian teaching. Father and mother are Christians, and I am one too, and we won't go to theatres any more." The old gentleman exclaimed,—"How is this! I have been exhorting my children for years to abstain from theatre-going, but I could not influence them; but now this new religion has had more power in a few days than all my exhortations had for years! Truly this is wonderful! This must be good, and from a little child, too! Good, good, very good," the old man murmured as he left the room. I visited the family a few weeks ago, and was greatly pleased with all that I saw of the family. I had a long talk with the old man, and tried to show him the superiority of Christianity over Confucianism, and its Divine character, especially as manifested in its wonderful provision for the salvation of man. It would be a great joy if this large family of relatives were to be won for Christ. Let us pray for this. The daughter-in-law is a most earnest Christian, and has at once commenced to learn to read, so that she may be able to read for herself the precious words of life in the New Testament. She brought her primer to my daughter when last she visited Hok Chiang, and with great pride she said she had learned several lines. She was encouraged to go on. We are very glad when such as these throw in their lot with the people of God, but we are just as glad when the poorest beggar does the same. There is no respect of persons with God, and there is a great danger, not only to us missionaries in the field, but especially to our friends at home, of attaching too much importance, and making a great stir and excitement over the conversion of such individuals. I have never known anything but evil resulting from such boasting, and parading of names, whether of converts or others, by our missionary societies. We have had much encouragement, not only in this

city, but indeed all over the district, during the year, which has given me great joy of heart; but I must not conceal from you the fact that we have had great trials and sad disappointments as well, which have saddened and grieved my spirit. While our work was thus being blessed of God, and making much progress, the great Enemy has been busy stirring up strife among the catechists, and among some of the Christians also. To make matters worse, the Roman Catholics, seeing our success, have come in amongst us, and have been trying every means to draw our converts away from the truth of the Gospel. A few families have been seduced by the priests or their emissaries. These priests have done nothing all these years for Hok Chiang, but now, when they see we are making progress, and the Gospel finding an entrance into the people's hearts, they at once step in and trouble our people by denouncing us as false teachers, and offering all sorts of inducements to our converts to come over to them. It would weary you were I to detail to you the various ways in which they try to accomplish their unholy ends. For example, they have come to one of our stations where we have a congregation, but have not yet erected a place of worship, and told our people that if only one family would leave us and come over to them, the priests would at once build them a large church, without any expense to the Christians; that the Protestants compel them to keep the Sabbath, but that if they became Roman Catholics they could work on Sundays, that they need only wear a rosary, and sign themselves with the sign of the Cross, and sprinkle themselves with holy water, and attend mass once a year; that they need pay no money for pastors and teachers, as they are now required to do by us, and that the priests would see to it that full protection would be given them in all lawsuits. By these wily crafts they have succeeded in drawing away a few, and have induced several heathen families who were about to join us to go over to the priests. One of these families, after having received the priest into their house, which he sprinkled all over with holy water, and mumbled some unknown words, and made the sign of the cross *in vacuum*, relapsed back to their idols, and threw away the scapular, the rosary, and other Romish

charms. The priest, on hearing this, came and demanded \$50 as a fine for having left the Church of Rome, and actually made the people believe that this fine was imposed by authority, and could be legally recovered. This family, however, refused to pay so large a sum as the price of their apostasy, and the priest mercifully let them off with a smaller sum. This is how they act, and this is what they call converting people to Christianity. They came to one of our people in Ko-san-che, and offered him a large bribe if he and his family would join them. He replied: "Will such things save my soul? I have learnt from the Bible that Christ alone can save me. What is all your money to me if my soul is not saved?" The word "Bible" evidently frightened this messenger of the Church of Rome, and he at once took his departure, and did not again trouble this earnest Christian shopkeeper.

I am glad to say, notwithstanding this temptation, that thus far our converts, except these few worthless ones who have left us, have not been influenced by the priests, but that good has been made to come out of it, by opening the eyes of our catechists to the necessity of teaching the people more carefully the truths of the Gospel, and of maintaining the unity of the Spirit in the bond of peace among themselves. I think, thanks be to God, the difficulty arising from want of complete unity among themselves has disappeared, and we are looking forward with renewed hope to the New Year which is about to open upon us soon.

Keng Tau.—This pastorate, which includes seven congregations, has in most of these congregations given me much encouragement during the year. Especially at Tiang Pieng is this the case, which in consequence of the large increase of Christians and catechumens there and in the neighbouring villages, has decided the Church Council to petition that the station be formed into a separate pastorate. I regret to say that the important congregation of Keng Tau itself has been called upon to suffer much during the year from the brutality of the soldiery, who were stationed there to arrest some highway robbers. These soldiers broke into the houses of the Christians, and insulted their women, and plundered all their household property. The authorities were appealed to, but

no protection was afforded them, and now all restitution is refused.

The services here are well attended, but I am anxious to see in this congregation more heart, and deeper spirituality, and more liberality in the matter of self-support.

The neighbouring village of Teng Ung has within this year increased its congregation of Christians from six or seven to over 100, and they have given a piece of land on which they hope soon to build a place of worship.

Keng Kiang Pastorate.—This, which includes a great many villages and hamlets where there are small congregations, has also grown during the year; but owing to the impossibility of the two catechists in charge of this large pastorate giving sufficient oversight and care to all, progress in knowledge of Christian truth has not been as satisfactory as I could wish. The voluntary helpers do something, but as these men have had no training themselves, they cannot be expected to impart very much instruction to their fellow-Christians.

The *Ngiang Tau* congregation, the only one in this pastorate besides Keng-Kiang, which has a catechist and a church building, has made good progress. The catechist has visited a great many of the surrounding villages, and has succeeded, by the help of God's Spirit, in gathering small companies of Christians in many of them. In one especially—Chong Tau—there are about 100, little and big, and they are now asking to be formed into a separate congregation, and for help towards the erection of a place of worship in their village. I have four little schools in this pastorate which have done fairly well; and between sixty and seventy pupils, most of them the children of the Christians, have been under Christian instruction and influence in these schools during the year. Of course the teaching is very elementary, but I trust it will bring forth good fruit in the future. The struggle for bread is so intense in this part of the world, that the poor children, as soon as they are able to give any help in the fields or elsewhere, are compelled to leave school before they have gained much in the way of education.

Hong-A Pastorate.—Here also considerable advance has been made in the outlying villages included in this pastorate, though the Christians at

Hong-A itself have not made much advance, I regret to say, in spiritual life, nor have there been very many accessions to our ranks from this village, the parent village of the pastorate. The solitary catechist working in this extensive parish resides at Hong-A, but as there are so many congregations which he has to visit and superintend in villages, some of which are six or seven English miles distant from his centre, he cannot give that special care and teaching to any particular one of them which is necessary to the growth in knowledge, if not in grace, of all. I hope, however, as Tiang Taing and the villages surrounding it are to be formed next year into a separate pastorate with a resident catechist, that these several congregations will be more frequently visited and more carefully taught than has been possible hitherto. I am afraid some of our friends at home do not fully understand our circumstances, and the necessity there is for teachers arising from the great ignorance of the people, and oftentimes the absence of a single individual in the village or congregation able to make any intelligent use of a book. One great difficulty with us here is *how* to teach our people, the vast majority of whom are not able to read a word, and probably never will be able. This inability arises from the almost insurmountable difficulties of their written language. It is useless to try to convey to English people at home any clear idea of this difficulty, and of the extent of the ignorance which prevails among this people generally, when it takes twenty years or more of hard and continuous study before a Chinaman can master his own written language, and even then can only partially understand it; it is useless to expect poor villagers, many of whom embrace Christianity long after middle age, to make very much progress, even if they had leisure, in the knowledge of either reading or writing Chinese. *Vivá voce* teaching, therefore, is the principal means here of conveying Christian instruction, and the Church must depend almost entirely upon the living voice in conveying Christian truth to those who have placed themselves under her fostering care. Hence the necessity of catechists and teachers.

Ting Chong Pastorate.—The congregations embraced in this pastorate are

scattered over a rough and extensive district, difficult to travel over, and perilous from thieves. There are six places in the pastorate where services are held on the Sunday, besides other small groups of Christians who have to be visited from week to week, and there is only the one solitary catechist to accomplish all this work. Considering the great ignorance of the people already described, and the impossibility of one man, however earnest and energetic he may be, attending to all these scattered congregations in villages, some of them miles distant, over rough and slippery pathways, from Ting Chong, where the catechist resides, it is not to be wondered at that very little teaching can be given them, and that consequently many of these Christians are weak and feeble. Still they have shown a good deal of earnestness during the year, and have thus far resisted the efforts of the Romanists to draw them away from the faith.

The little village of Wong Kwang, where there are forty Christians, is situated at the furthest end of this pastorate, and can be very seldom visited by the catechist. They have this year subscribed \$100, and erected for themselves a small place of worship. On my recent visit I opened the place for divine worship, and on the occasion admitted several of them to baptism. There are two other small congregations in this neighbourhood who are equally unfavourably situated with reference to church privileges. These two have been much harassed during the year by the Romanists, and though several families who had intended joining our Church have been drawn away by the priests, these Christians have not listened to the voice of these false teachers. I have succeeded during my recent visit during the present month in renting a house in the largest village in this remote neighbourhood as the centre of an evangelistic mission, and where I hope to place a catechist at the beginning of the Chinese New Year. This will be a centre also to which these Christians can come on Sundays to divine worship, and be taught and looked after by this new catechist, and be saved from falling into the snares of the devil, whether of Popery or of heathenism.

Tong Kang Pastorate.—There are two catechists working in this pastorate, though one of them is in connection

with the evangelistic work of the Mission in the distant town of Kwang-A. I am glad to say an interesting work is going on there, and several have been baptized during the year. Great efforts have been made by the Romanists to obtain a footing in the important town of Ko-Sang-Che, within this pastorate, but they thus far have signally failed. These efforts of the Romanists have stirred up our people at Ko-Sang-Che to more earnest efforts to get a church built in the town, and have made me most anxious in the same direction, and I trust the help we have asked towards this building from the William Charles Jones Fund will be heartily given towards this object. It is the intention of the Church Council to divide Hok Chiang now into two large districts, each under a superintendent who shall be, if possible, an ordained Native pastor. There are six congregations connected with this pastorate.

Sang Au Pastorate.—This place has had, during the year, an interesting revival, and twelve families have joined themselves to the catechumens and are now under instruction. I can only hope and trust that God will continue to bless this pastorate, which much needed and still needs an outpouring of His rich grace. There are four congregations in connection with it, but I regret to say two of them have not given us much encouragement during the year. There is only one catechist in charge of this pastorate.

Teng Aing Pastorate.—There are three congregations in connection with this pastorate. Teng Aing, the principal station, and where the catechist resides, has been fairly successful during the year, but we have been much troubled there by the attempts of the Romish emissaries to seduce our Church members from the truth of Christ. They succeeded in drawing away two or three families of our baptized members, who received their crosses, crucifixes, rosaries, and a good supply of so-called holy water; but during my recent visit I had these poor people to see me, and after some earnest talk with them, reminding them of those who brought them to Christ, and that personally it was myself who admitted them into the true Church of Christ by holy baptism at which they vowed to remain Christ's faithful soldiers and servants to their lives' end, they promised to return to

the true fold and have no more to say to the idolatrous Church of Rome. I only wish our English people at home, who seem so eager to rush into the foul embrace of the Papacy, could only see the superstitious and idolatrous practices of the priests and their converts here, where no restraining influence is brought to bear upon them, and where they are not afraid of exposure by the light from Protestant truth. I make bold to say their eyes would be opened to the true nature of Romanism, and they would not be so ready, as so many seem to be at present, to embrace so unscriptural a system.

On the whole, the condition of this district of Hok Chiang is deeply encouraging as it appears to me, and I praise God for what He has done by His Spirit and by His Word for this poor people, and I am looking forward with much hope and encouragement to the future, with reference to what God will yet do for this really miserable people.

Statistics of Hok Chiang District:—Stations and out-stations, 33. Ordained Native pastor, 1. Church Council catechists, 8. Evangelistic catechists, 4. Schoolmasters, 22. Bible-women, 5. Voluntary exhorters, 51. Baptized, total, 1311. Communicants, 634. Catechumens, including their children, 1683. Baptized during the year, 290. Subscriptions from Native Church in district:—Subscribed for all objects, including Pastorate Fund, church building, repairs to churches, help to church building in other districts, and offertory fund for the poor, \$1162.47. Of this sum there was given for support of Native pastors, teachers, and repairs, \$627. Grant from Parent Society to Native Church Council, \$796.

THE PROVINCIAL COUNCIL.

The meeting was held this year about the middle of November, and the attendance was as good as usual, though many of the schoolmasters and catechists also were unable to attend. On Saturday evening, the 14th, a missionary prayer-meeting was held, at which a good many catechists and others gave short accounts of the state of their several stations during the year. The following morning, Sunday, divine service was held in the College chapel, at which a large congregation attended, and afterwards received the Lord's Supper. It was deeply en-

couraging to witness the order and solemnity with which this large body of Native Christian men and women conducted themselves during the entire services. An excellent opening sermon was preached by Mr. Banister, of Ku Cheng, from the text, "If any man have not the Spirit of Christ, he is none of His." The afternoon prayer-meeting was conducted by Mr. Martin, and the evening service was conducted altogether by the Native clergy, the Rev. Wong Kiu Taik preaching a very good sermon.

Monday and Tuesday were occupied in the examination by the missionaries of the catechists and schoolmasters in the subjects given them last year. The evenings of each day throughout the week were given up to devotional meetings, of which the subjects were given out six months previously, and the leaders of each subject selected and their names printed on the programme which was circulated at the same time. After the leader had opened the subject for the evening in an address of about thirty minutes, five minutes were then allowed to any one in the room to make what remarks he thought on the subject in hand. Hymns were sung, and prayer was offered up at intervals, and two very pleasant and profitable hours were spent during every evening while the Conference was in session. Saturday evening was again devoted to a missionary meeting, at which some of those who had not an opportunity of giving their account on the previous Saturday night were called upon to speak; and many interesting details of missionary work were given on both these evenings. The following Sunday all attended divine service, and once more knelt together around the table of the Lord, and partook of the memorials of their Saviour's death and love for them. Mr. Martin preached an earnest sermon.

On Wednesday morning and Thursday morning and afternoon the discussion of subjects of practical difficulties, such as: The worship of ancestors; the manner in which Christians should observe the anniversaries of birthdays, either of their own or their parents; whether it was desirable or otherwise that English should be taught to our Christian children; how the efficiency of our boarding and day

schools could be improved; and discussion as to the causes of so few of the sons of our catechists and Native clergy following in the footsteps of their fathers as preachers of the Gospel, with a view of suggesting a remedy for this sad state of things. With reference to the subject of ancestral worship, I was glad to see that it was unanimously, and without hesitation, condemned as idolatrous by the Christians, though there was considerable divergence of opinion with reference to the lawfulness to Christians of some of the ceremonies practised on the occasion of the anniversaries of the *living* parents. I cannot conceive how any one who is thoroughly acquainted with the system of ancestral worship as practised here in China can for a moment hesitate as to its idolatrous nature. Here in this Mission I have never said much about it to candidates for baptism; it is so clearly believed by all Christians to be idolatrous, and, as a matter of course, to be renounced when they become Christians.

Friday morning and afternoon were given up to business matters, and Saturday morning there was discussion and addresses on the subject of self-support, and the best mode of exciting in all the members of the Native Church more liberality in this important matter, after which the statistics of the entire Mission were read out, and compared with last year's account, when it was found that, though some congregations had fallen behind in every respect, others had advanced, and the general increase both in numbers and in the contributions towards self-support was, on the whole, satisfactory, though not to that degree which we missionaries would have wished, and, indeed, which we had reason to expect. But things progress slowly in China, and I think we may say in reference to this matter of self-support, "slowly but surely."

In conclusion, I can with confidence say that while there is, and ever will be, as long as the devil is loose and sin in this world, much to try and grieve one in these Native Christians, there is much, very much, to comfort and encourage us too, and to assure us that ultimately the good will be victorious, and our cause will surely triumph in this great country.

THE NEEDS OF THE NIGER MISSIONS.



WE give below a special and urgent appeal for men for the Lower and Upper Niger Missions which the Secretaries have issued in accordance with the instructions of the Committee. The present is undoubtedly a time of crisis, and the future would seem very much to depend on the Society's immediate action in this emergency. We say deliberately, the Society's action. For many months past the main duty has been that of deliberation, and the Committee have prayerfully applied themselves to the painful problems which have in turn been presented. Now the pressing duty is action, and the Committee cannot act. They can only state the whole case to the Society and leave with its members the responsibility of deciding whether or not this call is of God, and whether it is addressed to themselves.

Let us first direct our thoughts to the Delta. The Deputation who were sent out in November have returned, and their report has been presented to the Committee. The Rev. W. Allan and Archdeacon Hamilton visited Sierra Leone, Lagos, and the most important stations of the Niger Delta, i.e. Bonny, Nembe, and Tuwon. They found a strong race feeling in some quarters, but they also found not a few influential Africans who were free from such feeling, and who took a just and sober view of recent events on the Niger, and the present condition and needs of the congregations. At Sierra Leone, for example, they attended a meeting of the clergy and leading Church members in the Wilberforce Memorial Hall, which the Rev. W. J. Humphrey had summoned for the purpose of discussing the separation movement on the Niger Delta in the presence of the Deputation. With the exception of three clergymen, all the speakers disfavoured the scheme for an independent Pastorate, some of them very strongly. It transpired that the supporters of the movement in Sierra Leone were mostly Nonconformists. At Lagos it was otherwise. There the scheme has the hearty sympathy of the Rev. James Johnson and of a considerable number, but by no means all, of the Church people in that colony. In the Delta itself the Christians at Tuwon and Nembe, on the Brass River, formally resolved, at meetings at which the Deputation were present, Archdeacon Crowther being in the chair, to dissociate themselves from the other Delta congregations and to abide as heretofore in connection with the C.M.S. This change of mind has been brought about by the wise and conciliatory influence of Mr. Bennett, who had resided at Nembe for some months, and by the influence of the Native clergyman, the Rev. A. C. Strong. But the Deputation were thankful to find that in Bonny itself, where no signs of relenting from their purpose to form a Pastorate financially independent of the C.M.S. were discerned, yet the purpose to separate altogether from the Society was disavowed. They wished to continue in a similar relation to the Society to that which the Lagos Native Pastorate is in; not drawing funds, and not liable to such control as that would necessarily involve.

The Deputation found it impossible to arrive at any definite understanding with the leaders of the movement regarding the future.

The lamented death of Bishop Crowther so materially altered the whole aspect of the case that the promoters of the movement, being scattered along the coast, were not prepared individually, without previous conference, to discuss the future. It must be stated, in passing, that the reference to the Bishop by the Deputation was the happiest part of their report, for it showed how greatly they had been able to relieve and comfort him by reassuring him regarding the Committee's feelings of unabated reverence and affection. News has been received since the return of the Deputation that April 29th has been fixed for the formal inauguration of the Pastorate.

It is clear that the present is an all-important opportunity. There is a need of the presence of wise, loving, zealous Europeans in the Delta. It is from no wish to disparage or underrate the good results of faithful African labourers, nor is it due to any want of confidence in them, that the conviction is deeply impressed on the Committee that it will be by God's blessing a most deep and real advantage to the Delta Christians and an incentive to the work of evangelizing their Pagan neighbours, if they can be brought into more close and immediate contact with the comparatively robust spiritual life of the privileged Church in this land. It is an apostolic longing which stretches after closer relations than epistolary communications establish, and the benefit anticipated is a mutual one. "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." Rom. i. 11, 12.

Now for any two or three servants of Christ who are blessed with good health and have enjoyed some experience in pastoral work, and who are willing and desirous to exercise their ministerial gifts where they are most needed, could any sphere more inviting or more pressing be indicated? In the providence of God the Brass stations are open to Europeans to-day. The Christians at Tuwon touchingly conditioned their resolution of adhesion to the Society by the request that they should not be left unshepherded, as they have been, alas! now for a long time. A work of grace, if the Holy Spirit accompany the Word, as He surely will, must exert some influence, too, on the other Delta congregations, even if they be not prepared for a while to welcome a resident European missionary. Thus, by taking prompt advantage of the present openings at Brass, it may be hoped to effect the infusion of those influences to the Delta for which the present time so loudly calls. Who will answer this summons?

Then there is the Lower Niger—the stations of Onitsha and Obotshi and Asaba—with access to populous countries on both sides of the river inhabited by the Ibos. At the present time the Rev. H. H. Dobinson is the only ordained man there; and both he and Mr. Bennett should come home on furlough at once. There should be a strong staff attached to this branch of the Mission in order to ensure, so far as human arrangements can do so, the continuous presence of Europeans to stimulate and lead the African agents in evangelizing the neighbouring tribes. Mr. Dobinson's journals of tours taken in the Ibo country, published in the *Intelligencer* for August, 1891,

p. 573, and April, 1892, p. 276, show that there is good material among the African Christians at these stations to make most successful evangelists; and that there are multitudes of towns and villages which are virgin soil to the Gospel plough, and which give promise of a prompt and plentiful harvest. Who will respond for Onitsha and Asaba and the Ibo country?

And lastly, there are Lokoja and Gbebe at the confluence of the Quorra and Binue, and beyond these the vast Soudan, untrodden yet, except on its nearest outskirts, by the feet of Christ's messengers. The quotations from the letters of Mr. Wilmot Brooke, which will be found in a subsequent article, show that the discipline and godly example of the missionaries have exercised a salutary effect. They show, too, that there are African agents, trained at Sierra Leone, and now familiar with one or more of the languages spoken at the confluence, who have done in the past, and with sympathetic leaders may be expected to do in the future, invaluable work both as pastors and evangelists. It would be a cruel thing to leave them at this crisis to themselves. Then the Soudan! The Eastern Soudan, for which the valiant Gordon gave his life, is as yet not accessible. The brave and fanatical Arab tribes which people its cities and devastate its villages are dominant; and although the C.M.S. has a Special Fund for advancing to Khartoum, the hour for that has not yet come. The Western Soudan is held by the scarcely less fanatical Fulanis, who have succeeded in propagating Islam—or at least its name—over a vast area. To them also no door of entrance at present appears. But to the Central Soudan, the country lying between the Niger and Lake Tchad, and inhabited by the Hausas, there is at least access to its border. Lokoja is the door to this country, and that is under British protection. There God's servants can wait, if perchance the door is closed, and they can knock; if they cannot go in they can have intercourse with others who do so. If the Lord finds His servants prepared to enter, will He not open the door? Nay, can it be questioned that He who lay the burden of the Soudan on that young enthusiastic pioneer, Wilmot Brooke, who led a man of such singular gifts and graces as John Alfred Robinson possessed to give his life to the enterprise of carrying the Gospel to the Hausas,—can it be doubted that the great Captain has by these tokens indicated His will? The Spirit moves in the hearts and minds of consecrated Christians in harmony with the will of Christ. And the Church has received a summons towards the Soudan which is not rescinded but, on the contrary, is emphasized by the deaths of these honoured brothers. When Bishop Hannington was killed, did the Church hesitate as to the meaning of the sign? Within twelve days twenty-six volunteers offered to the C.M.S.! Krapf's inspiring words have proved true over and over again in East Africa, "The soldiers of the Cross will march on to victory over the graves of those who have fallen before them." They proved true still longer ago at Sierra Leone. Is the Soudan to be an exception? If God has showed us His people hard things, if He has made us to drink the wine of astonishment,—He has also given a banner to them that fear Him, that it may be displayed because of

the truth. Who will take up His banner, dropped by the steadfast hands of Christian heroes fallen as the mighty fall in the midst of the battle? Who will bring us into the strong city? Ah, we must turn our eyes and lift our voices upward, and plead for the supplies for all these Niger posts to God. Wilt not Thou, O God, which hadst cast us off? and Thou, O God, which didst not go with our armies? Through God we shall do valiantly; for it is He that shall tread down our enemies.

G. F. S.

THE COMMITTEE'S APPEAL FOR MEN.

The vast portion of the Soudan enclosed between the Quorra and Binue branches of the great Niger River, and accessible through the territories of this mighty highway, with its 15,000,000 Hausa-speaking Mohammedans, brave, enterprising, and intelligent, but whom the Gospel has never reached; and, again, the territories spreading east and west of the main river, with their teeming masses of unevangelized heathen; all alike consciously or unconsciously stretching out the hand unto God, and uttering the pathetic cry, "Come over and help us:"—such are the inviting spheres for preaching the Gospel where Christ has not been named which lie before the Christian Church, and more especially before the Church Missionary Society.

It is unnecessary to dwell at large on the chain of providential events reaching back more than fifty years—when two agents of the Society accompanied the first Niger expedition in 1841,—which seems to lay a peculiar obligation on the Committee and members of the C.M.S. to use every effort to evangelize these lands. That obligation has been acknowledged, and in some degree—most inadequate, no doubt, but proportionate to the Society's resources of men and means—has been met. But the Hand of God has been laid upon the successive bands of missionaries sent out. Since the beginning of 1890, out of thirteen men and women who have gone from this country to the Niger, only three are at present on the river; the two joint leaders of the Soudan and Upper Niger Missions, the Rev. James Alfred Robinson and Mr. Graham Wilmot Brooke, have been called to their rest; while of the remainder only one appears likely to be able eventually to return to the work.

It is under these circumstances that the Committee issue this very urgent appeal to the clergy and laity who have it in their hearts to offer themselves for the Lord's work in a difficult but most interesting field of labour. The Committee have the following objects in view:—

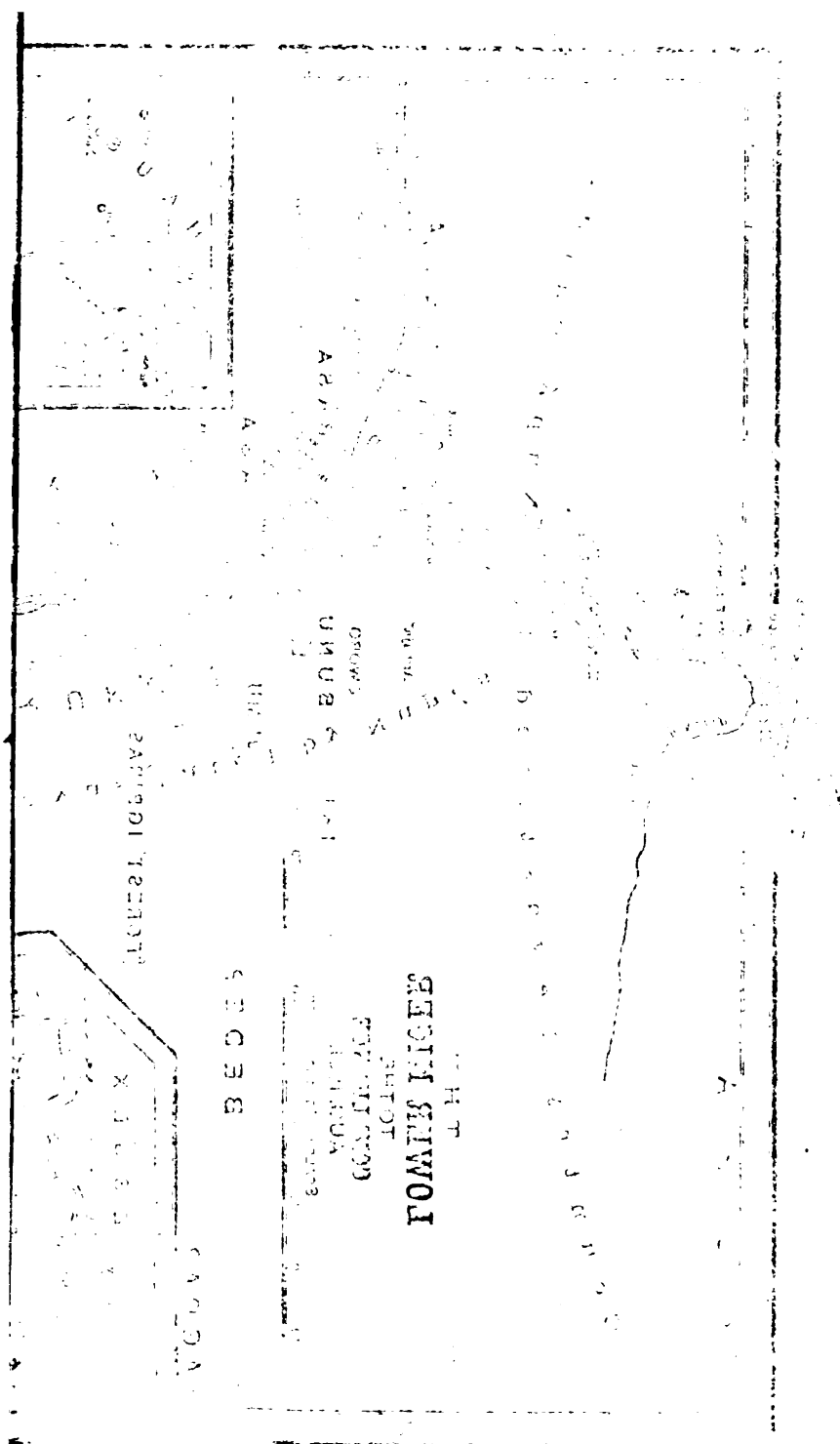
1. To carry forward the existing work, pastoral and evangelistic, in Lokoja and its immediate neighbourhood, and to prepare for the long-desired extension among the Mohammedan tribes of the Soudan and Upper Niger territories.

2. To occupy in full force the stations of Onitsha, Obotshi, and Asaba, in the Lower Niger, and to take immediate advantage of the wide openings for aggressive missionary work from these centres, amongst the Ibo-speaking and other tribes (see the Rev. H. H. Dobinson's Notes of a Second Journey into Ibo Land in our last number).

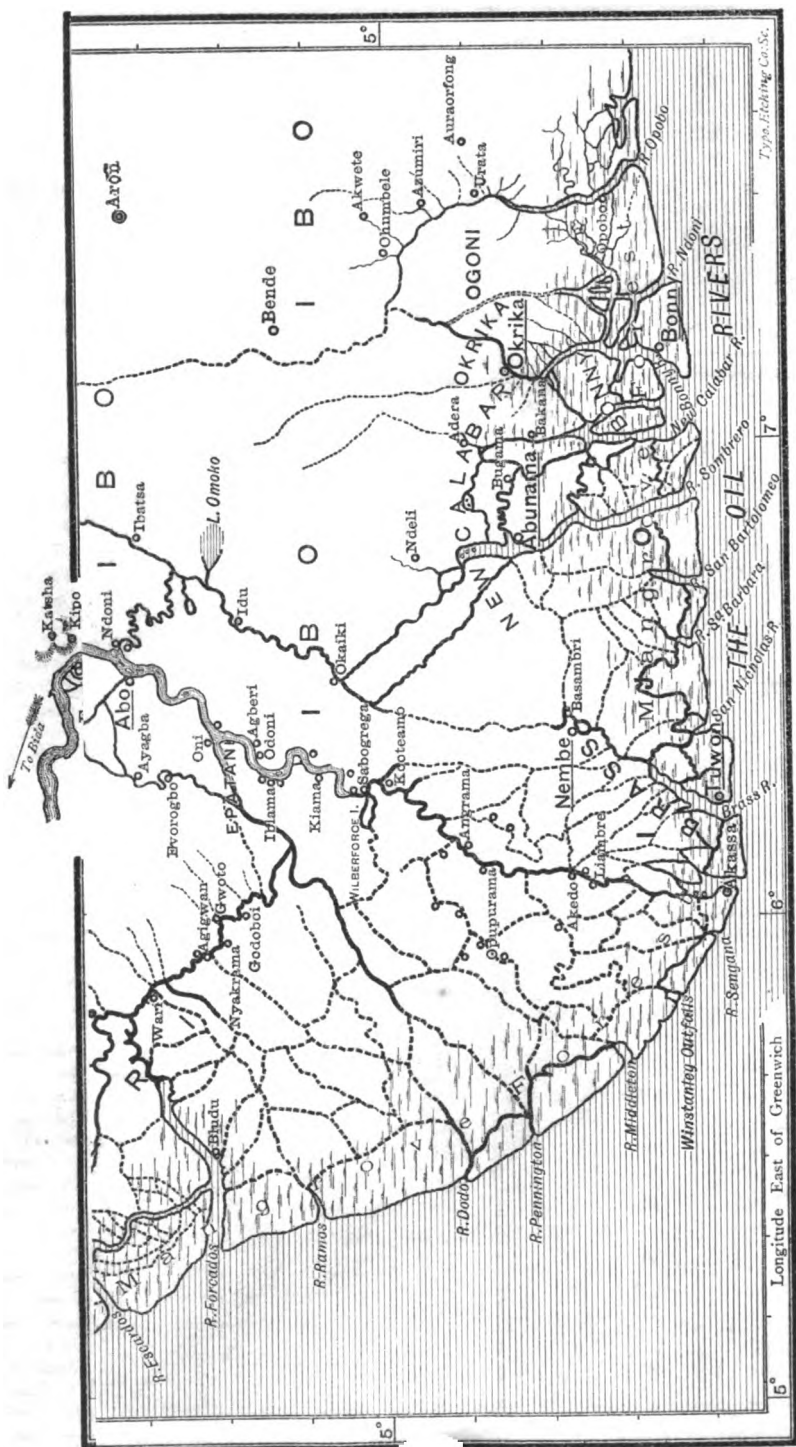
3. To open a Training Institution at Brass, in the Delta, where Natives of the Lower Niger Territory may be prepared for evangelistic and pastoral work.

At the least four men are immediately required for the Soudan and Upper Niger Mission, and eight to reinforce the Delta and Lower Niger Mission. Towards their requirements two have already been assigned, and the Committee desire that they may be accompanied by several others. It is hoped that a party will sail in June.

The Committee earnestly commend the foregoing to the consideration of all into whose hands this paper may come. They have not adverted to any special plans or methods on which the work shall be carried out, because it is their practice to give a large measure of discretion in such matters to their missionaries who have had opportunities of gaining experience of the needs in each particular Mission. They pray that God the Holy Spirit may incline the hearts of those whom He has prepared for this work to respond promptly to the call.



pty to the call.



WORK AT LOKOJA AND GBEBE.



THAT Lokoja on the western bank of the Niger's main stream, and Gbebe on the eastern, both immediately below the confluence of the Binue with the Kworrah, occupy a position of vantage for influencing indirectly an enormous tract of country, and for cultivating intercourse with many tribes, a single glance at the map discovers. Gbebe was one of the first two stations opened by Samuel Crowther in 1857, and there the first converts of the Mission were baptized in 1862. About the same time Dr. Baikie, in behalf of the British Government, purchased land at Lokoja from the King of Ida. Both these occupations, that of the Church and that of the State, may seem, in the light of subsequent events, to have been premature. Gbebe was destroyed shortly afterwards in a civil war, and Lokoja was wrested by the Amir of Nupe from the King of Ida, and the claim of the English Government to its property was unasserted and well-nigh forgotten. But the work which had been commenced in the name of and for the glory of Christ was not suffered to expire. When the converts were scattered from Gbebe they found refuge at Lokoja, and at Gbebe itself the work was resumed in 1879.

In the winter of 1889-90, British influence again asserted itself at Lokoja. Neighbouring Nupe princes, emboldened by the weak rule of the present Amir of Nupe, had entered the town and plundered the inhabitants; one of them had even assumed the authority of king. This necessitated the interference of the authorities of the Royal Niger Company, and on the ground of the claim acquired by purchase thirty years before, British rule was formally established over the town. Simultaneously with this action of the secular powers, but quite independently and indeed in entire ignorance of it, the Church Missionary Society made an effort to vindicate and establish the Church's title to its inheritance at the Confluence, and to prepare for future acquisitions in the regions further beyond. On April 4th, Good Friday, 1890, when the Church was praying, in the language of the Collects, to God to have mercy on all men, for He made them; to be gracious to His family, for which His Son Jesus Christ was content to suffer death upon the Cross; and to enable each member of His Holy Church in his vocation and ministry to serve Him, being governed and sanctified by His Spirit,—on that day a little band of five, which was followed by many prayers, entered Lokoja. It consisted of the Rev. J. A. Robinson, Mr. and Mrs. G. Wilmot Brooke, the Rev. Eric Lewis, and Miss Lewis. A sixth followed a few weeks later, Dr. C. Harford-Battersby.

The object of the present article is not to dwell upon the workers, but to review the work done during the past few months, since the last notice of it in our pages.* Regarding the former, therefore, a few words to indicate under how great disadvantages and discouragements they laboured must suffice. In September, 1891, Mr. and Mrs.

* In the *Intelligencer* for Oct., 1890, p. 680; for February, 1891, p. 109; and September, 1891, p. 632, will be found extracts from Mr. Brooke's letters, Mr. Robinson's Report, and Dr. Harford-Battersby's journal.

Brooke and Dr. Battersby, the last in attendance on the first, were on their way to Europe. Dr. Battersby was back again on the Niger, accompanied by two lady recruits, by the end of the year; but after three months, having suffered two attacks of fever in the interval, he was sent home a second time, one of the new ladies and Miss Lewis returning with him. A few weeks later Mr. Lewis was ordered home by the medical officer of the Royal Niger Company, and at the mouth of the river he met Mr. Wilmot Brooke on May 4th, who had just arrived with Mrs. Brooke and a reinforcement consisting of two young Cambridge graduates. Thus, during the thirteen months from April 4th, 1890, to May 4th, 1891, five out of the six Europeans who arrived at Lokoja on the former date had returned home, one of them a second time; and of two additions to the staff meanwhile, one had also returned home. Only one, the Secretary and joint leader of the Soudan Mission, the Rev. J. A. Robinson, had remained out all the time. Mr. Robinson died at his post on June 25th. The two latest recruits came home in August and October, 1891; Mrs. Brooke and Miss Griffin followed early in January, 1892; so that a few days after the beginning of this year there was only one European missionary of the Soudan Mission on the river. A few weeks later and he was taken. On March 5th, Graham Wilmot Brooke entered the city the river whereof proceedeth out of the throne of God and of the Lamb, whereinto shall in no wise enter anything that defileth, but they that are written in the Lamb's book of life.

Mr. Brooke's letters assert over and over again, what the above notices of the constant migrations of the Europeans renders self-evident, that the evangelistic work done by the Mission was mainly done by the Native catechists, Mr. Joshua Williams, at Lokoja, and Mr. Obadiah Thomas, at Gbebe. The incentive of the example of the European missionaries, and their directions and counsels, were, it is still more evident to any one reading Mr. Brooke's Monthly Leaflets, very essential factors in the progress.

In February, 1891, Mr. Lewis with Mr. Thomas went on a preaching tour among the Basa villages to the south-east of Gbebe; and Mr. Robinson, Dr. Battersby, and Mr. Williams visited Bida, a city of 60,000 inhabitants, about eighty miles up the Niger main stream. An account of the latter visit appeared in the *Intelligencer* for September, 1891.

After Mr. and Mrs. Brooke's return in May, 1891, Mr. Robinson baptized four persons at Gbebe. The following entries occur in Mr. Brooke's journal:—

May 16th-19th.—These days were spent in getting settled, a process which was rendered very easy by the perfect order into which Mr. Robinson and Miss Griffin had got everything preparatory to our arrival. It was arranged that my wife and myself should go to the hospital—where Miss Griffin was quite alone—and that Mr. Roberts and Mr. Callender should occupy a house in the town.

May 29th-31st.—Mr. Robinson and I embarked in canoe and went over to Gbebe to see some candidates for baptism whom Mr. Thomas had had waiting for some time. The first day we spent in very carefully examining each candidate. They were five in all, four women and one man, most of them elderly. Very simple folk they all seemed, and some of them far from clear-headed naturally, very unlike our

keen-witted Hausas across the water, but better off than they, for there could be no doubt of the reality of their hold of Christ, and most admirably they gave an answer about the hope that was in them. The Sunday (May 31st) was a most interesting day. In the morning I had preached, at Mr. Robinson's desire, on "Buried with Him in baptism," weaving an extempore parable about a certain slave called "Body," who was too strong for his weakly, compliant master, "Soul," whom he persuaded to connive at many thefts, and who was at last arrested, and condemned by the townsfolk for being a nuisance to society; but that a certain King's Son passing that way had compassion on him, and first reimbursing those who had suffered, then Himself took the man's punishment, as an acknowledgment of the justice of his condemnation, and then turned to the man, and demanded that he should no longer be led by his slave, but should keep him in a position of servitude, and follow the advice of Himself, the King's Son, in all things. I then went on to tell them how, in one part of Africa where I had travelled, if a thief were found to be incorrigible after many punishments, that they used to bind him, and take him out into the river and drown him, that he might trouble the town no more. This was one of the meanings of being buried in baptism, they were acknowledging that they themselves were incapable of improvement, that they were casting themselves away, "denying themselves," putting all their trust in God, making them new creatures in Christ. They seemed to understand and to listen in some excitement as the story was developed. The ground having been thus gone over, all assembled in the afternoon for the baptism. Mr. Robinson had been very anxious to have it at the riverside, but was told—wrongly, as he afterwards ascertained—that the crocodiles would be dangerous at this season. One candidate was too ill to attend, so she was subsequently baptized in her own house. The remaining four, however, presented themselves, with a large number of strangers, the principal chief

clattering up on horseback soon after we had begun, the fact of his professing Islam not having, I regret to say, ensured his sobriety. As a certain number of those present had some knowledge of broken English, Mr. Robinson went through the Baptismal Service sentence by sentence, paraphrasing it in the most simple language, which any child could understand—he had a very remarkable gift for this—while Mr. Thomas translated these simple thoughts into Igbirra, evidently to the great satisfaction of the people. We also visited various houses in the town, where we spoke to the people, and returned to Lokoja next day very greatly encouraged at what we had seen of the Gbebe work.

June 8th–12th.—This was a very busy week, the whole of each day being taken up with the midsummer examination of the Lokoja school. This kept Mr. Roberts and Mr. Callender and myself employed, while Mr. Williams was very busy among the Church members, whom we were anxious to see drawing together for more corporate Church life. But the principal event was the appearance in Lokoja of a mallam of considerable learning, from Kano, whom Mr. Robinson found to know by heart two Hausa religious poems of great importance. One of these we had already got a copy of, but had found it not very easy to understand, as it was full of words expressing ethical ideas which were not familiar to the simple folk of this little town. Yet the knowledge of these words was of paramount importance to us, if we were ever to translate the Epistles or Scriptures of that nature; so Mr. Robinson at once determined to retain this mallam's services during the few days that he was to be in Lokoja, and to get from him the exact wording and interpretation of these two poems which he then intended to take home with him to England, and get printed—first, in facsimile, then transcribed in Roman character, together with a translation and commentary. This would have formed a pamphlet of great value for the use of the Mission. The mallam having consented, they set to work at once for several hours daily.

Then followed Mr. Robinson's fatal illness, apparently precipitated by the prolonged mental strain involved in the complex studies with the mallam referred to in the above extract.

In September we read of further evangelistic tours on the part of Mr. Thomas, accompanied by a member of his congregation, among the numerous towns and villages on the left side of the river. Mr. Brooke wrote :—

To rightly understand the work to the south-east, all the distinctive features of the work in Lokoja must be forgotten, and the imagination carried into a new region. The country can be all seen from the crest of the mountain behind our house. First there is the broad river just in front, at this season almost overflowing all its banks. Every three or four miles along its western side are the prosperous Igbara towns, their thatched roofs showing in the distance as patches or lines of dark brown between the blue water and the green grass. A mile or two back the country rises in gentle, grassy slopes, which at this season are divided from the plain bordering the river by a lagoon, the Obu, which will empty itself when the river falls. On the first grassy ridge are the first towns of the Basas.

For some years all these towns and villages have owned no sovereign lord, but they contrive to get along with fewer bickerings and squabbles than one usually sees accompanying such divided authority. Their customs, religious as well as social, seem to be comparatively mild. A great God, the Ruler and Maker of all, is known of and *admitted*, but is not regarded as practically influencing human affairs. Lesser deities, *dæmons*, are selected for worship and honour, but they are always associated with misfortune and sorrow, all evil being explained by "the god has willed it." All love, veneration, and gratitude is reserved for the spirits of departed relatives, who alone are supposed to have their kinsmen's welfare at heart, and who, after death, are supposed to haunt their former abodes and advance the prosperity of their children, provided that they receive the libations and sacrifices and other tokens of respect that are considered their due. Thus they picture to themselves a future life as free from all responsibility to a ruler as their own political life is; the idea of being called to account by a Supreme Being is apparently quite foreign to their notions. In an anarchy like this there is no place for a heaven or a hell, and the idea of a resurrection to answer for the deeds done in the body only calls forth ridi-

cule—their ethics being much the same as those of modern spiritualism. "Mumbo Jumbo," as it is often called in England—that superstitious practice, so widely spread in Africa, of producing a fantastically-dressed figure from the woods who purports to be a being from another world—is in this region little but a harmless amusement. In the Ibo country, as, till lately, at Old Calabar, this dressed-up vagabond is a most important institution, and dances out whenever a new law has to be passed, and "the Maw" (the spirit) is a name of fear in the whole country, so much so, that I have found both the Sierra Leone and Native Mission agents in that district quite afraid to denounce it. But in Mr. Thomas' district, though all the Natives refrain from saying openly, what every man, woman, and child knows, that "Egugu" (the skeleton) is a dressed-up man, yet the grotesque figure is only paraded for amusement, and if a man is giving an entertainment, the festivities are not thought complete unless "the bogie man" is brought out to make sport for them.

While I have spoken of these people as comparatively mild, inasmuch as the ferocious cruelty of the tribes to the south is not common among them, I do not wish to convey the impression of a happy, innocent simplicity. Cheating, lying, false witness, adultery, poisonings, thefts—such are the incidents of which their whole life is made up. The young folk scoff at warning or exhortation; but the aged, who feel themselves drawing nearer and nearer to that mysterious disembodied state of which they can learn nothing certain, are often ready to give a patient hearing to Mr. Thomas's words, for "Come-and-hear-what-God-says," as the Igbiras have nick-named him, is now well-known in most of their towns and villages.

September 3rd.—Mr. Thomas and old Abraham started once more in canoe, this time to drop down stream some eleven or twelve miles to Ogbo, a town almost opposite Beaufort Island, the southern limit of the territory assigned to the Sudan Mission.

September 4th.—A somewhat remark-

able day, which has decidedly influenced the reception given to the Gospel in the region about. After a parting address to the sub-chief of Ogbo and some of his people, our travellers re-embarked, and began slowly to ascend the strong current on their way home. Their first halt was at the village of Akanama, where they got audiences in two compounds, in all some fifty persons. One of these gatherings was composed of Basas, some of them from the interior towns. When Mr. Thomas had finished, they said that the words were good, but that their most pressing need was rain, as the crops were all being withered up by the prolonged drought. Mr. Thomas answered that God was perfectly able and willing to grant such things to those who were obedient to Him, and he knelt down without more ado and prayed for rain, the company of Basas joining him, albeit deliverance from their besetting sins was made the first request of all. When all was finished, all of them, with their very aged chief, knelt down in gratitude to Mr. Thomas, and entreated him to take some present, which, of course, he declined. I should mention that up till that time there were serious fears of a general famine, owing to the dreadful drought. Mr. Thomas embarked once more, and pushed on a few hundred yards to Koji, where they spoke to the chieftainess of the place and some thirty of her people, she begging them to return some other time that she might collect more of them. Scarcely had this visit been accomplished than the burning sky became overcast, and shortly the rain came in such floods and torrents that all thoughts of further preaching had to be abandoned, and the canoe-men just got back to Gbebe by night. From then till now (I write on October 14th), the rain has not ceased to come in storm after storm.

September 14th.—The first week of the month having seen Mr. Thomas at Ogbo, the southern limit of our district, he now determined to strike inland, due east, across the rolling wooded hill to Ake, a Basa town of some consequence, some twenty miles to the eastward, whose chief is looked up to with some consideration by the surrounding towns. Pressing straight up the gentle, grassy slope behind the Obu lagoon to a cluster of dark-grey rocks some two miles behind Gbebe, Mr. Thomas

entered the Basa town of Kpata Shimbo, whose chief encouraged them to proceed, saying the road was quite open at present. Only visiting a few people in the town they continued their journey to the next town, Okabe—pronounced Aw-kah-bay—where the head-chief and some thirty persons listened to them, and several of the women brought their babies to Mr. Thomas, asking him to bless them, a scene which has occurred more than once in his journeys, and which seems to me to be in some sort an admission that, however much the pleasures of sin and the fear of breaking through country custom may prevent them accepting Christ as their own Master, yet they acknowledge His servant to possess the secret of blessing. Those who have worked among more bigoted heathen elsewhere will appreciate the satisfaction of getting even this much recognition. Again the march was resumed, and Ake was reached in the afternoon. A Bunu man—the tribe lives behind Lokoja—gave Mr. Thomas a welcome and a lodging, and as soon as he was ready conducted him to the chief. There, among the forty persons who surrounded the chief, was one of the men who had joined in the prayer for rain at Akanama, ten days before, and who vouched for Mr. Thomas' character as "a man of truth." After a short address, and a request to the chief to assemble the people in the evening, Mr. Thomas hurried out to the market, and, collecting 120, spoke to them of salvation, and then returning to the chief's found some 100 more assembled. After the address was concluded he taught all present a short prayer, and then he returned to his hut for rest, after having had to refuse a gift of cowries which the company wished to force upon him. But the chief and the man who had been at Akanama followed for a private interview, giving an opening to press home further the truths they had heard. Later on Mr. Thomas returned the call, and both there, and at a compound on the way, and again once more at night, he gave addresses—in all to some sixty-six more people.

October 1st.—Once more Abraham Aikuta accompanied Mr. Thomas in a canoe trip to Ogbo, to re-visit the places where they preached a month previously.

October 2nd.—Turning northwards once more, they stopped a few hundred

yards up at the village of Akanama, where the people all made remarks as to how abundantly Mr. Thomas' words had been established by the torrents of rain they had asked for; and they were much puzzled that he would accept no payment from them for his services. There were two gatherings of about sixty persons, one of them consisting almost entirely of Basas, who joined, with apparent heartiness in thanks-

At Lokoja also there were encouraging signs of a readiness to engage in active efforts for the good of others. Mr. Brooke wrote:—

June 19th.—At the weekly meeting of our little Church, at which there were twenty present, seven being absent, I set before them the two works of Christ, which all we, His members, had now to do for Him, since He Himself was absent in heaven—to speak His words and to do His acts; and that one member must no longer say, "Because I am not the mouth, and have not a gift for speaking, therefore I am not of the body, and have only to watch those that are;" but that each one must find out what department of work he or she is gifted for, and must do that work in Christ's place.

June 21st (Sunday).—After the morning service we adjourned to the school-room, and several of the Church members addressed the little meeting. Then four of the female communicants one after another offered to associate themselves with Miss Griffin, to search through the town for cases of distress and sickness; to give them the medical help they might require; to inquire into their circumstances, and, if they were found quite friendless, to bring

giving to God for the rain He had given them. The women, too, collected, with babies and young children, that Mr. Thomas might bless them. A little higher up stream, at Adanakpa, they found forty to listen, and called on some who were Christian adherents while staying in Gbebe. At Adamogu they found nearly all the men away, but collected the women and said a little to them. By night they regained home.

their cases before the Church for relief; and to endeavour to use the openings thus won to speak to them of their eternal welfare. The names of the four who volunteered were—Mrs. Joshua Williams, Mrs. Bako, Mrs. Peters, and Miss Baikie. It was subsequently urged upon them that they must not look upon their work *only* as a means of getting an opening to talk about spiritual things; that untiring, unselfish acts of love were in themselves pleasing to our Master, who was the first Person to think of, and that the manner in which they performed their self-appointed task would, in many cases, do more than many words to make clear to the people the nature of our Father's character.

July 12th (Sunday).—Mr. Dobinson baptized three women about whom Mr. Lewis and Mr. Williams had long been interested, and whom we had at last judged to be truly satisfactory cases—Aminatu, Amina, and Amada, the latter the wife of old Mr. Reader mentioned above.

But the chief feature of the Lokoja work was the large number of Muslims who called on Mr. Williams. Former visitors, who had been away to Illorin and back, declared that the King of Illorin had heard about the missionaries, and the people there were willing to listen to their words. Mr. Brooke wrote:—

Were I to transcribe, without comment, from Mr. Williams' journal, the accounts of long talks with mallams from distant cities, and their remarks and professions of belief, the whole would read almost like a romance to persons acquainted only with Asiatic work. But this would give a very false impression; indeed, even the guarded accounts I have sent home in the past have given to many readers, I find, an exaggerated view of the *depth* of the work. The Natives of the Sudan

love nothing better than talking, and will generally enjoy whiling away two or three hours at a time in religious discussion. Among the mallams especially there is a facile flow of words, and a readiness to give assent to novel propositions, which in time becomes very wearisome, marking, as it does, a shallowness of conviction and indifference to truth with which it is very hard to cope. This is not so apparent among the middle classes, the half-educated, as I might term them,

who generally show some concern at the foundations of their faith being assailed. But among the learned, religious discussion seems only regarded as an opportunity for airing their childish lore, their knowledge of grotesque legends of the saints, and minute descriptions of heaven and

hell, to which "Paradiso" and the "Inferno" are but outline sketches. Still shallow as the soil is, and choked by thorns and thistles, there is evidence that a seed sinks right in here and there, and certainly the opportunities are very many for sowing beside all waters.

In November Mr. Williams was led by a singular event to take an evangelistic tour westward from Lokoja. The story is too remarkable to omit. Mr. Brooke gives it as follows:—

I was sitting one afternoon (November 9th), struggling with accounts, when Mr. Williams appeared in the doorway, escorting an old man with a bundle, very dilapidated English clothes, and a happy face. They came in and sat down, and at the end of an hour I had got most of the points of the following strange story. When Mr. Joshua Williams was in Sierra Leone, in 1886, he became acquainted with this old man, Isaac John by name, then a well-to-do petty trader, who, however, seemed possessed with the one idea of getting back somehow to his native land near the Niger, and benefiting his people in some way or other. Forty years before he had heard a sermon from Mr. Frey, a C.M.S. missionary at Sierra Leone, who urged on his hearers that if they had true love for Christ they would not sit down in Sierra Leone and make themselves comfortable, but do all in their power to reach their old homes with the Gospel. Accordingly, when news came that the model farm and settlement were to be opened in Lokoja, near to his native town, Isaac John was very anxious to join the party of emigrants who were going thither from Sierra Leone, but circumstances prevented, and especially the opposition of his wife to the scheme. As he did not see his way to overriding her objections or to going without her, he remained on in Sierra Leone year after year. At one time particularly he was troubled by a dream, in which he saw his mother urging him to come, and reminding him of all her care for him as a child, and telling him not to fear the dangers of the road. At last, on the death of his wife, he determined to sell his business and start off, though now an old man, for his native country. It was at this juncture that Mr. Joshua Williams met him, and, little suspecting the fixity of purpose that was urging the old man forward, endeavoured to dissuade him from his perilous project.

That had happened four years ago, and there Mr. Williams' story ended. The old man and his projects had almost passed from his memory until a few minutes before, when a travel-stained stranger, passing with some Yoruba merchants down the main street of Lokoja, had had his attention struck by a large house of European construction, and, turning in at the gate to make inquiries, the first people he met, sitting in their porch, were Mr. and Mrs. Williams. What had happened in the interval was as follows. Disregarding Mr. Williams' advice, as well as that of all his friends, old Mr. John had embarked for Lagos by the mail steamer down the coast. Arrived there, he waited patiently for an opportunity to present itself to get through the disturbed inland districts to his town. After more than a year, an expedition was sent up country by the Governor, to see about the road being opened after a long period of disturbance, and, following them, he at last fell in with a party of warriors from his own country, with whom he succeeded in returning. On reaching his native place, Omuwo, situated about half-way between Lokoja and Ilorin, he went to the chief and gave his message. This consisted chiefly of a description of the glories of the British colonies, and the assertion that these were the direct and inevitable fruit of religion! The chief admitted having heard from Mr. John's father—whose eldest son, it appears, was alive and living in the town—that his infant son had been captured in a slave-raid and taken to Rabba, the then capital of Nupe, whence, when he had grown up, he had been sold away to the south, and was gone no one knew whither. Hastening to the house whither the chief had directed him, the old man found his very aged brother, and, after the two had rejoiced together, the two of them went back to the chief's quarters to "report progress." The chief,

who, from his questions, evidently suspected that money might be made somehow out of this adventure, told him that if he would go back to Lagos and bring up teachers he would receive them. He therefore at once shouldered his bundle, and, full of hopes, hurried down to Lagos to get the help he needed, he himself being illiterate. But the missionary organizations of Lagos were quite unable to give any help in such a case, where the call was such an uncertain one, and from a comparatively small town over 200 miles away. In vain old Isaac John went round from one to another, to Bishop Crowther among the number, until at last, when, after two years' delay, he saw that no help was to be got from Lagos, he determined to start on a march of some hundreds of miles to reach the Niger, and see if anything could be done by an appeal to the Royal Niger Company to annex the land and set up English law. Thus "chance" led him straight to Lokoja, past my door, to his old friend Mr. Williams, whom he believed to be still at Egga.

A very little inquiry elicited the fact that the notion about asking for annexation was not entirely his own, but was encouraged by friends at Lagos, and that he himself chiefly cared about taking them something that would be of eternal value to his people, though somewhat inclined to confuse things temporal and spiritual. Four days later, at our Church meeting, old Mr. John told his story to them all with great animation, and evidently pro-

ducing a deep impression, after which we dispersed without any discussion. Meanwhile Mr. Williams, who had been deeply moved at the old man's boldness and fixity of purpose, earnestly urged me to consent to his going westward with him, to preach the Gospel in his town and see what could be done. We interviewed many Native friends on whose judgment we rely, and got from them every particular about the road, and found that they considered the journey quite feasible. On the following Sunday, therefore, after service the Church members remained behind, and, after full consultation, it was agreed that Mr. John's coming amongst us was a call from God; and as Mr. Williams offered himself, they two, with three Native carriers, should start at midnight by the light of the moon, travelling simply as ordinary Native merchants, and so attracting no attention. Mr. John had adopted the country dress as soon as he came among us, and was, for the time being, keenly appreciative of the simplification of the problem which this effected. We had a deeply-interesting little prayer-meeting at night; and some hours later they started on this, our first important effort, to preach Christ where He has not been already named—for Mr. Williams, it must be remembered, was well known both in Egga and Bida, and many another northern town, and Mr. O. Thomas in many of the villages about here, before the Sûdan Mission was ever spoken about.

Omuwo was reached on November 24th. Mr. Brooke's account of the interview with the king, which was not very satisfactory, is too long for insertion here. On the homeward journey they paused at a village called Gbadu, where they had had opportunities of speaking for Christ and applying their simple medicines on the outward journey:—

December 2nd.—They found the old chief in great anxiety for their return, and preparing to send messengers in quest of them, as he "wanted to hear more of God's Word." As soon as he had housed them, he summoned all his people, to whom he first recapitulated all that Mr. Williams had taught on his first visit. The woman who had been so severely ill was now completely recovered, and she and her friends were in the utmost eagerness to see more of the teacher whose coming had been such a boon. "Thanks be to the Messiah,"

they kept repeating. After much talk with those who had assembled, Mr. Williams and old John retired for private prayer to the large "zaure," or guest-hut, which had been put at their disposal. As their prayer concluded, they heard a very fervent "A-min" repeated by many voices, and rising from their knees, saw that their hut had been surrounded by some four score people, all kneeling in the attitude of prayer. Going out to see the meaning of this extraordinary sight, Mr. Williams found that all the inhabitants

of the hamlet were there, as well as all the travelling merchants who happened to be halted there for the night. The chief pressed forward with friendly remonstrances, "Why did you go and speak to God and shut me out?" He was told that the prayer had been thanksgiving for personal benefits, and requests for personal blessings; otherwise he would have been invited. Mr. Williams then asked them if they should all have prayer together, an offer which was accepted with great eagerness. "Shall we pray in Yoruba?" called forth the somewhat puzzled query, "Does God hear Yoruba?" And when they were assured that He did, the possibilities of worship on their own account seemed to rejoice them greatly. Mr. Williams then explained to them the things which they were going to ask God for. (1) That He should open their eyes that they might see what sinners they were. (2) That they might see the powerlessness of idols and sorcery to save them from judgment. (3) That they might have grace to be ready to forsake all to follow Him, and to love their fellows as themselves in future. (4) That they might become grateful to God for all His mercy to them. (5) That they might have peace in the country. They asked that a special prayer might be added for the discomfiture of their Nupe oppressors. "No," said Mr. Williams, "I cannot do that; as long as you bow down to wood and stone, what right have you to ask for such things? You deserve the judgment that have fallen upon you." He then read aloud from the Yoruba Bible, the first chapter of Romans, pressing it

home by recounting their own sins, their idolatry, their immoralities, their kidnapping, their selling of their own children for gain—all of which things were surely bringing eternal damnation upon them unless they quickly humbled themselves before God. As they listened a wave of deep conviction seemed to come over them, and first one and then another confessed his sins in detail. This one had joined a kidnapping party, that one had sold her child. On all sides were heard cries of "O Lord, I repent; forgive me, forgive me! Truly we have brought all our woes upon ourselves; we have deserved it all." In the midst of this very extraordinary scene the chief, who with others was weeping bitterly, was heard to say, "If I had not a morsel of food to eat I would sit and listen to your words; indeed, they are better than food. If you do not come back to us, I myself will get up and come to Lokoja to earn more." Others again said, "We will continue to serve Isa, but if the Nupes find that we are doing so, they will surely put ropes round our necks and beat us." Mr. Williams said, "God is able to turn away this danger; but if He should allow it to come, remember that He will prepare great reward for you in heaven." He asked them then if they could not send some boys to learn to read the Bible in Lokoja; but they replied that if they did, the Makum would fine them ten slaves for every child so sent. And so the night wore on in parting counsels, and it was already midnight when our travellers were allowed to retire to rest.

They reached Lokoja on December 5th. Political disturbances became accentuated about that time, and Mr. Brooke took Mrs. Brooke and Miss Griffin down the river, to set them forward on their homeward journey.

The following remarks of Mr. Brooke on a few questions touching the general policy of the Mission will prove interesting, and no doubt valuable. He wrote in August:—

It remains to say something of the lessons learnt by the first eighteen months' experience of this little Mission.

First and foremost we see that we made a great mistake in beginning on too large a scale, or, perhaps, I should say, in too elaborate a way, burdening our work with an unnecessary amount of paraphernalia. The chief error was the hospital. This was not part of

the original scheme, as drawn up by Mr. Robinson and myself, and was put in at the very last moment as a possible way of staving off the sale of the great stone building which in Archdeacon Johnson's time was known as the "Preparandi." The fault was entirely my own, as I, from previous experience in other lands, knew how impossible it was to keep a hospital going in Interior

Africa. I hoped, however, that at Lokoja, where the air is so distinctly superior to what I have found elsewhere, and where the opportunities for communication with the coast are so frequent, that it might work; and I thought the Natives would greatly appreciate the care they would get. I have found myself entirely mistaken. Lokoja is just like all the other places inland where I have seen medical work. The frequency of ill-health has made it impossible to work an in-patient department; and it could only be attempted by getting out so large a staff that nearly all our energies would be taken up in keeping them alive—quite apart from the injustice of taking so many workers away from the far more urgent claims of India and China. Moreover, the patients have not appreciated the “in” treatment—there is no question about that—they are harassed by being deprived of what they consider the comforts of their dark little huts. We have frankly acknowledged our mistake, and have changed the hospital into a dispensary for treating out-patients. This has been developed by Miss Griffin during the last two months to a very important extent; and she reports very favourably on the system of treating quite severe surgical cases in their own homes, finding the cures effectual and the gratitude of the people very much greater. But it has not been possible to carry on Dr. Battersby's work at Gbebe in his absence.

We have also been in too much of a hurry about reinforcing. Looking back on 1890, I think that three might have done the work more rapidly than six, two more rapidly than three. Large parties involve large premises; large premises involve more servants; and each servant has to be taught from the very beginning. We were very hard worked in the spring of 1890; but three-fifths of the work consisted in getting nourishing food for so large a party,

and in teaching boys how to cook; and in cleaning the premises; and, last, but not least, answering each other's questions. When alone with Mr. Shaw in 1889, I was able to do more in twenty-four hours than any member of our party could do in the following year. I would therefore say, “Begin a new movement with two, or at most three, and then when they are established—say, after eight months—reinforce with three more, *very* carefully prepared and trained, before they come out.

We have found Lokoja much more unhealthy than we anticipated, but in an unlooked-for direction: enteric illness of one kind or another—dysentery, typhoid, and enteritis—having been our chief foes, from which Mr. Lewis, Miss Clapton, Mr. Callender, Mr. Roberts, and myself have suffered. The loss of our leader was from overstrain rather than from the effects of the climate, and Dr. Battersby's illness, both times, had come on before he reached Akassa, so that they could not be attributed to local conditions. Still the fact remains that we have had much more illness than we expected. Our living down in the Native town, which is at the foot of a wooded mountain—an ideally bad situation—has proved a mistake, and in future we purpose living on the hill-side.

We have been disappointed at the small amount of direct evangelistic work which we white missionaries have achieved. We have managed a great deal as West African Missions go, but that is rather due to the comparative simplicity of our machinery than to any great application to duty on our part. On the other hand, the work of the African agents has exceeded anything we could have hoped for, the numbers who are daily being evangelized by them being very considerable; in fact, they have taught us how much it is possible for a man to do, by God's help, in twenty-four hours.

When Mr. Brooke wrote that he thought “three might have done the work more readily than six, and two more readily than three,” it was doubtless not far absent from his thoughts that as the original six had been reduced, so further diminution of the little band might occur. Now it has occurred, and the three of August is at present one, viz. Dr. Harford-Battersby, who returned the third time to the Mission in February last. If Mr. Brooke's counsel is to be followed, one or two others should go out immediately, and three more be preparing to follow in a few months' time. Less than this estimate no one would recommend.

GRAHAM WILMOT BROOKE.

In Memoriam.

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."—*Mark* iv. 29.



HE Great Reaper is never a day too soon. The world speaks of death as the reaper, but the children of the King know that it is not so. Death is only His sickle. The sickle cannot reap of itself; and when we see a faithful servant of Christ fall before it we know that the harvest has come, the work appointed him by the Lord is finished.

So, through all the sorrow which that fatal telegram from the shores of West Africa has brought us, through the scattering of our desires and the crushing of our hopes, we can hear, and with full hearts we can assent to the voice which says, "It is well."

It must be some years ago, though looking back it seems but yesterday, that we were told, "Young Wilmot Brooke has gone to the Soudan." Hardly out of boyhood he had turned his back on earthly prospects, left behind the comforts of home, and gone to seek entrance into one of the darkest regions of the earth, that he might there hold out the light of life. This step was taken in no mere burst of youthful enthusiasm, as the sequel has abundantly proved. From that distant land, with its teeming multitudes to whom the Gospel story had never yet been told, he had heard a cry—not the cry of the heathen for help, but the cry of the Saviour Himself for sympathy, of the Master Himself for service—and he hastened to follow it.

But the land was not easy of access. He tried to reach it by way of North Africa and failed. He tried to enter it by way of the Congo. Following the course of that great river, far into the interior, beyond where foot of missionary had yet trod, past large and populous towns unheard of by the civilized world, among nations whose atrocities equalled those of the South Sea cannibals, through untold risks and dangers, he pushed his way onward. But in vain. The Soudan was still barred to him. Finally he discovered that a door of entrance might be found by way of the Niger, and that he could best avail himself of it by joining the Church Missionary Society.

How, arrayed in the native dress, which proved so commodious, he and the friends who with him started the Upper Niger Mission went about among the people of Lokoja and the country round, how quickly he obtained a mastery over the language, how he won favour among Mohammedans as well as heathen, and found ready listeners for the Gospel story,—all this has been told in detail in his journals and leaflets, and forms a most deeply interesting and instructive narrative. In spite of the many trials which came upon the Mission he was able to record at the end of the past year that the Word of God had been fully preached over an area equal to that of Hertfordshire, Middlesex, Kent, Surrey, and Hants, and not merely preached but understood.

And now, suddenly, he has been called away, his career cut short, his place left empty. Instead of further years of consecrated service we are left with the remembrance of his words and his example, with the teaching of his life and of his death.

And that life and death speak loudly to us all. They show the highest mental and moral gifts, the prime of life with its vigour and its opportunities, laid simply and wholly upon the altar of Christ, and this, not as a sacrifice, but as a matter of course. He believed that Christ called him, and he went. Nothing had as yet been attempted for the Soudan, when he stepped forward, like Jonathan of old (1 Sam. xiv.), knowing that "there is no restraint to

the Lord to save by many or by few." And as the Lord's command was real to him, so was the Lord's presence. Wrapped in this, as in invisible armour, he passed unhurt, untouched, through scenes of horror, and vice and peril. His countenance betokened the quiet "stayed" mind (Isa. xxvi. 3) of one who trusted in Jehovah. Counting not his life dear to himself, there was yet no foolhardiness about him. He realized that he was the servant of Christ, a "man under authority"—authority restraining as well as prompting, guiding as well as calling, paramount in its claims, and demanding the careful exercise of every faculty.

To one whose holy zeal was the outcome of simple faith and loyalty, the quiet, seemingly unconcerned attitude of Christians at home in view of the perishing heathen abroad, was a matter of sorrowful amazement. The writer can never forget how he spoke of those who were content to dwell in their "ceiled houses," while the house of the Lord lay waste; how he gave utterance to the oft stifled feeling of disappointment that sometimes rises at the small results of home efforts, and unearthed the cause of these results—small blessing at home became small care for the work abroad; how he drew a picture of the great Enemy lulling Christians to sleep while their fellow-men far away were going down to destruction; how he imagined—with all reverence and solemnity—the Lord Himself standing sadly in the midst of heathen multitudes, mute because there was no consecrated human voice by which He could speak. With deep sorrow did he on one occasion tell the crowd who had assembled to hear him speak that he had heard of no fruit of his previous visit. "When I came back here," he said, "I inquired if any one had yet gone out to the heathen. I was told, No. I shall not describe to you any more the horrors of heathendom. It is of no use. What you need is to get into sympathy with Christ."

Real sympathy with Christ: that is what He Himself commended in Mary of Bethany—not the costliness of the gift lavished on Him, but the sympathy which responded to what was in His heart and mind as He sat at table in the house of Simon the Pharisee, and which led her to do "what she could," without thought of measuring or sparing. And this is the great lesson of the life of Graham Wilmot Brooke. His talents and his opportunities are not given to all. But all may enter into the same sympathy with the Divine Master, placing with willing obedience what they have at His disposal.

And though His work on earth is finished, the glorious fruit of it is still to follow. The harvest reaped goes to feed thousands, and to be the precursor of other harvests. And what he has been enabled to do on the Upper Niger is but a small earnest of the blessing we may look for in God's good time. As truly as Hannington gave his life to purchase the road to Uganda, and *has won it*, so truly has Graham Wilmot Brooke laid down his life that Christ may be preached through the length and breadth of the Soudan. And shall he not win it too?

S. G. S.

INDIAN NOTES.



VERY important statements have appeared in the *London Times*, apparently from a pen of considerable authoritative force, of the amazing progress of Missions in India. While they are welcomed as of high encouragement to the friends of Missions, they are naturally hailed as providing also external testimony of extreme value and of immense contributory strength in the direction of convincing at least the gainsayers. It is even affirmed that, apart from the

assistance of missionary experts or missionary publications, the case of Missions can now be established to the hilt on the strength of such independent testimony. We subjoin an invaluable excerpt of this evidential character from the *Times* of April 4th:—

"While some of the feudatory States are awaking to a new life, a once backward and, indeed, despised class in our own territories has of late attracted attention. The position which the Native Christian population seems to be taking up among the recognized peoples of India is full of interest. During the ten years ending 1881 they disclosed themselves, to the surprise of every one, as the most rapidly increasing community in India. During the past ten years, ending 1891, it is stated (although the complete returns are not yet available) that they have maintained their foremost position with respect to the rate of numerical increase; it is also stated that they have made an advance in education, wealth, and social and professional *status* scarcely less surprising than their rapid numerical increase appeared in 1881. The previous ten years answered once and for all the question which has been often and despondently asked, Shall we ever have a really Native Church in India? The subsequent ten years, just elapsed, have enlarged the scope of that question into a social and political one. To careful and unprejudiced observers it seems that in the next generation it will be no longer merely a question of an Indian Christian Church, but of the growth of a Christian Indian people, as an important and recognized addition to the races and peoples of that Empire.

"It would be unwise to anticipate the verified results of the recent census for all India by inferences based on the increase in particular localities between 1881 and 1891. For the present we must rest content, from the numerical point of view, with the facts already before the public. Those facts, briefly summarized, are:—First, according to the returns supplied by the responsible representatives of the Protestant Churches in India, Burma, and Ceylon, the rate of increase among the Native communities under their charge amounted, from 1851 to 1861, to 53 per cent.; from 1861 to 1871, to 61 per cent.; and from 1871 to 1881, to 86 per cent. Secondly, whatever element of uncertainty there may be in such private enumerations, the official census of 1881 disclosed the astonishing result that while the rate of increase among the general population of British India was 7 per cent. during the preceding nine years, the rate among the Christian population in British India (Catholic, Protestant, European, and Native) apparently exceeded 30 per cent. Even that official return cannot, however, be accepted without reserve, as the census of 1881 may have been more searching and complete in this, as in other respects, than the census of 1872. For definite and conclusive *data* as to the numerical increase of any section of the Indian population, we must await the collated returns of the census of 1891.

"But as we pointed out some time ago, the merely numerical rate of increase during the past decade may seem almost of secondary importance to the advance said to have been achieved by the Native Christian communities in education and professional *status*. According to the official authorities in Madras, that advance has been one of the educational features of recent years."

At the usual fortnightly meeting of the Anjuman-i-Islam, held on the 14th of February in London, it was proposed by Mr. A. A. Hasanally that, "It was advisable for the national interest of India to introduce the study of English among the female portion of the population." The *Indian Magazine* informs us that he urged the necessity for taking steps for the better education of Indian women, who were deplorably backward in regard to mental tuition. He urged that schools were the best way of acquiring the knowledge. The chairman, Mr. Muhammad Shafi, supported the extensive introduction of English among men as well as women, as a secondary study, and that it was absolutely necessary to impart to women a knowledge of that language which the men of India were acquiring, that the two sexes may be kept in touch with each other.

Here have we the emergence of a thought in the Mohammedan mind

never there until the Gospel light had created it. It is of profound interest to mark the first upbreking of the Christian germ-thought through the frost-bound earth of Mohammedanism. No doubt these Mohammedan gentlemen would wrathfully and disdainfully resent its attribution to a Christian cause. But it seems a most fitting occasion for the employment and illustration of the not always applicable adage, *Post hoc, ergo propter hoc*.

A touching narrative comes to us from the same source of an act of highest heroism on the part of some Indian convict women. During the progress of a cyclone which fell upon the Andaman Isles in November last, the Indian Marine steamer *Enterprise* being driven upon a reef, all the crew were in great peril of death. Opposite the point of reef on which the steamer lay was situated the gaol for women. These poor criminals, seeing six of the crew striving often unsuccessfully to gain the shore, and as often drawn back by the relentless surges, formed a chain of hands, and, standing up to their necks in the dangerous tumult of the waters, at the imminent hazard of their own lives, secured the safety of all the six men. We cannot but reckon precious any circumstance which so nobly illustrates the undreamed-of resources of the character of India's women. Well may we contemplate the stored-up possibilities in such natures, awaiting only the quickening and evoking influences of the Kingdom. It is pleasant to learn that for this deed of high daring, releases, remissions and rewards were the recompense apportioned. Our readers will think of, and pray for, even greater joys for them and their countrywomen of our noble Indian Dependency.

The gist of the address delivered by the well-known Babu P. C. Mozoomdar at the anniversary meeting of the Brahmo Samaj, in the Town Hall of Calcutta, is given in the *Friend of India* of January 30th last. Babu Mozoomdar claims much when he asserts that at the sacrifice of its own popularity the Brahmo Samaj "has popularized the teachings, the life and the death of the Messiah till the name of Jesus Christ is an honoured name generally in the country, and a sweet household word in every Brahmo family." We have carefully perused the address, and while we cannot but admire the beautiful thoughts which it contains, we are compelled to observe that the presentation of man as a lost sinner, and of the efficacious work of Christ as an atoning Saviour, are alike significantly omitted. It is in these omissions that we discern the inveterate and ineradicable animosity of the natural heart to its God. This fundamental characteristic of the Brahmo and other Samajes of India, is for us their most weighty condemnation.

We are happy to note the good words in the *Nineteenth Century* respecting the leaders of the Madras Christian College. It describes them, in the course of a reference to their exposure of Madame Blavatsky, as having among them men who are "highly accomplished in science as well as foremost in educational influence in Southern India."

The *Indian Witness* of February 20th very properly vindicates the action of Sir Charles Elliott in the matter of the recent order of the Bengal Government concerning Sunday work in the Port of Calcutta. It was stigmatized as harassing and vexatious, and roundly abused by those who ought to know better. Christian legislation has been from the beginning harassing and vexatious to all those who have never accustomed themselves to the wholesome and happy restraint of that perfect law which is liberty itself.

G. E.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. W. J. Humphrey writes that there has been a wonderful outpouring of blessing on the older girls of the Annie Walsh School, Sierra Leone.

Mr. D. J. Coker has been appointed senior Native tutor of Fourah Bay College in succession to the Rev. S. Spain, who has accepted temporarily the Assistant Colonial Chaplaincy of Sierra Leone.

The Rev. Charles Phillips, of Ondo, in the Yoruba country, mentions in his journal the following incidents:—

June 27th.—To-day an old woman brought her son's ifa-bag and gave it up to me. The woman was led to become an inquirer by the remarkable cure of her son's insanity, which she attributed to his coming to church. She had spent nearly all she was worth in past years in sacrifices to different fetishes to procure her son's healing. Since last year the young man, who is about twenty-five years old, began to attend the church whenever he heard the sound of the bell. At first we feared to receive him; but finding that he was not violent we befriended him, and set him to work for which he was paid. Whether it was the constant physical exercise or the kindness he received that told on him we cannot tell, but he has become more sane since he has been coming to us. He has been regularly attending the Sunday services and class-meetings, clothed and in his right mind. The poor mother has been lavish in expressing her gratitude, which prompted her to give up idolatry and become an inquirer herself.

June 30th.—To-day the Ijesa messengers were received by the Ondo authorities. We were invited to the meeting. Mutual grievances were stated and mutual explanations were made. The meeting broke up with feelings of a more reassuring character. It only remained that the Ondos remove their restrictions upon passengers travelling through their country.

July 13th.—I found out that there are serious differences between the king and the Ondo head-chiefs respecting the distribution of gate-money collected from passengers, which has been hitherto monopolized by the king and only one of the five head-chiefs, and that these differences are increasing the political complications which threaten to engulf the country in war. Mr. Lijadu and I went round to each

of them, to remonstrate with them and impress upon them the need of union. Each of them explained himself to us.

July 17th.—The negotiations of the Ijesa messengers proved so successful that the Ondo king sent his messenger to bring the caravan which had been detained in the interior, so that they may pass on to Lagos; but as soon as they arrived at the gate of the town they were refused an entrance. This is one of the results of the serious differences and intrigues between the king and the head-chiefs. The king was at his wits' end. He could not send the caravan back, neither could he admit them into the town. At twelve o'clock he sent for us and informed us of his perplexity, and desired us to use our influence to appease his head-chiefs. Messrs. Lijadu, Thomas, and I laboured until sunset before we could obtain the consent of all to the entrance of the caravan on the condition that all of them should be lodged in the Mission compound, for no one else dared to receive them into his house. Thus for seven days we became the unwilling hosts of about 160 traders.

July 19th (Sunday).—As most of our guests are Mohammedans we had religious conversation with them after the services were over. Many of them, especially those from Ilorin, had thought that their objections against Christianity were unanswerable, and they were not a little astonished at the way we disposed of them. Several of them acknowledged that there is much more truth in Christianity than in Mohammedanism; but the Lagos section were more unreasonable and bigoted. We thought we were well rewarded for all our troubles on behalf of the caravan by the several opportunities we had of speaking to them of Christ.

July 23rd.—The caravan left this morning for Ifire.

The catechist, E. M. Lijadu, refers also in his journal to the discussion with the Mohammedans. He says:—

On Sunday evening we engaged a company of about a hundred of them in conversation. The Mohammedans from Lagos, affecting to be more enlightened than their co-religionists of the interior, stood out as champions for the rest; but Mr. Phillips bore down as many objections against Christianity as they offered. Failing afterwards to answer our own objections, they covered up their shame by declaring that they pity our being far from Lagos and not knowing what is going on there; that Mohammedanism

is gradually gaining hold of our most eminent and learned men, that one such has lately visited Lagos to command the Lagos ministers to yield to Islamism. On the two following days we made them read with us the Arabic copy of St. John's Gospel, and pointed to them from many passages how Jesus is Son of God and the only Saviour of the world. They liked the readings but hated the truths presented. May the opportunity we have thus seized bear fruit to God's glory!

EASTERN EQUATORIAL AFRICA.

Bishop Tucker has lately visited Chagga. At Taveta he confirmed the youth Johanna, who has been several times referred to, and administered the Holy Communion for the first time in that place. "It was altogether a very happy day," the Bishop wrote. At Chagga he baptized two boys. The Rev. A. R. Steggall has sent home from Mochi the Gospel of St. Matthew in Kichagga. He says: "Since I began to have boys living here—and I have now eighteen—teaching has gone on apace, and a Gospel in their own language is now really a necessity."

A telegram was received on March 26th announcing that Mr. Pratley had died at Kisokwe. We learn that the death of Mr. Redman occurred at Ndumi on February 29th. He had left Zanzibar apparently in good health the previous day. It is surmised that his having left at 2 p.m., when the sun was very hot, may have led to the fever which proved so speedily fatal. He was exceedingly exhausted on reaching Ndumi, which is a short walk from Saadani. His journal, which has been received, makes it clear that he walked to Ndumi in order to avoid having to spend the night at Saadani, a fever-laden place.

Mr. Roscoe writes from Mengo, which he reached on November 28th, having crossed the Lake in a canoe, leaving Mr. Ashe at Usambiro to make the journey by land. Mr. Roscoe was struck with the knowledge which some of the Waganda Christians had of Kiswahili, and their ability in translating from Kiswahili into Luganda. The Sunday after his arrival it was calculated that the number present at church was 1500. "We were so packed," he says, "that it was only just possible to kneel by putting one's knees under the chair; the people themselves could not move until the end ones went out." Mr. Roscoe took with him two boxes of books. He says: "The eagerness to possess them was very great. They crowded round, and pushed and fought to get near the sellers, each eager not to lose his chance of a St. Matthew's Gospel in Luganda. If 2500 instead of 250 had been in the cases, all would have been sold."

The Rev. R. P. Ashe wrote on December 31st from the German station, Bukoba, on the western shore of the Victoria Lake, about six days' march from Budu. He had found his bicycle of the greatest service, except during the later stages of his journey, where the country was more hilly.

PALESTINE.

A language examination is now enforced in this Mission, and the first took place in March. All the ladies who were candidates, namely, Miss Elverson, Miss Savage, Miss Newton, Miss Nuttall, Miss Reeve, Miss Attlee, and Miss Zeller, passed "very creditably," and some of them showed "remarkable capacity for acquiring the Arabic language," the Rev. J. Zeller writes. Miss Nuttall,

who was a deaconess in connection with Mrs. Meredith's Mission in Jerusalem, has applied to be received as an honorary worker of the C.M.S. Miss Zeller is a daughter of the Rev. J. Zeller.

PERSIA.

The Rev. H. Carless started in February on a long tour, to extend, he hoped, over four months. He purposed visiting Shiraz, Kirman, and Yezd. He wrote on February 6th, when on the eve of starting, "May I ask an interest in your prayers and an occasional remembrance at the Weekly Prayer-meeting? May the Lord's grace be glorified in us! The ground is mostly untrodden missionary ground, and I am looking forward with the greatest joy to spreading abroad the good news. May the Lord make bare His arm and win many trophies from Islam in all parts!"

NORTH INDIA.

The workers in connection with Trinity Church, Calcutta, enjoyed the privilege of a three days' spiritual conference in January, when the subject considered was, "The Holy Spirit in me, and the work of the Holy Spirit in my work." Addresses were given by the Revs. A. Clifford, I. W. Charlton, H. Gouldsmith, M. N. Bose, and Mr. B. L. Chandra.

Further baptisms are reported from Calcutta. The Rev. I. W. Charlton writes:—

On Sunday, December 6th, Myai Uddin Ahmed, a young Mohammedan gentleman, was baptized in Trinity Church, Amherst Street. After having for some time listened to Gospel preaching to disturb, and read the Bible to criticize, he was gradually led to earnestly desire the truth. In this frame of mind he came across a Chris-

tian Malee, belonging to the Church Missionary compound, who brought him to us for instruction. Being in earnest, he rapidly imbibed the doctrines of Christianity, and soon grasped Christ as his Saviour. Pray, readers, that the Lord may "strengthen such as do stand."

On New Year's Day the Rev. E. T. Sandys baptized two lepers in the Leper Asylum, Calcutta—a man and a woman. On January 10th a female convert of the C.E.Z.M.S. was baptized at Christ Church, Cornwallis Square; and on the 19th a young Brahmin lady, also a convert of the C.E.Z.M.S., was baptized in the Old Church, Calcutta.

Mr. Ram Chandra Bose (See *Intelligencer* for February, page 131) gives in the North India *Gleaner* a description of a Children's Anniversary Meeting, held by the Brahmos at Calcutta, which he had attended; and he adds some observations upon the attitude of the "New Dispensation" towards Christ and Christianity which will be read with interest:—

The ordinary arrangement of seats had been altered, and a large portion of the hall in front of the *Vedi* reserved for children, who sat on rows of forms spread lengthwise, all respectably dressed, but by no means so full of animation as one might antecedently expect. A sort of improvised aisle separated the seats occupied by the girls from those occupied by the boys, while the surrounding space and the galleries were literally thronged with the relations and friends of the occupants of the reserved forms and a large body of spectators. The number of the children present, between three and four hundred, indicated

the wide influence of the Sadharan Somaj in the city, while their costly dresses, and ornaments still more costly, showed the limitation of their influence to the higher orders, rather than all classes, of society. The hymns sung and the speeches made were certainly appropriate; but one could scarcely listen to them without being convinced that the movement, though indigenous, had received its inspiration and impetus, not from the religious scriptures of the country, not from its literature, ancient or modern, but from ideas rendered current by Christianity and Western civilization. The children were earnestly exhorted to tell the truth

always, under all circumstances, and at all risks; and the exhortation, though in contradiction to such statements in Manu as might induce a Hindu to tell a lie to save the life of a Brahmin, or even a cow, might be represented as a reproduction of what had been common in religious circles in ancient times. But when the children were assured in eloquent terms that God loved them and hated sin, a

theology was enunciated incompatible or at war with the system current, a new idea of the Deity was formulated. God, according to what may be called the basal principle of Hinduism, is a passionless Being, without love or hate, without desire, quiescent and incapable of action, evolving automatically an emergent deity and maintaining intercourse with the universe through Him, and that, alas, automatically!

The same gentleman, Mr. Bose, makes some interesting remarks regarding the attitude of Brahmos towards Christianity. The lectures of Babu Mozumdar, referred to by Mr. Bose, are the subject of some remarks under "Indian Notes" (see *supra*, p. 372). Mr. Bose says:—

A word about the attitude of the New Dispensation towards Christ and Christianity is desirable here. Babu Protap Chunder Mozumdar's town-hall lecture on "Christ in Brahmoism," is now the talk of the town; but, while we cannot but appreciate the kindly feeling at the bottom of his fresh attempt to reconcile Christendom to his scheme of religion, we cannot but represent the efforts put forward by him in this direction as so much labour lost. I had the privilege of meeting, yesterday evening, the eloquent lecturer himself at a private dinner party, to which a Brahmo missionary had, with characteristic courtesy, invited some of the prominent Native Christians of Calcutta and myself. In course of conversation he said, addressing me, "We can't get *you* to agree with us." In reply, I assured him respectfully that he could not; for the simple reason that his attitude of mind and heart towards Christ was far from what had been demanded, without equivocation, by our Lord Himself, and what therefore was right. It was the fashion, I said, to pay a few compliments to Christ, but He demanded, rightfully of course, a great deal more than these; He demanded, most emphatically and unequivocally, the su-

preme devotion of the inner man, of reason, conscience, volition, and emotion. The demand itself was a proof of His claim to Supreme Divinity, made in such varieties of ways and with such emphasis. If His claim was false or was simply a rhetorical flourish, every Christian, since he is ready to recognize it in all its mysterious significance and far-reaching influence, and is anxious to make Him the Supreme object of his faith, trust, love, devotion, and holy service, could not be rationally exempted from the charge of gross idolatry of man-worship. But if His claim was just, as, unless we were ready to look back to Him either as an impostor or as an enthusiast, we must admit, then he and his Brahmo friends, ready to speak highly of Him but to deny at the same time His Supreme Divinity, and *not* ready to look up to Him as their All-in-All, could not but be accused of the sacrilege of dethroning God. The difference between his creed and ours was fundamental, not superficial; essential, not accidental. This piece of reasoning silenced him, as he could not consistently with his principles come up to the platform of Christian faith as to the mysterious Personality of our Lord, His office and work.

The North India *Gleaner* states that cholera has been very bad lately in the Nuddea District. The Rev. P. Ireland Jones and Miss Dawe went about from village to village administering medicines and helping and cheering the stricken people and their relatives. About two-thirds of those attacked among the Christians died, but a hundred, it is stated, died. The disease was still lingering among the Hindu and Mohammedan villages when the North India *Gleaner* went to press, but the Christian villages were then quite free from it.

The Rev. F. T. Cole received a warm welcome from the Santal missionaries and Native Christians on his return under the circumstances mentioned in the February *Intelligencer* (p. 131).

The Revs. G. B. Durrant and E. Dickinson Price reached Bombay, after a very quick passage of sixteen days from London, on February 20th. Writing a few days later from Jabalpur, Mr. Durrant mentioned that the Rev. Dr. and Mrs. Hooper were out in the district. Mr. Durrant also says: "It is a matter for great thankfulness that the Gond Mission has been reinforced by the Band of Associated Evangelists. I cannot but believe that we shall soon see the result in large accessions to the Church. I hope it may not be long before we see a similar band in Murwarra."

At the N.W.P. Central Council meeting, which was held at Gorakhpur in October last, it was decided to issue a Sunday-school magazine in Urdu and Hindi on Church of England lines. A Sub-Committee was appointed to carry this resolution into effect. The magazine is being published at Lucknow.

We learn from the North India *Gleaner* that three men, and the wife and two children of one of them, have been baptized in the Bheel country. One of the men is a Bheel; and another is a "Baba" who "intends to retain his saffron cloth and live the life of a Christian fakir." The third man was one of this "Baba's" disciples. This increases the Church in the Bheel country from ten to sixteen souls. The Rev. A. E. Bowlby, of Meerut, also reports two baptisms.

At the National Congress recently held at Nagpore, in the Central Provinces, the number of Indian Christian delegates was, Mr. Ram Chandra Bose states, decidedly smaller than in previous years; but, he adds, "the Indian Christian element, though numerically weak, nay, inconsiderable, had a prominence assigned to it such as could not but manifest its intrinsic strength. Several of the Indian Christian delegates were elected unanimously to represent, as members of the Subjects Committee, large circles, and important Resolutions were moved, seconded, and supported by them." The Nagpore missionaries opened a book-stall in front of the Congress grounds, and they invited Mr. Banerji, of Calcutta, and Mr. R. C. Bose to deliver lectures in the hall of Hislop College.

SOUTH CHINA.

The Rev. C. and Mrs. Bennett arrived at Hong Kong on January 20th.

Dr. J. Rigg had the misfortune to be bitten by a mad dog at Nang-wa in January while engaged in administering poison to the animal. He at once proceeded to Foochow, and thence to Saigon, a week's journey by steamer from Foochow, to undergo Dr. Pasteur's preventive treatment against hydrophobia.

MID CHINA.

Mr. A. J. H. Moule writes from Shanghai:—

Two sad events have happened since my last letter was written—the deaths of two of our catechists; one death-bed bright with Christian hope, the other darkened by scarcely-repent-of apostasy. You will remember the story of the latter of these two men. He was for some years connected with the Mission, but was dismissed last year for gross misconduct, and in August last he fell a victim to the epidemic of cholera, which was very severe at that time. He had been visited several times by one of our catechists, but

had shown very few signs of repentance.

The other death, which occurred only a few weeks ago, was that of a younger catechist, one of Mr. Hoare's former pupils, a singularly gentle and humble man, and an earnest worker. He had for some time been suffering from heart-disease, but his last illness was a very short one. My father, in his letters to me, has often spoken of this catechist's usefulness and devotion, and the news of his death will come as a sad surprise.

Miss A. Maddison arrived at Shanghai on January 24th.

JAPAN.

Miss Julius, of the C.E.Z.M.S. Japan Mission, has become an honorary missionary of the C.M.S., with the full concurrence of the C.E.Z.M.S., which is withdrawing from Japan.

NORTH-WEST AMERICA.

The Rev. J. W. Tims baptized a Blackfoot Indian on March 16th. He received the name of "Daniel." He had asked for baptism four times before, but as he still called in the medicine-men this was of course refused. During a recent illness he did not summon the medicine-man, and Mr. Tims was satisfied of his sincerity in desiring to make an open confession of his faith in Christ.

The Rev. A. C. Garrioch, of the Athabasca Diocese, has been obliged, by the state of his health, to go to Manitoba for change and rest and medical advice.

Bishop Reeve has come home before proceeding to the Mackenzie River Diocese, for the purpose of carrying through the press some Christian books in the Syllabic character.

NORTH PACIFIC.

We regret to learn that Bishop Ridley had a severe illness at the beginning of the year, and that he has been ordered home by the doctor. He mentions the following illustration of the love in which he is held by the Christians of Metlakatla, which touched him deeply:—

I must tell you of a beautiful thing. When the Indians were no longer allowed to see me, they met every afternoon in the church for special prayer on my behalf. Men and women prayed in succession, eight or nine at each meeting. They did not tell our missionary party of it, but accidentally the latter heard of it. I saw Mrs. Ridley slip out of the room every afternoon, and heard her leave the house.

Curiosity led me to inquire the meaning of it. Then I learnt of their love for me. I knew it was there before, but not to this affecting extent. I suppose I was weak at the time, which accounts for the narrow escape I had from tears. It was some time before I recovered from the melting mood. No pastor at home could be better loved, I think.

Bishop Ridley sends further tidings regarding the chief Sheuksh, whose avowal of Christianity under circumstances of striking interest were related by the Bishop in a letter which was published in full in the *C.M. Gleaner* for February last, and was referred to in the *Intelligencer* of the same month (p. 136). He says:—

Our Mr. Stephenson, of Kitkatla, has been sorely tried of late. His baby has long been ill of whooping-cough. The Indian agent happened to be going there in his steamer, and I begged our Doctor Ardagh to pay the Kitkatlas a visit. He returned this evening. His report is unfavourable respecting the sick child, but he says Mr. Stephenson's organization of classes is something wonderful and will wear him out. Sheuksh, the chief, learns a translated passage of Holy Scripture every day, and its meaning, and every night gathers a class round him for instruction. A casual look in showed over twenty adults round this now most powerful chief in the country, and but a catechumen himself, and listening eagerly and learning the verses by heart. The doctor says the new church is so thronged that they erected a western gallery, and yet many must stand because they have no space to sit. The church was built (without

the gallery) for 150 sittings. Nothing in the country has interested me like this during all the time I have lived in it. Mr. Stephenson sees the importance of grounding the new converts in Holy Scripture. He is baptizing them, not in great batches, but by ones and twos, and now and then a family as they are judged fit.

We are having a most stormy winter. Last Sunday night during service the great church so creaked and shook that I was really alarmed, and Mrs. Ridley so terrified by the fear of our whole population being buried beneath its ruins, that it made her quite ill for two days afterwards.

I was interested just now by one of our Indians, who, after hearing of the progress of the Gospel among the Kitkatlas, said it was "sweeter than the perfume of flowers."

The sickness among the Indians is still very serious, but we have the joy of seeing frequent soul-healing.

NOTICES OF BOOKS.

THE DIVINE ENTERPRISE OF MISSIONS. By ARTHUR T. PIERSON, D.D.
London: Hodder and Stoughton, 1892.

NO one in the present day has set forth the claims of Missions with greater cogency than Dr. Pierson. His *Crisis of Missions* has been widely read, and if old believers in the cause found in it little that was new to them, many who were still doubtful or half-hearted gained from it an assurance and an inspiration that were new to them indeed. In the present volume—or, at least, in a large part of it—Dr. Pierson lays a still deeper and surer foundation for his fervent appeals; and there are few, if any, even of the most ardent advocates of the missionary cause, who may not learn something from its earlier chapters at all events.

The book consists of a course of lectures, delivered in America in the early months of last year in connection with the "Reformed Church," a Presbyterian body sprung originally from the Church of Holland, and distinct from the larger Presbyterian Churches in the United States. There are seven lectures, and we presume that all belonged to one course; but the last two are different in scope and tone from the rest, and in our judgment scarcely consistent with them.

Dr. Pierson begins with "The Thought of Missions," i.e. the Divine Idea regarding them. This he finds in the word "witness." He draws attention to the frequency with which the word is applied to the Apostles, and to the early Christians generally. He dwells on the distinction between a herald and a witness. Angels might have been heralds of the Gospel; only the subjects of its saving power could be in the true sense its witnesses. We make here a rather long extract, which we hope many of our readers will copy into their common-place books for reference, and for guidance in setting forth the true principle of Missions:—

"'God would have all men to be saved and to come to the knowledge of the truth.' The salvation is broad enough to cover the sin of all mankind. The rescue is ample for the ruin of the race. How shall the unsaved be reached? Behold again how divinely simple is the thought of God: let every believer become a witness—let every man, who is saved, seek to save. It is no irreverence to say that God's whole idea of Missions may be found, in essence, in that one word, *witnessing*. The salvation of God is full and free. To accept it freely is immediate *justification*; to accept it fully is complete *sanctification*; to witness to it fully and freely is complete *service*—it is to be a missionary wherever we are.

"Let us dwell a moment on the *simplicity* of witnessing for Christ. Nothing can be more primitive and simple. The word itself has a lesson: it is from the Saxon, *witan*, to know, the root of many kindred words, 'wit,' 'wist,' 'wisdom.' A witness needs, therefore, but two characteristics; knowledge and utterance. To know and to tell makes a witness, and hence even a little child is now admitted to our courts of law as competent to testify. And in the higher Court of Humanity, the Parliament of Man, even a little child is admitted to bear witness to Jesus and the great salvation before the tribunal of public opinion; because a child can sin, can repent, can believe, and can therefore tell what he knows of salvation by faith. In fact, no testimony is more convincing than that of a guileless child.

"This simplicity is in order to *universality*; for it brings the privilege within the range of all believers. As the Gospel is marked by its universal adaptation to man as man, so the missionary charge is peculiar for its universal adaptation to believers as believers. It requires but the least measure of capacity to sin, and whoever can sin can be saved from sin; and so it requires but the least measure of capacity to be a witness, for whoever can sin and can be saved can tell of salvation.

"We repeat, it is simple that it may be universal. This duty, this privilege, is committed to all believers, and has reference to the whole race of man. It is therefore doubly universal; all believers are to witness, and are to witness unto all. All who are saved are to bear testimony, and all who are unsaved are to hear that testimony."

"This witness, which is thus simple and universal, is also *experimental*; and, in this sense, is not, after all, either so simple or so universal; for it demands *knowledge*, not that of the schools, but of the school of Christ—and is based on the high attainment of experience. It is because so few *know, beyond doubt*,—because so few reach to the certainties of spiritual things,—that so few are competent to give effective testimony. There should be fixed firmly in our minds this axiom of spiritual life, that *experience limits testimony*. We can *witness* only so far as we *know*. Settled conviction, intelligent and immovable faith, however narrow its bounds, is indispensable to convincing others or developing faith in others. Better—like the blind man whose eyes Jesus opened—to be able to say, '*One thing I know*,' than to be half-confident on many things; for it is only the certainty of assured conviction that enables us to convince."

Naturally, Dr. Pierson connects with this idea of personal testimony the statement of Matt. xxiv. 14, that the Gospel is to be preached "as a witness" unto all nations. And in the second lecture, on "The Plan of Missions," he enlarges upon this theme. He urges, in common with many of the best expositors in England, and against the majority of those in Scotland and America, that the Divine purpose in the present dispensation is not the nominal and external "conversion" of nations, but the world-wide proclamation of the Gospel with a view to the gathering out of an elect Church. In this view we ourselves believe that he is on firm Scriptural ground; but we are not prepared to depreciate the "conversion" of nations so unreservedly as he does. God has both intermediate purposes and ultimate purposes; and although England is but in a very poor and limited sense a "Christian" country, its "Christianity" is an immense advantage to itself and to the world. The "conversion" of a nation does not necessarily mean the conversion of souls to Christ; but it brings men under instruction, and the work of true conversion becomes, humanly speaking, easier. But it must not be supposed that Dr. Pierson's view is the hyper-Calvinistic one of a limited redemption. On the contrary, he dwells powerfully on the "all the world" and the "whosoever." His whole point is that the Church should rouse itself and bear witness to every living man of the saving grace of God. But he protests against the success of Missions being gauged by the number of external adherents, or, indeed, of true converts either. The question is, not, how many converts, nominal or real, we have made, but how far we have obeyed the command to make the Gospel known:—

"To measure success in Missions in India, China, Africa, or even in transformed Western Polynesia, by *numerical* results, would be a fatal mistake. No: the true criterion everywhere is the *wide diffusion* of the Gospel. It is a question of extensivity rather than intensity; and hence the true, divine principle of Missions is not *concentration*, but *diffusion*." . . .

"The Gospel message is, as we have seen, characterized by *two* universal terms—'the *world*,' which is collective; 'whosoever,' which is distributive; but the great collective term, '*all the world*,' precedes the distributive term, 'every creature.' Let us learn that our duty is to the world, and we must leave to God the 'whosoever.'"

In the same lecture occurs the following striking passage on the craze for statistical returns:—

"The great snare of our day is the mad passion for numbers. The Diana of the modern Ephesians is the statistical table, and many are the makers and

vendors of these shrines of our great goddess. We have fallen upon a mathematical age. To report so many converts in one year, or boast so many accessions at one communion, is the devil's bait to catch the superficial winner of souls. We measure the prosperity of our churches, not by the spiritual strength of the members, but by the numerical length of the roll, and some ministers lack courage to purge the roll of unworthy and even unknown and deceased members, lest it seem like a mark of waning prestige and declining popularity. Evangelists are too often caught in the same snare of numbers, and continually tempted to parade mere numerical results as a test of success, and so hundreds are counted as converts who rapidly relapse into their old life, while hundreds of others, swept into the Church on the crest of a revival wave, are as surely borne back when that wave recedes. This insane clamour for 'numbering the people' is one of the main foes to Missions. As in David's case, it leads to spiritual famine, pestilence, or defeat—and sometimes to all three."

At the same time Dr. Pierson, notwithstanding his principle of "diffusion" rather than "concentration," has no sympathy with the scampering notion of a "witness" just telling the tidings of salvation once, and then boasting that Matt. xxiv. 14 is fulfilled. Nor is he any opponent of established Mission stations and all their multifarious agencies:—

"Is 'witnessing,' then, so superficial, artificial a process, that we are to picture to ourselves some flying courier, galloping on horseback through village after village, announcing the good news, and then hastening away elsewhere? To bear testimony unto all nations is no such short, hasty, inadequate proclamation of the Gospel message. However important the mere work of the herald, other forms of testimony are needful to confirm, corroborate, establish this witness. The conversion of souls, which witnesses that this Gospel is the power of God unto salvation; the out-gathering of converts from the world and their ingathering into the Church, which witnesses both against the world, by separation, and unto God, by consecration; the erection of the Christian home, which witnesses to what Christ can do, not for men only, but for women and children, making the wife man's equal companion, instead of his slave and victim, and the mother the radiant centre of a happy household; the setting up of Christian school, college, printing-press and Medical Mission—these trees of life whose fruit is food and whose leaves are healing; the whole array of Christian institutions which are the peculiar product of the faith which works by love—all these belong to that 'witness' for Christ which helps one to judge whether indeed 'He is able to save to the uttermost all who come unto God by Him.' This is the testimony which vindicates His claim to universal homage and world-wide dominion."

In the third lecture, on "The Work of Missions," Dr. Pierson very beautifully expounds the Scripture passages which represent the witnessing believer as a fellow-worker with (1) the Father, (2) the Son, (3) the Spirit. Under (2), he says,—

"Even the *head* depends on the activity of the members over which it presides. If the head wills to go—how can it unless the legs and feet bear it elsewhere—or, if it would have some work done which the brain devises, how, unless the hands produce what we call handiwork? We have an exalted 'Head'—He might have been divinely independent of us; but, when He chose to be *Head* and take the Church for His *body*, He chose also to depend on the co-operation of the humblest member. Henceforth, even the *Head* cannot say to the feet—the highest to the lowest—'I have no need of you!'

"Now, whenever believers neglect souls, and, for the sake of their own indolence and indulgence, leave the lost to die unsaved and unwarned, there is *schism in the body*—*σχισμὰ*,—rent, division. The head yearns to reach out and save, but the great nerves no longer act. It is as though a sharp blade had cut through the spinal cord, and motion, if not sensation, is gone; the muscles and sinews no longer respond to the will, and the body stands inactive."

And he adds,—

"Never yet—certainly not since the apostolic age—has the whole body moved

together in the direction of Missions. Whatever reaching out there may have been on the part of some of the more active and vigorous members, the body, as such, moves very slowly, if indeed it is not standing still. The Christian Church has volume of voice enough to make the whole earth hear the Gospel message, if the whole capacity of that voice were but used; and if the whole energy of that body were once put forth the results would be astounding."

In the next two lectures, "The Spirit of Missions" and "The Force of Missions," there is much that is impressive; but further extracts are unnecessary. We have given enough to illustrate the scope of the book, and to show that it is a book to be read and read again, and to be used; a book for which (we should hope) every reader will unfeignedly thank Dr. Pierson, and for much of whose contents he will unfeignedly thank God.

We must, however, submit to Dr. Pierson that his sixth lecture, on "The Fruit of Missions," is not consistent with his second. Notwithstanding his emphatic protest (quoted above) against putting a high value on statistics, he seems to us to have fallen a victim in this sixth chapter, and in the seventh, "The Challenge of Missions," to the habit he condemns. He quotes statistics again and again to prove that Missions are fruitful. He adduces illustrations from those fields where the extension of nominal Christianity has been the most rapid, the very thing against which he had in the second lecture solemnly warned us. He dwells on Fiji, on Hawaii, on New Zealand, the two latter the very cases he had quoted before to show the perils of "national" religion. He triumphs in the Ongole baptisms in the American Baptist Telugu Mission. If all this is right, then the second chapter is wrong. We think the truth lies between the two extremes, but not in pressing first one and then the other. This, however, is a small deduction from the value of an inspiring book, which we trust will be widely read, and which we are sure God will follow with His blessing. E. S.

Mediterranean Sea, March 25th, 1892.

Is All Scripture Inspired?—by Bishop Ryle (William Hunt & Co.)—is a valuable and timely, although brief, contribution to a controversy which lies at the root of our faith. In the first part the Bishop gives six reasons for his belief that the Bible is inspired. The first of these, namely, that there is an extraordinary depth, fulness, and richness in the contents of the Bible, is very strikingly put, and is more enlarged upon than the others; these concern the unity and harmony of the contents, the sublimity and majesty of the style, the extraordinary accuracy in the facts and statements, the wonderful suitableness to the spiritual wants of mankind, and the extraordinary effect which the Bible has on the condition of those nations in which it has been known and taught and read. Under the last two heads some of the illustrations are naturally drawn from the Foreign Mission-field. In the second part Bishop Ryle considers the extent to which the Bible is inspired. He prefaces his argument by an admission regarding the difficulty of the question, and the different conclusions at which the best Christians have arrived upon it. Inspiration is a miracle, and "therefore there is much about it which we cannot fully understand." He then presents, in his own terse and forcible style, some reasons for the doctrine of plenary inspiration, and concludes with quotations from Bishop Jewell, Richard Hooker, and John Owen.

In *Speaking Years*, a memory of William Carus (*Home Words Office*), the Rev. C. Bullock has given, in addition to an "In Memoriam" chapter, an extract from a sermon of Canon Carus, preached before the University of Cambridge, on John xviii. 37, which bears very materially upon the controversy regarding the authority of the Old Testament.

We have also received from *Home Words Office* *The Precious Things of Home*, by the Rev. Walter Senior, of Margate. A series of homely, practical, sympathetic addresses, or rather talks, full of wise suggestions and counsels to the wives of working men.

NOTES ON OTHER MISSIONS.

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST is one of those old-established Societies which, while they have in no degree ceased to deserve the support of Christian people, feel the competition of newer schemes. Yet its Report, which Miss Webb presented at its Annual Meeting on April 2nd, was cheerful in tone. Three new labourers were added to its lists during the year, without increased cost to the Society. The ladies already at work write reassuringly of their stations. It is touching to read that at Singapore a class of poor Chinese women show their gratitude by working for those who are poorer still, sending, for instance, one case full of garments to Dr. Barnardo. The F.E.S. lost an old friend in Mrs. Watson, of Shemlan, Mount Lebanon, who had been a helper of the Society almost from its establishment in 1834, first at Malta, then at Beyrout, and since 1860 at Shemlan, where she built the Training School, and made it over to the Society by a deed of gift. The whole Report breathes a feeling of warm attachment to the C.M.S.

The *Mission Field* (S.P.G.) quotes from the *Cape Times* Bishop Knight-Bruce's report of his progress in Mashonaland. He has six stations now in working order, at Fort Salisbury, Sosi's-town, Maconi's, Maguendi's, Umtali, and another not named. There are three trained hospital nurses at Umtali who actually walked all the way from the coast. The remaining members of the Mission are two clergy, two carpenters, one of whom was with Livingstone in his second expedition, three other European laymen, and five Native catechists. Important concessions have been obtained from the South African Company, and treaties have been made with the leading chiefs. The large pecuniary needs of the Mission do not arise from the cost of the staff, for we read, "The Bishop receives no income. Our clergy are receiving their board and lodging, such as it is, and 30*l.* or 40*l.* a year. Nearly all our lay workers are working for nothing."

THE PRESBYTERIAN CHURCH OF ENGLAND is not a very numerous or wealthy body, yet its efforts for Foreign Missions might put to shame many a more powerful Church. Its 300 congregations contributed last year, besides their local charges, a sum of 48,315*l.* to its Synodical Funds. Of this sum 21,805*l.* was received for Foreign Missions, 1314*l.* for Missions to Jews, and 489*l.* for work on the Continent. In comparing this sum with any Society's income there should be added to it an estimate for the education of missionaries, and other home charges, which seem, in this case, to be provided for out of other funds. The English Presbyterian Church labours chiefly in Amoy, Swatow, Hak-ka, Formosa, and Singapore, but has also women workers in Morocco and in the Rampore district of North India. It makes Medical Missions a special feature. A writer in the *Monthly Messenger and Gospel in China* says: "I believe no Mission has a larger proportion of medical men than the English Presbyterian Mission. Of thirty-one missionaries eleven are medical; and there are no fewer than eight hospitals in connection with the Mission in South China." Elsewhere we have seen the number given as thirteen instead of eleven.

Dr. Cross, pushing forward from the Livingstonia Mission of the FREE CHURCH OF SCOTLAND, has decided upon a settlement at Uwundale, in the Songwe valley, north of Lake Nyassa. The new settlement is between 5000 and 7000 feet above the sea, three days' journey from Karonga, the African Lakes' Company's station, and less than two days' from the Moravians, whose new settlement we mentioned last month. The country is well spoken of, the people have a certain degree of civilization, and the Wakonde dialect spoken at Karonga is understood.

The wave of missionary enthusiasm which is passing over the Universities has reached the Scotch students. Over thirty offers of service from students in theology and medicine at Glasgow alone, not to speak of the other northern universities, have been made to the Convener of the Free Church Foreign Missions Committee. The terms of the offer correspond to those of the two Cambridge letters to the C.M.S.

Dr. Stewart continues to write hopefully of the new Lovedale he is founding at

Kilundu's. With the experience acquired in South Africa, he thus arranges the work of the 140 Natives who are helping to build the station: "The men are kept working in sections, and each section at one thing all through without changing. . . . This suits the Africans, who are apt to get confused if their work is changed." The houses are in various stages of completion. "Wa-Kamba men can often be seen curiously examining the strange structure so far beyond their power of construction." A service in Wa-Kamba is now added to those mentioned last month. One of the helpers from South Africa has set himself to train the small Native oxen to draw a sleigh, and is teaching the Natives to manage them. This means, Dr. Stewart thinks, the emancipation in the near future of the Wa-Kamba women, who are the beasts of burden at present.

Every one will be sorry to hear that Mrs. Grattan Guinness, senior, has had a severe stroke of paralysis, and glad to know that the effects of it have, to some extent, disappeared. The Congo Balolo Mission, one of those with which Dr. and Mrs. Grattan Guinness's names are connected, has suffered a great blow in the deaths of Mr. John McKittrick and Mr. Luff from hæmaturic fever. Mrs. McKittrick was also attacked by the same fever, but recovered, and is now on her way home with Dr. Harry Guinness.

The MISSIONARY BUREAU is doing good service by assisting candidates to go out into the mission-field. We learn from its *Notes* that in the first three months of this year it helped twelve young missionaries to go out to India, Africa, Jamaica, and Jerusalem, besides accepting four others. The Evangelization Society for South America, whose formation in connection with the Bureau we mentioned some months ago, has now so far developed as to have a separate organization and offices. The income of the Bureau for 1891 amounted to 1374*l*.

The affairs of the Zambesi stations of the MISSIONS ÉVANGÉLIQUES DE PARIS have caused much anxiety of late. The disturbed state of the country has rendered the position of the Mission insecure for some time past. Recently Madame Coillard, a Scotch lady, wife of the leading missionary, and for thirty years a sharer in his labours, passed away suddenly. Her loss is keenly felt by the Mission. *Regions Beyond* says of her: "Few ladies have endured more of hardship and toil, of tedious travel and exposure, of danger, difficulty, and loneliness, than the late beloved Madame Coillard. She was in every way a model missionary." To add to these sorrows, the deficit in the subscriptions was such that the question of retrenchment had to be considered. The last trouble, however, is in a fair way towards removal. Several friends have come forward with special donations to meet it. In Maré, one of the Loyalty Islands, where the London Missionary Society was forced by the French authorities to give place to the Missions Évangéliques, the intrigues of the priests seem to have well-nigh succeeded in ousting the latter also. The Paris Committee are meanwhile arranging the plan of the proposed Mission in French Congo which MM. Teisserès and Allégret reported on last year.

The missionary magazines give the unanimous testimony of the workers in the field to the evil effects of opium. Miss Andrews, of Ludhiana (F.E.S.), in the *Female Missionary Intelligencer*, describes a new aspect of the question—its effects upon child life. The Zenana workers, she says, constantly come upon children whose minds have been permanently stupefied and their moral sense blunted by doses administered to them in infancy. Even the children of English parents sometimes suffer in this way at the hands of Native servants. Infanticide is now checked by the Government, but opium affords a ready means of quietly making away with children. Miss Andrews mentions cases which have occurred within her experience. These facts alone would be enough, if they had happened in England, to cause restraints to be put upon the sale of any article so used.

J. D. M.

EDITORIAL NOTES.



NCE again the Society has cause for fervent thanksgiving to God for an Ordinary Income which is well in advance of the previous year, and has all but kept pace with the increased expenditure. The ordinary Mission expenditure has seen an increase of 4236*l.*, less than might have been expected in view of the large additions to the staff during the past two or three years. It is 243,444*l.*, as compared with 239,208*l.* last year. Of this, 10,662*l.* is covered by the Special Funds—such as the Extension, Mid-China Interior Evangelistic, &c.—which are applicable to the general work of the Society. This left 232,782*l.* to be borne by the General Fund. The Income of the year fell short of reaching this amount by 1577*l.*

The receipts of the year to the General Fund amounted to 231,205*l.* This is 7579*l.* more than in 1890-1, which, it will be remembered, was over 15,000*l.* in excess of 1889-90. The increase is apparently under Associations and Legacies, but in reality it is due entirely to the latter, as the increase under the former head is due to a legacy of 4050*l.* which was included in the remittances from one of the Associations. Legacies, not including the one just mentioned, show an increase of 4607*l.* The other items are practically the same as the former year.

There has further been received for Special Funds, 30,264*l.*, and interest 7908*l.*; total, 38,172*l.* This includes a large bequest of nearly 21,000*l.* for investment. The grand total of the year is therefore 269,377*l.*, an amount which has only once been exceeded, namely, in the year 1882-3.

THE general arrangements for the Anniversary Meetings were announced in the March *Intelligencer*. In particular we drew attention, and we wish to do so now again, to a new feature in the arrangements, namely, having a Meeting in the St. James' Hall on Tuesday, May 3rd, simultaneously with the Annual Meeting in Exeter Hall. For some years past a certain number have been unable to obtain an entrance to the Exeter Hall meeting, and a very large number who have got in have had to stand throughout the long meeting. We have no doubt that the anticipation of this uncertainty and inconvenience has dissuaded many from attempting to be present who would otherwise have been sure to attend. The St. James' Meeting will meet the case of such, as well as provide, possibly, accommodation for those who may be disappointed in the Strand. A limited number of seats will be reserved on payment (one shilling), and, as these seats will be numbered, friends will be able to secure their places without the necessity of going exceptionally early. The following are the arrangements:—On Monday, May 2nd, a Prayer Meeting will be held at the Leopold Rooms, C.E.Y.M.S., Ludgate Circus, at 4 p.m.; Service at St. Bride's will commence at 6.30, the Sermon will be by the Dean of Norwich. On Tuesday, Clerical Breakfast at Exeter Hall, 8.30 a.m., with address by the Rev. Canon Gibbon. Annual Meeting at 11, the President in the Chair; Speakers, the Bishop of Exeter, Samuel Hoare, Esq., M.P., the Rev. Hubert Brooke, Canon Taylor Smith (West Africa), the Rev. W. H. Ball (Calcutta), the Rev. Jani Alli (North India), and the Rev. C. W. A. Clarke (South India). At St. James' Hall, 11 a.m., the Treasurer in the Chair; Speakers, the Bishop of Saskatchewan and Calgary, Sir Charles Bernard, Canon Tristram, Prebendary Eardley Wilmot, the Rev. Obadiah Moore (Sierra Leone), the Rev. Cyril Gordon (Uganda), Dr. H. Martyn Clark (Punjab), and the Rev. B. Baring-Gould. At 3.45 p.m., Gleaners' Union Conference at the C.M. House. At the Evening Meeting in Exeter Hall, at 7 p.m., the Bishop of Sodor and Man will preside; Speakers, Eliot Howard, Esq., the Rev. A. G.

c c

Smith (East Africa), the Rev. J. P. Ellwood (North India), the Rev. H. C. Knox (China), the Rev. A. B. Hutchinson (Japan), the Rev. J. B. McCullagh (North Pacific), and the Rev. C. C. Fenn.

THE Niger Deputation, whose safe return we announced last month, presented their Report to the Committee of Correspondence on April 5th. In the article on a previous page, "The Needs of the Niger Missions," some features of their Report are dwelt upon. The present urgent need is for men, and we earnestly hope that the Appeal which has been issued in the name of the Committee (see page 358) will stir up much prayer, and that a good party, if it please God, may be ready to sail in June. The extracts from Mr. Wilmot Brooke's monthly leaflets, which will be found in the article on "Work at Lokoja and Gbebe," will be found exceedingly interesting.

A question which presses, and it is one of considerable difficulty, is the decision as to whom the Committee shall nominate to the Archbishop to succeed to the Niger Episcopate. The natural desire of some at least of the African Christians for a second Bishop of their own race is not one which the Committee are disposed to regard with indifference. On the contrary, it coincides very nearly with their own earnest wish, and with the aim which, as a deep-rooted principle, they keep steadily in view. But there are more sacred considerations than that of maintaining consistency with a policy adopted in the past, or that of giving satisfaction to Native friends, and it requires much patient and prayerful deliberation to arrive at a safe conclusion on this matter. The Correspondence Committee, supported by the Group Committee, which had discussed the question very fully on two occasions, did make a definite proposal, but it was clear at the General Committee that doubt still existed in the minds of some leading members, and it was agreed, without debate, to refer the matter back for reconsideration. This also is an occasion for earnest prayer that the Committee may be led to a decision which will be for the best interests of the Native Christians and the unevangelized heathen of the Niger territory.

DURING the past year, that is from May 1st, 1891, to the time of going to press with this number, sixty were added by the Committee to the list of accepted missionaries. This number includes twelve graduates, eleven being in holy orders; nine were from Cambridge, one from Oxford, one from Dublin, and one from Durham. Of other ordained men, four were students of Islington College, two were from the London College of Divinity, one from St. Bees', one from St. Aidan's, and one an Associate of King's College, London; the total of ordained men was twenty. There were three medical men, fifteen non-university laymen, and twenty-two ladies. In addition to these, six were enrolled in the mission-field, making a total of sixty-six.

THE following telegram from Zanzibar, dated April 19th, appeared in the *Standard* of April 20th:—

"In the war which is raging in the territory of Uganda, which is within the British sphere of influence in East Africa, the Catholic Party, headed by King Mwanga, has killed the most important chieftain of the Protestant Party. Captain Lugard having interposed to restore order, the Catholics eventually took to flight. The Algerian Mission was attacked, but was unable to avail itself of the protection offered by Captain Lugard. The bishop, the priests, and a large following escaped to an island, where they were attacked by the Protestants, and a sanguinary conflict took place. Six priests, who were taken prisoners and roughly treated, were rescued by Lugard. The bishop and one priest escaped to Bikoba. King Mwanga has been deposed and Lugard nominated his successor."

The latest despatches from the Society's missionaries render it only too

probable that the news is in the main correct. It appears that about the beginning of December the Roman Catholic chiefs sent men to destroy the property of one of the most influential and most respected of the Protestant chiefs. This man's estate is in Kyagwe, the district lying to the east of Mengo, between it and the Nile. The place, Bikoba, mentioned in the telegram, to which the Roman Catholic bishop and a priest fled, is probably the same as Bukoba, the German station on the west side of the Lake, close to the boundary between the German and British spheres of influence. Mr. Ashe was at the same place, proceeding north, at the end of December. An extract from the Rev. G. K. Baskerville's journal of December 4th will convey all the intelligence at present possessed by us on the subject:—

"We are living on a volcano; the whole country is in a ferment. The Roman Catholics started all the trouble by sending men to destroy the Melondo's place in Kyagwe: he is one of our biggest and most respected chiefs. Wisely, he, before taking any hasty measures, went to consult Captain Williams, who told him to go and defend his property. Accordingly, yesterday he went, and the king (i.e. the Roman Catholics) has sent four Roman Catholic chiefs after him to *kill him!* Here our friend Mwanga has put his foot into it, and deserves no mercy at the hands of the Company. Well, Williams went to the king and told him that unless he sent counter-orders to stop these men he would fight with him. Our people have acted nobly and kept from violence. We went to see one chief who was for fighting at once, but he promised to refrain out of respect to our opinion and advice. If the Protestants throw themselves upon the Captain, and do nothing rash, they will win; but if they act independently they will lose. They are now waiting to hear from the messengers sent after the chiefs who had gone to fight the Melondo: if he has been killed there will be war, and it will mean the expulsion of the Roman Catholic party, for Williams will aid the Protestants as being the aggrieved party."

WHEN this number appears the numerous Committees and Sub-Committees which direct and advise respecting the Society's work abroad and at home will have fulfilled their functions and delivered up their reports to the General Committee. Until the new Committee to be elected at this Anniversary shall have chosen at its first meeting the various Committees, as prescribed by the Society's Laws and Regulations, viz., those of Patronage, Funds and Home Organization, Correspondence, Finance, and Estimates, the bodies on which the chief burden of the work at Salisbury Square rests will be in abeyance. Considering how that work has increased since the Laws and Regulations were formed early in the Society's history, it is a striking tribute to the knowledge and wisdom of the men who drew them up that under them the business of the Society has been carried on so long, and in the main so successfully. When the Laws and Regulations were revised in 1890, the opportunity was taken to acquire a larger measure of elasticity, more particularly as regards the administration of the work abroad. The latter part of Law XV. and a part of Law XIX. were introduced for this purpose, making it possible for the Correspondence Committee to delegate any of their duties to Committees elected from among themselves, and to authorize such Committees to report direct to the General Committee.

These powers had not been availed of at all until February last, and then it was decided to use them only to a limited extent. Accordingly, the three Group Sub-Committees which had been wont to take up in the first instance the matters of business affecting the foreign Missions were formed into three Group Committees. The division of the Missions has not been altered. Group I. Committee deals with Ceylon, China, Japan, and North-West America; Group II. Committee, with Persia and India and

Mauritius; Group III. Committee, with West and East Africa, Egypt, Palestine, and New Zealand. These Committees were authorized to dispose of matters of business which are strictly in accordance with rule and precedent, and to report their proceedings to the Committee of Correspondence. Other matters involving grants, &c., not covered by the written Rules or by common practice, have to be still, as before, recommended to the Committee of Correspondence. Moreover, all the proceedings of both the Group Committees and the Committee of Correspondence are read for confirmation to the General Committee. It will be observed that the power granted by Law XV. to the Committee of Correspondence to authorize the Group Committees to report directly to the General Committee has not been availed of. It was not thought advisable by the large and influential Procedure Sub-Committee, which lately considered the whole subject, to sacrifice—even in respect of grants and sanctions which are according to Rule—the undoubted advantage of all matters of foreign administration being brought under the notice of the large Committee of Correspondence. For the sake of unity of policy and of treatment, as far as possible, it was thought important, for the present at all events, to continue this practice.

The Committees, therefore, which the new General Committee will appoint will not differ in respect either to their powers or their procedure from those of past years. The only change made will be in the election by the Committee of Correspondence of three Committees with certain delegated powers, instead of three Sub-Committees. It ought, however, also to be mentioned, for the benefit of friends in the country who occasionally attend the Committee, that the practice of reading the Minutes of the previous meeting of Committee for the purpose of certifying their accuracy has been abolished, and the Chairman requires instead the written certification of the Secretaries that they have read them and found them correct, and he then attaches his own signature.

THE Committee of Correspondence had an interview on April 5th with the Bishop of Saskatchewan and Calgary, and with the Rev. George Everard. It was Bishop Pinkham's first appearance before the Committee since his consecration, and he took occasion to assure them how thoroughly he was in sympathy with the Society's principles, and how fully they were being practised by the Society's missionaries in his two dioceses. He stated that the work among the Indians has never been so promising as it is now. Emmanuel College at Prince Albert is being used exclusively for training Indians, and one of those under training is there at his own charges. The Bishop mentioned several stations where the call to self-support is being seriously heeded, and he assured the Committee that he most cordially approved their policy in this respect.

MR. EVERARD had lately returned from a visit to India during the past winter season. He had visited Bombay, the Punjab, the North-West Provinces, Calcutta, Madras, and Tinnevely, and he assured the Committee that they had reason to thank God that He had welded together such a noble band of godly, devoted men and women under the C.M.S. as he had found wherever he had gone. "Money could not do it," he said, "but God's Spirit has done it." He then dwelt briefly upon some general impressions he had formed regarding the work. He was greatly struck with the exceeding care taken by nearly all the Missions in testing and sifting catechumens before admitting them to baptism. He expressed his deep conviction of the value of educational

work as an evangelistic agency, unless the secular work is allowed to overshadow the spiritual, as he feared it was in some cases. And lastly, he said how much he was impressed with the opportunities presented by the English-speaking Natives of India for direct missionary work by English clergymen unacquainted with the vernacular. He thought that two or three of the home clergy should be sent out every cold season for the special purpose of holding meetings for and cultivating intercourse with this class.

A VALEDICTORY DISMISSAL took place at the General Committee on April 2th: the Rev. C. G. Wallis, Mr. Walton, and Mr. Totty (the two last named Islington students), all for North-West America; and Miss Dunkley. Mr. Wallis is returning, accompanied by Mr. Totty, to Bishop Bompas' diocese, and Mr. Walton goes to the diocese of Moosonee. Miss Dunkley, of course, returns to Sierra Leone. After the Instructions had been read by the Secretaries, the Rev. C. G. Baskerville gave the following address, which they and others were sure will be glad to have on permanent record:—

Two portions of God's Word as a parting message: Lamentations iv. 20 and Psalm xci.

Our missionary friends in all parts of the world would testify to the infinite preciousness of "His shadow among the heathen." "Living under His shadow." "Dwelling in the secret-place of the Most High." You shall "abide under the shadow of the Almighty." You observe there is the place; the secret-place; the shadow. And there is the living; the dwelling; the abiding. The "place" was Jerusalem. The "secret-place" was in the Temple. The "shadow" was the Lord Himself, for where His shadow is, Himself is.

The "secret-place" was the nearest place possible to God—under the very wings of the Cherubim. It points to the very heart of God, to His bosom where lies His only begotten Son. There His people are set as a seal, and there they enjoy intimate personal communion with Him.

In Psalm xxxi. 20 the secret-place is called "the secret of His Presence." No one ever came there except by blood; no one could abide there except on the ground of atoning blood. "By the blood of Jesus" we have boldness to enter into "the secret-place of the Most High," "into the secret of His Presence." "His Presence" you will see in Psalm xlii. 5, *margin*, "is salvation;" in Exodus xxxiii. 14 it is "rest;" in Psalm xxxi. 20 it is *safety*; in Psalm xvi. 11 it is *fulness of joy*; in Acts iii. 19 it is *refreshing*; in 1 Chron. xvi. 27 it is *power*. So that dwelling "in the secret-place of the Most High" is the place of *rest*—rest of soul; the place of *safety*—even from fear of evil; the place of *joy*—of which He is the centre and circumference; the place of *refreshing* amid spiritual drought and conflict; the place of *power*—power to witness for our Lord and Master. We shall have power for service whether we are called to labour at home or whether the Lord gives us the unspeakable privilege of going into the foreign field. In our happy dwelling-place, "the secret-place of the Most High"—in the heart of God, in the hand of God, at the feet of God—we find all grace and all power put at our disposal!

The words of the Psalm have been rendered: "He who sits in the covert of the Most High, shall spend the night (i.e. his darkest hours) under the shade of the Almighty; saying of Jehovah, He is my Refuge and my Bulwark . . . my God, I trust in Him."

Now, can any figure more perfectly describe the constant nearness and presence of the Lord with His servants? And is there any truth more sweetly precious to carry with you to your far-distant stations than the assured, personal, conscious nearness of your loving Father and Friend? He tells you, "With Me thou shalt be in safeguard," 1 Samuel xxii. 23; and, "Lo! I am with you alway."

Yes, and we tell you that as "the beloved of the Lord"—and dwelling in His secret-place you are His beloved—you "shall dwell in safety by Him;" "and the Lord shall cover you all the day long;" "and you shall dwell between His shoulders." Oh, the blessedness of "the secret-place"! Special love, special security, special sheltering, special nearness—all yours in Christ Jesus, and yours in personal possession and enjoyment in proportion as by faith you dwell "under the shadow of the Almighty."

If I may venture to suggest a very precious Bible study on your respective voyages, it would be to sit down by faith under His Divine shadow and trace out the twenty-

eight promises which you will find in this Psalm xci. You will find promises to meet all your possible need; your personal safety and welfare are gloriously complete. On your march up-country, in your perilous canoe-work, are you exposed to attack from unfriendly tribes? "He shall deliver thee." Have you to pass through dangerous swamps, and perhaps to sojourn in the midst of pestilential miasmas? Is there "some terror by night," some "destruction at noonday?" Is there malarial fever to be faced, or the intense cold of the Great Lone Land? "He shall cover thee with His feathers, and under His wings shalt thou trust;" "no evil shall befall thee." Cut off from home-associations and home privileges, letters few and far between, alone in a heathen and strange land—how sweet to know that Jesus is "close by," nearer than the nearest! Daily can you speak with Him in prayer, and daily He speaks with you in His Word. At all times, under all circumstances, you may enjoy communion with your Lord.

David knew the blessedness of this, and writes, How excellent! how precious! he cannot tell the half of it. "How excellent is Thy lovingkindness, O God!" "The children of men put their trust under the shadow of Thy wings."

Go forth, dear friends, overshadowed by the Lord Himself! May His sheltering love watch over your every step! May His Holy Spirit ever direct and rule your hearts and lives! May His Gracious Presence ever be with you! May His Power ever keep you; keep you in close touch with Himself; keep you in the shadow of His hand; keep you in His love. And as you dwell in the secret of His Presence and are kept by His Power, you shall be *used* in His service. But you will not forget,—

"There are briars besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer.
But a lowly heart that leans on Thee,
Is happy anywhere!"

YET two more deaths! We are grieved indeed to learn that Mrs. Lash, the wife of the Rev. A. H. Lash, who went out to the Travancore Mission in the autumn of 1890 for the purpose of founding the Buchanan Institution for the education and training of Native girls, died on March 26th. Mrs. Lash laboured with much zeal and devotion for many years with her husband at the Sarah Tucker Institution at Palamcottah, and to them mainly is due the state of efficiency for which that Institution has long been famed. Mrs. Lash died from the effects of heat apoplexy in the bullock-coach which was taking her from her home in Travancore to the Neigherry hills. We are sure that much heartfelt prayer will go up for Mr. Lash and for Miss Lash, his daughter, who is with him, we are thankful to learn, at this sad time.

THE other home-call is once more from East Africa. It is that of Mr. A. F. Pratley, who, like Mr. Redman, was one of the party which left England just before Bishop Tucker, and arrived with him at Mombasa. He was assigned to the Usagara Mission, and only reached Kisokwe on March 3rd. His illness began three days later, and he died on March 16th. Mr. Pratley, after a short course at Islington, went out to Frere Town in 1888, and worked there two years as a printer. He then came home and pursued his studies at Islington.

THE Rev. Dr. Pierson, of Philadelphia, whose book, *The Divine Enterprise of Missions*, is reviewed in our pages this month, kindly attended by special invitation the monthly meeting of the Junior Clergy Union on March 20th, and gave a stirring and most valuable address to a large gathering of the members. Dr. Pierson speaks as one who has grasped the great problem of Missions in its vast dimensions: he sees the work left undone, the open doors unentered; and he recognizes fully the work of the Holy Ghost in the great enterprise, and the consequent possibilities of immediate and glorious

victories for the Cross. We hope we shall hear more of his address from future candidates in the Committee Room !

THE following have been accepted for foreign service since our last issue :—
Rev. Wm. Archibald C. Fremantle, M.A., of Balliol College and Wycliffe Hall, Oxford, Curate of St. Paul's, Dorking, a nephew of Dean Fremantle ;
Messrs. J. H. Briggs, H. Proctor, W. G. Walton, and B. Totty, students at Islington College.

AN "Appeal from Oxford" was inserted within the covers of our last issue. It was in support of an effort which is being made to obtain funds to purchase a site and erect a hall with library, reading-room, &c., to form the headquarters of the Oxford University Missionary Union. It is proposed to call the building, when erected, "The Hannington Memorial Hall," and to vest the property, if possible, in the Church Missionary Society.

THE Rev. Morris Roberts, the Society's Association Secretary for North Wales finds much difficulty in finding suitable Deputations in sufficient number to occupy the pulpits and platforms which are open to him in the Society's behalf during the summer months. He asks us to intimate to clerical C.M. friends who are contemplating visiting North Wales during their holidays, and who are willing to give out some of their missionary information "in exchange," as Mr. Roberts says, "for the pure air, lovely beach, and grand old mountain sights," that he will be grateful if they will communicate with him. His address is Portmadoc, N. Wales.

The Society is publishing for the first time a Welsh edition of the *Quarterly Token*.

EMANATING from the Army and Navy Prayer Union, an Army and Navy Missionary Union has been formed under the Presidency of General Hutchinson (late Lay Secretary of the C.M.S.), its principal object being the encouragement of missionary interest and enterprise amongst the officers and men of the two services. Like the Prayer Union, this Union is strictly undenominational; its Honorary Secretaries are Major H. Pelham Burn (Rifle Brigade), the Cherry Orchard, Old Charlton, S.E., for the Army; and Commander Sullivan, R.N., Fleet, Hants, for the Navy—either of whom will be glad to give further information on the subject.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that suitable men may offer for the Niger in response to the Committee's Appeal; for the three European missionaries at present on the Niger, and all the Native congregations; and for the Native leaders of the Niger Delta Pastorate, which was to be inaugurated on April 29th. (Pp. 355, 358, 386.)

Thanksgiving and prayer for the Fuh-Kien Mission. (P. 344.)

Prayer for Uganda, that the course of events may be so peaceably ordered that God's people may joyfully serve Him in all godly quietness. (P. 386.)

Thanksgiving for baptisms in East Africa, North India, and among Blackfoot Indians; and prayer for the converts. (Pp. 373—378.)

Thanksgiving for the Income of the past year. (P. 385.)

Prayer that all the Anniversary proceedings may be guided and sanctified and made exceedingly fruitful. (P. 385.)

Thanksgiving for the testimony of the Bishop of Saskatchewan and Mr. Everard to the fidelity and devotion of the Society's missionaries. (P. 388.)

Prayer for the Rev. A. H. Lash, and for the relatives of Mr. Pratley. (P. 390.)

LETTERS TO THE EDITOR.

EDUCATIONAL MISSIONARIES.

DEAR SIR,—I recently came across the letter from which I have copied the enclosed. It seemed apropos of the present disquieting attitude of some missionary friends just now.

HARRIET SAMPSON.

Extracts from a C.E.Z.M.S. Missionary's letter in reply to some objections by a Correspondent on "Educational Missionaries," in March, 1890.

"With reference to your remarks on educational-missionary work, I must say something. I am quite sure if you knew India, and had seen the work, you would think very differently. Take the different classes of this educational work.

"1. Among high-caste Christian girls (converts, or children of converts) like those of Christ Church School, Calcutta (Miss Neele's). If there were no such schools, they would grow up utterly neglected, and unable to read the Christian literature that English education alone can put into their hands; or they would go to Roman Catholic schools, as so many do in the district. Such Christian schools are necessary. You surely would not have these girls under the control of unspiritual educationists! Why A. S. may be the means of giving to India Bengali Christian missionaries, who may do untold good; far more than English missionaries who can never speak the language, or influence Bengalis in the same way, as one of themselves.

"2. Then the missionary schools for Hindu girls. They are certainly the most encouraging part of the whole work; for by their means children are influenced and taught the Scriptures up to a certain age, when they marry and are shut up in zenanas, where in many cases no missionary can ever again reach them. There have lately been several baptisms of women who received their first impressions of Christianity in these schools.

"3. As to the missionary colleges for young men, I know little of the working of them; but it seems as if this were the only way of reaching that class, and when a *Rudra* and a *Jani Alli*, and very many more equally useful, are the results of that work, one dare not say much against an agency so costly even as this.

"As to my own work, I am more and more convinced that no sphere could be more missionary than this. How little could I do, with a stammering tongue, and an imperfect knowledge of the people, as a worker amongst them! But here one is allowed the great and responsible task of preparing for that work numbers of missionaries, Native and Eurasian, all India-born—teaching them, superintending them in their first attempts at teaching the Hindu children of our day-school, in fact, moulding numbers of missionaries, who may each be far more efficient than I could be.

"The doubtful question to me would be, not, 'Is a worker who loves Christ justified in giving herself up to school routine, when the heathen are perishing for want of teachers?' but rather, 'Am I fit for a work of such infinite greatness? Is it not a post *too high*, too responsible, for such an one as I am; bearing as it does on the whole missionary work around?'

"This doubt might weigh with me rather than the other, but it does not, for this reason: I did not choose this school as my sphere of work—God most distinctly led me here, and I dare not doubt that this is His work for me, or long for the other perhaps more attractive work.

"Better do the *indirect* missionary work, and know that I am where He put me, than the *direct*, and be where He did not send me. . . ."

TWO F.S.M. LINES OF THOUGHT.

DEAR SIR,—I desire to draw the attention of your readers to two lines of thought, such as indeed found utterance during the recent F.S.M., but not fully, owing to opportunities being closed by prevalence of the influenza fever.

The first, a combating of the stock objection, "Time enough to try and convert the heathen when we have succeeded with our own countrymen, of whom millions are in heathenish ignorance and vice unto this day." The point was, that "Christ's house *must* be filled" (Luke xiv. 23); and the paradox, that the home

heathen, so far as they are such not for lack of, but in spite of, having been evangelized, are a reason not against the foreign work, but for it. For the Master wills that His house be filled; and if we cannot fill it from our own people, if we have "told them that were bidden," and "gone out into the streets and lanes of the city" and its slums, and can say, "Lord, it is done as Thou hast commanded, and yet there is room;" the next word is, not—Go back, and go over the same ground again and yet again, but—"Go out into the highways and hedges" of the wider world, and "compel them to come in." This was the apostolic plan. See Acts xiii. 46, 47, xxviii. from 24 to end of 28; Romans xv. 20. And the best of it is, that so we shall not be neglecting our home population, but the work abroad will react on the work at home, and bring a reflex blessing. So the Bishop of Norwich in his recent Pastoral, commending the F.S.M.:—"We are often discouraged and disheartened at the lack of interest in spiritual things, the backwardness to give time, substance, and personal service in the Church, and work for God in our several parishes; so few souls converted to God, not much of that for which St. Paul thanked God in the Church at Thessalonica, faith growing exceedingly, and the charity of every one towards each other abounding. Now, the winning of souls to Christ, or the edification of souls in Christ, are altogether of God, that very work for which the Lord has promised to be with His Church. But, if we are not working in accordance with His command, can we expect the fulfilment of His promise? If we are not interested in endeavouring by prayer and gifts and personal effort to further the great work of preaching the Gospel in all the world, can we expect to see the fulfilment of His promise in our work at home?"

And the other line of thought started from this terminus, viz., the pledged presence of Christ with His servants to the end of time. The missionary subject is most wholesome for these times; times, on the one hand, indeed, of unprecedented missionary interest and activity, but on the other of an influenza of doubt, taking hold like the epidemic on men in high places and in low; doubt that would put an end to the evangelizing, were it not that this—the spreading of the Gospel—is itself the best antidote to scepticism. For there can be no "Evidence of Christianity" like Christ at the heart of it, no proof of it like the power of His Presence. If He were not present, not the risen Saviour, then no learned "Aids to Faith" could "dispute it into" men, or prop it up for all time. But if He be, then all the agnosticism in the world cannot in the end "dispute" the faith of Him "out of" men's minds: "reign He must, till He hath put all enemies under His feet." Now this Presence is pledged indeed, but in connection with the Church's commission "to make disciples of all nations" (Matt. xxviii. 19, 20). Oppose this work, and you do your little worst to obscure that Presence which is the very Palladium of the faith. Promote it, and you help to unveil and realize that vital Presence. Its power is seen in two ways: first from within, in impelling the Church to propagate the Gospel; then from without, in getting that Gospel received by men of every race and colour to the conversion of their souls. This twofold proof of truth and life is given by missionary work. And so the Bishop again: "Our blessed Lord's *command* to His Church 'to go into all the world, and to preach the Gospel to every creature,' and His *promise* 'to be with His Church always, even to the end of the world,' are so mutually connected, that the fulfilment of the promise can only be claimed while, and in proportion as, the Church is obeying the command."

A NORFOLK WORKER FOR THE F.S.M.

A SUGGESTION.

DEAR SIR,—It seems so cheering to me to hear that we have an offer of missionaries from Australia, that I am gladly doubling my annual subscription. I feel that if more missionaries are supplied, through the goodness of God, that it would be well to try and get our supplies increased, and I hope many will be induced to double or increase their subscriptions. My husband has just made a donation to the C.M.S. of 20*l*. If this humble suggestion of mine should be of any use I should be so glad.

A SUBSCRIBER OF ALMOST FIFTY YEARS.

LOCAL ASSOCIATIONS AND UNIONS.

Accrington and District.—The Anniversary Sermons were preached in Accrington, Haslingden, and District on February 21st, and the Annual Meeting was held in St. John's School, Accrington, on the 22nd; the chair was taken by Arthur Appleby, Esq., J.P., C.C., the newly-elected President of the Association. Archdeacon Caley, from Travancore, and the Rev. T. Holden, from the Punjab, attended as Deputation from the Parent Society, and gave interesting addresses on the work of the Society in India.

During the week meetings were also held at Haslingden, Stonefold, and Tunstead, all of which were addressed by Archdeacon Caley on his work among the people of Travancore. I. D.

Bath.—The Seventy-fourth Anniversary of the Bath Association of the Church Missionary Society was celebrated on Sunday and Monday, March 20th and 21st. On the former day sermons in its aid were preached in the local churches, and on Monday Annual Meetings were held at the Assembly Rooms in the afternoon, and at the Guildhall in the evening. The Rev. Canon Bernard presided at the afternoon meeting. The Annual Report was read by the Secretary, the Rev. H. Bothamley. General Walker read the statement of accounts, which showed that the receipts amounted to 2227*l.* 4*s.* 11*d.* The Chairman having addressed the meeting, was followed by the Rev. A. B. Hutchinson (from Japan) and the Rev. J. G. Watson (Assoc. Sec.), who attended as the Deputation.

Bristol.—The Annual Meeting of the Bristol Auxiliary was held on March 26th, in the larger of the Victoria Rooms. There was a numerous attendance. The chair was taken by Mr. W. W. Jose, and amongst those present were the Revs. Canon Gibbon, A. B. Hutchinson, J. B. McCullagh, and H. Askwith, forming a Deputation from the Parent Society. The report was read by the Rev. W. T. Hollins. Mr. E. W. Bird read the balance-sheet, which showed that the total sum raised in the Bristol district during the year was 3481*l.* 17*s.* 10*d.*, in addition to which 190*l.* had been sent direct to the mission-field. Colonel Savile said he had just had placed in his hands an envelope with bank-notes for 100*l.* as a thank-offering from "C. M. E." The Chairman, the Rev. A. B. Hutchinson (of Japan) and Canon Gibbon then addressed those present.

Edinburgh.—The Annual Meeting of the St. Thomas's Church (Edinburgh) Auxiliary of the Society took place on February 1st in the Bible Society's Rooms, St. Andrew Square; Sir John Don Wauchope, Bart., presiding. The Treasurer, the Rev. L. Holland, said the amount remitted to the Parent Society for last year was 119*l.* The Rev. J. Seaver and others addressed the meeting.

A Bazaar was held in the Freemasons' Hall on March 12th, under the management of R. L. Stuart, Esq., and the Rev. E. C. Dawson. In addition to the usual stalls there was a large and interesting exhibition of articles lent by various friends of the Society, and illustrative of missionary work in various parts of the world. Among a large collection of African implements and relics of all sorts were the diaries both of Bishop Hannington and Alexander Mackay; also Prayer-books and other literature in Swahili and Luganda. China, India, Alaska, and Moosonee, all were strongly represented. The students who managed the Loan Exhibition were dressed in the costumes of the various countries, and Red Indians in skins, feathers and ochre mingled with Afghans in splendidly embroidered and prepared sheepskin coats, Hindus, Chinese coolies, Mandarins, Singhalese, and Persians. A great number of complete costumes were lent, and the object-lesson was both interesting and instructive. The result of the Bazaar will be about 170*l.* E. C. D.

Leeds.—The first of a series of meetings in connection with the celebration of the Leeds Anniversary was held on Saturday afternoon, March 26th, in the Church Institute, Albion Place, when a gathering of juveniles took place. There was a fairly large attendance. The Rev. W. Kerr-Smith presided. The Revs. H. T. Robson and J. Tunbridge, who had been engaged in missionary work in East Africa and India respectively, addressed those present.

The Annual Meetings of the Leeds Auxiliary of the Society were continued on Monday. In the afternoon a fairly large number of supporters of the Society gathered together in the Church Institute, Albion Place, under the presidency of Mr. George March. The Rev. T. S. Fleming read the annual report, which stated that a new departure in the local arrangements had been taken by the sub-division of the town into four districts, each of which was under a Divisional Secretary. The Ladies' Union continued its quiet and useful work. The meetings had been held (and were well attended) in the drawing-rooms of friends throughout the town and suburbs. A Clergy Union had also been formed, and had held several meetings. Its members, as also those of the Young Men's Union, had given practical and useful help in the present anniversary. The Rev. B. Lamb read the balance-sheet. The meeting was afterwards addressed by the chairman, the Ven. Archdeacon Caley, the Rev. J. Tunbridge, the Rev. H. Robson, and other gentlemen.

In the evening a great meeting was held in the Albert Hall, Cookridge Street. The hall was filled in every part. The Bishop of Ripon presided, and the speakers were Archdeacon Caley, Revs. H. Robson, J. Tunbridge, and others.

Manchester.—The Annual Devotional Conference of the Manchester Lay Workers' Union was held at the Religious Institute on Saturday evening, March 12th, to ask the blessing of Almighty God on the sermons to be preached in forty-three churches of the Manchester and East Lancashire Auxiliary. The chair was taken by the Rev. R. Catterall, Rector of St. Mary's, Crumpsall. The Rev. Canon Acheson, of Chester, gave a devotional address on "Christ as the Saviour of the World," and was followed by the Rev. H. Gerrard Lander, of St. Benedict's, Everton. Sermons in over forty churches in Manchester and its environs were preached on March 13th on behalf of the Society. At the Cathedral in the morning the pulpit was occupied by the Rev. J. Rogers, and in the afternoon by the Rev. Canon Tonge, collections being made after both services for the Society.

The Annual Meeting was held in the Town Hall on March 14th. The Rev. Canon Davenport Kelly presided, and there was a large attendance. The Rev. A. B. Hutchinson, for twenty years a missionary in China and Japan, spoke of the advance of Christian Missions in those countries, chiefly in the latter. Archdeacon Caley, for twenty years a missionary in Travancore, next addressed the meeting, and was followed by the Rev. G. Ensor, returned missionary from China.

Paddington.—The Annual Meetings of the Paddington branch of the Society were held on March 22nd, in St. James's Lecture Hall, Gloucester Place, and in the evening in Christ Church (late Lock Chapel) Mission Room, Harrow Road. The Rev. W. Abbott, Vicar of St. James's, presided at the first, and the Rev. H. G. Thwaites (Lock Chapel) at the second. The report stated that the income of the Association for the year 1891 was 2654*l.* 13*s.* 5*d.*, being 332*l.* less than that of the preceding year. The falling-off had occurred in the large contributions from some of the richest portions of the rural deanery, while on the other hand there had been a gratifying advance in the sum collected in more than one of the less wealthy parishes. In particular, St. Mary's had sent in almost half as much again; and St. Thomas', Kensal Green, had far more than doubled its remittance. Interesting addresses were delivered at both meetings by the Bishop of Saskatchewan and Calgary, and the Rev. G. Everard, of Dover, just returned from a visit to India; and at the afternoon meeting by Major Pelham Burn.

Stockport.—The C.M.S. Anniversary of 1892 was certainly the most successful of any that has yet been held in Stockport, and will long be remembered with thankfulness by all who took part in it. First, there was the Prayer Meeting, which was held in the Clergy House on Saturday evening, February 27th, when thirty of those most deeply interested in the work gathered together to ask for a Divine blessing upon this year's effort. On the Sunday the Sermons were preached at the Parish Church and Mission churches connected with the parish, as well as at St. Matthew's, Edgeley, St. Paul's, Portwood, and Great

Moor. The Annual Meeting took place at the National Schools, at which Mr. J. T. Lomas presided, and the Revs. R. W. Stewart and J. Tunbridge spoke.

Taunton.—On Wednesday morning, February 17th, a Devotional Meeting was held at the Parade Assembly Rooms, followed at the same place in the afternoon by a conference of workers and a juvenile meeting. In the evening a final gathering was held, also in the Assembly Rooms. At the conference the chair was taken by the Rev. G. Kingdon. After a few words from the Chairman, Mr. Blakeney and the Rev. Gosset Tanner spoke. At the Juvenile Meeting the chair was taken by the Rev. Preb. Askwith, and Mr. J. E. W. Wakefield presided over the Evening Meeting.

Windsor.—The Anniversary of the Windsor and Eton Branch of the Society was held, as usual, in February. On Sunday, the 14th, the Annual Sermons at St. John's (the Parish Church) and at All Saints' were preached by the Vicar, the Rev. Canon Gee, and the Rev. W. H. Ball, of the Divinity College, Calcutta, who was the Deputation from the Parent Society. The Annual Meeting was held on Monday evening (February 22nd) in the Town Hall. The Dean of Windsor, President of the local branch, was in the chair. The speakers were the Rev. T. Dalton, Assistant Master at Eton College, the Rev. W. H. Ball, the Right Rev. Bishop Barry, and the Rev. Canon Gee. The collection at the conclusion of the meeting amounted to over five guineas. The total amount collected during the past year in subscriptions, missionary-boxes, and the collections in the two churches was 106*l.* 19*s.* 6*d.* A. L. W.

Worcester.—The Annual Sermons on behalf of the Church of England Missionary Society were preached in the various churches in Leamington on Sunday. On Monday afternoon, a meeting of the Leamington Association was held in the Winter Hall. General Sir George Malcolm, G.C.B., presided. The Rev. J. G. Watson read the fifty-seventh annual report, which stated that a largely increased interest was being taken in the efforts of the Society to evangelize the world. Mr. W. H. Lloyd (Treasurer) read the balance-sheet, which showed that the total amount raised by Leamington and its auxiliaries during the past year was 963*l.* The Revs. H. C. Knox and E. C. Gordon addressed the meeting.

At six o'clock a juvenile meeting was held, and was attended by upwards of 500 children from the various Church schools in the town, at which the Rev. F. C. Carns-Wilson presided, and the Rev. H. C. Knox addressed the children.

The Bishop of Worcester presided at the evening meeting, which was largely attended. The Chairman said he could not address that meeting without reminding them that it was at a gathering of the Church Missionary Society that he first addressed an audience in his capacity of Bishop of the Diocese. He hoped that since last year all present had found their hearts drawn more closely to the Society and the work it was doing. It was a great work, and one which the Master had laid upon them in the most solemn way when He gave His last command, "Go ye into the world and preach the gospel to every creature."

In addition to the above, the Society's cause has been advocated during March by Sermons or Meetings, or by both, at Aylsham, Ashdon (Parish Church), Alford (Parish Church), Bromsgrove (Parish Church and All Saints'), Brimfield (Parish Church), Broomfield, Coventry (Auxiliary), Clitheroe (Parish Church and St. James') and Low Moor, Chatburn and Downham, Cockshutt (Parish Church), Chippenham, Corhampton, Cawston (St. Agnes), Exeter Branch, Falmouth, Greasborough, Grantham (St. John's), Hengoed (St. Barnabas), Hay, Liverpool (All Saints'), Melton Mowbray, Newark, Newcastle (Staffordshire), Oldham (Auxiliary), Overton, Tickhill (Parish Church), Stork, Stradbroke, Somerton, Sutton-cum-Ulph and Burnham Overy, Teynham (Parish Church and St. Andrew's), St. Budeaux (Devonshire), Warwick District, York Town and Camberley, &c.

SALES OF WORK have taken place as follows:—Carlisle Ladies' Association, Walcot (Bath), Southport (122*l.*), and Chester (30*l.*).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 15th, 1892.—On the recommendation of the Ladies' Candidates Committee, Miss Edith C. Payne was accepted as a Missionary of the Society.

The Committee accepted, with much satisfaction, the offer of service from the Rev. A. H. Bowman, Association Secretary for Yorkshire, and appointed him for a period of from three to five years to the Incumbency and pastoral charge of Girgaum Church, Bombay. The offer of service from the Rev. Frederick G. Toase, Th.A.K.C., Curate of St. Barnabas, Holloway, was also accepted, and Mr. Toase was commended in prayer by the Rev. E. A. B. Sanders.

The Secretaries reported that a telegram had been received announcing the death of Mr. J. H. Redman. The Committee expressed their deep sorrow that Mr. Redman should have been called away at the very outset of his Missionary career, and desired that an expression of their sympathy should be conveyed to his relatives, and especially to Miss Bazett, to whom only a fortnight previously he had become engaged to be married.

The Committee took leave of Mr. Eugene Stock and of the Rev. R. W. Stewart, proceeding to the Colonies as a Deputation from the Society.

Twelve probationary students from the Church Missionary College were admitted as students at Islington, and were addressed by the Chairman, Mr. Henry Morris, and the Rev. Canon Gibbon, and commended in prayer by the Rev. Dr. L. Borrett White.

The Committee agreed that Pind Dadan Khan should be added to the list of districts where a Band of Associated Evangelists might work, and they also undertook to supply, as suitable men could be found, a specially qualified Band of Associated Evangelists for Calcutta, in view of present opportunities there.

On the recommendation of the Committees in charge of the Missions in North India, Punjab, Western India, South India, Ceylon, South China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, April 5th.—The Committee accepted offers of service from the Rev. William Archibald C. Fremantle, M.A., Balliol College and Wycliffe Hall, Oxford, Curate of St. Paul's, Dorking; and, for immediate service, the following Islington students, viz., Messrs. H. Proctor, J. H. Briggs, B. Totty, and W. G. Walton. These were all commended in prayer to the favour and protection of Almighty God by the Rev. J. E. Rogers.

The following locations were fixed: Messrs. H. Proctor and J. H. Briggs to Africa [Mr. Proctor has since been more definitely assigned to the Niger, Mr. Briggs to Eastern Equatorial Africa]; Mr. R. H. Leakey to Eastern Equatorial Africa; Dr. T. Pennell to the Punjab; and Messrs. B. Totty and W. G. Walton to North-West America.

The Committee welcomed with gratitude to Almighty God the Niger Deputation, Archdeacon Hamilton and the Rev. W. Allan, on their return from their important negotiations on the West Coast of Africa with the late Bishop Crowther and other prominent members of the Native Christian African community, and desired to record their grateful appreciation of the faithful and efficient manner in which they have fulfilled the task they kindly, at the request of the Committee, undertook on their behalf.

The Committee accepted the resignation of the Rev. H. Nevitt (in consequence of Mrs. Nevitt's state of health) with the assurance of their appreciation of the fidelity with which he had laboured in the Moosonee diocese.

The Secretaries reported the receipt of a telegram dated Brass, March 19th, announcing the death on March 5th, from Blackwater fever, presumably at Lokoja, of Mr. Graham Wilmot Brooke, Secretary of the Society's Sudan and Upper Niger Mission. Mr. Brooke, after several independent efforts to reach the Soudan from the north-west and south-east, had in 1889, after conference with the Committee, proceeded to Lokoja with their good-will, with the object of attaining his purpose through the Upper Niger territories, and with permission to use the Society's Mission buildings and steamer while resident in its field of operations. On his return home after only a few months of

independent work in the Upper Niger, he joined the staff of the Society's Missionaries, and in conjunction with the late Rev. J. A. Robinson, accompanied by a small band of colleagues, inaugurated the Society's newly organized "Sudan and Upper Niger Mission," of which they became the joint-leaders. Two years of very difficult work at Lokoja (interrupted by one further visit to England) followed, into which he threw himself with all his characteristic zeal for the salvation of souls, but which, owing to the local and political circumstances of the district and other causes, was necessarily only of a preparatory character, consisting mainly in the re-organization of the congregations, the study and translation of the Scriptures into the Hausa language, and a few preliminary expeditions in the more immediate neighbourhood. During this period all his colleagues had by death, failure of health, or from other causes been withdrawn from the Mission; but with remarkable courage and self-sacrifice he had been enabled to hold to his post until he himself succumbed at the early age of twenty-seven to the fever, from frequent attacks of which he had already suffered. Mr. Brooke was a young man of great ability, singular gifts, indefatigable zeal, and whole-hearted devotion. The life which he had consecrated to the evangelization of the Natives of the Sudan, to whose needs his attention had been early called by a book of the late General Gordon's, he nobly sacrificed in the resolute endeavour to fulfil this great purpose set before him. By his removal from his service on earth, Africa has lost a true friend, and the Society an earnest and devoted labourer. The Committee desired that an expression of their sympathy in this sore bereavement be conveyed to his widow and to his surviving relatives.

The Secretaries also reported the receipt of a telegram on March 26th, dated Zanzibar, the same day, announcing the death at Kisokwe (date not stated) of Mr. A. F. Pratley, who had sailed from England in November last, and had been assigned by the Bishop to Kisokwe, which station he could have reached only a few days before his death. Mr. Pratley had resided at Frere Town as Mission printer for two years, from March, 1888, to February, 1890, and had on his return entered the Islington College for a short course of training. The Committee expressed their deep sorrow that Mr. Pratley should have been called away at the very outset of his Missionary career, the sadness of the circumstances being enhanced by the fact that he had by correspondence entered into an engagement to be married only a few days previous to the receipt of the telegram announcing his death.

The Committee passed the following Minute on the need of labourers for the Niger Mission :—The Committee would press on the Society's friends, specially, in view of the recent serious losses of European Missionaries in the Niger, the great and immediate need of labourers for that Mission to carry on the work at Lokoja and the surrounding districts for extension into the heathen and Mohammedan tribes of the Sudan and Upper Niger, the evangelization of which at the very commencement of the Mission in 1857 the Committee had in view, and to take full advantage of the wide openings for Missionary work among the Ibo-speaking and other tribes of the Lower River and Delta, and instruct the Secretaries to issue a special appeal without delay.

The Committee requested the S.P.C.K., which was printing the Rev. W. E. Taylor's *Giriama* primer, to also print his *Swahili* tract on Mohammedanism for use in the Mission. They also requested the B. & F.B.S. to print the *Sagala* translation of St. Mark, the *Chagga* translation of St. Matthew, the *Ganda* translation of the Epistles to the Ephesians, Colossians, and Philipians, prepared by Mr. J. A. Wray, the Rev. A. R. Steggall, and Mr. G. L. Pilkington respectively. The Secretaries presented a copy of the Rev. W. T. St. Clair Tisdall's *Gujerati Grammar*, and were instructed to convey the best thanks of the Committee to Mr. Tisdall for the same.

On a letter from the Imperial British East Africa Company, dated London, March 28th, 1892, suggesting that the Company's route might now with safety be adopted for caravans and post, the Committee were of opinion that Bishop Tucker should be requested to try the route through the British sphere, if, after communicating with the Company's administrator, he is satisfied that it is sufficiently safe for Missionaries and their caravans to travel by it. As regards regular postal communication with the Lake, to which the Committee

attach the highest importance, the present route through German territory having apparently no longer any superior advantages to that through British territory, as regards either certain or speedy communication, and the postal arrangements for the past year through the German territory having proved very unsatisfactory, the Bishop was requested to ascertain and report what arrangements could be made with the Administrator of the Company with a view to regular mails being carried by them, the Society paying a fair share of the cost commensurate with the work done for it.

The Committee had the pleasure of an interview with the Bishop of Saskatchewan and Calgary, who was on a visit to England. The Bishop spoke very favourably of the present condition of the Missions in his two dioceses. The Bishop expressed his emphatic adhesion to the Society's principle of self-support in Native Christian congregations, regretting that it had not been more vigorously pressed at an earlier date in North-West America. At the same time, while loyally acquiescing in what had been done with this view in his own dioceses, he pointed out that occasional relaxations and subventions would be needed.

The Committee also had the pleasure of an interview with the Rev. G. Everard, Vicar of Christ Church, Dover, who had recently returned from a three months' visit to India. Mr. Everard spoke with thankfulness of the deep impression he had formed of the earnestness and devotion of the Society's Indian missionaries. He was greatly struck with the process of leavening which seemed to be going on through India, which must at no distant period manifest itself in great results. He had formed a high idea of the importance of Missionary Schools and Colleges for Higher Education, but thought that it should be seen to with great care that the secular side of the instruction should not be allowed to overshadow the spiritual side. The English-speaking classes all through India presented an intensely interesting and promising field of labour, and every effort should be made to cultivate it. In connection with this, he referred to a remarkable meeting at which he had been present in Lahore, where some 200 educated English-speaking Natives were present, and listened with earnestness to plain Gospel addresses. He finally alluded to the great work that was being done in connection with women's work, and gave illustrations of it which had come within his notice.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, and North India, various arrangements were agreed to with regard to those Missions.

Funds and Home Organization Committee, April 8th and 12th.—A letter was read from the Rev. J. Wilkinson resigning his position as Honorary Association Secretary for Bristol. The Committee accorded to Mr. Wilkinson their grateful thanks for his valuable services during a period of three years as Honorary Association Secretary for Bristol. They expressed their sympathy with him in his impaired health, which occasioned his retirement from office, and their hope that, through God's goodness, he might be spared for some years of service to the Church of God. The Rev. J. Eustace Brenan, Vicar of Emmanuel, Clifton, was appointed Association Secretary in the place of Mr. Wilkinson.

The Rev. P. B. de Lom was appointed Association Secretary for East Yorkshire in succession to the Rev. A. H. Bowman, proceeding shortly to Bombay.

General Committee, April 12th.—The Committee took leave of the Rev. C. G. Wallis and Messrs. B. Totty and W. G. Walton, proceeding to North-West America; and of Miss Dunkley, proceeding to West Africa. The Instructions of the Committee were delivered by the Revs. C. C. Fenn and R. Lang, and the missionaries were addressed by the Rev. C. G. Baskerville, and commended in prayer by the Rev. J. B. Whiting.

The Committee heard with regret of the death of the Bishop of Goulburn, Vice-President of the Society. The Secretaries were instructed to convey to the surviving relations of the late Bishop an expression of the Committee's respectful sympathy. The Committee were also grieved to hear of the death of H. R. Upcher, Esq., who for many years took the warmest interest in the Society, and advocated its claims in his own neighbourhood in the County of Norfolk, and who for fifty years consecutively took the chair at the Annual Meeting of the Society at Sheringham.

NOTES OF THE MONTH.

ARRIVALS.

North India.—The Rev. J. Blaich left Taljhari on March 14, 1892, and arrived in London on April 9.—The Rev. E. P. Herbert left Jubbulpore on March 18, and arrived in London on April 9.—The Rev. Jani Alli left Calcutta on March 10, and arrived in London on April 11.

Punjab and Sindh.—The Rev. F. and Mrs. Papprell left Karachi on March 6, and arrived in London on March 26.

BIRTHS.

Eastern Equatorial Africa.—On April 16, at Cheselbourne Rectory, Dorchester, the wife of the Rev. A. Graftey Smith, of a son.

Persia.—On March 18, at Baghdad, the wife of Dr. H. M. Sutton, of a daughter.

North India.—On Jan. 22, at Tinwell, Stamford, the wife of the Rev. J. Tunbridge, Santalia, of a son (Norman Leslie).—On Feb. 19, the wife of the Rev. J. A. Cullen, of a daughter (Catherine Neil).—On April 13, at Finchley Road, London, the wife of the Rev. A. E. Bowlby, of a daughter.

Punjab and Sindh.—On Dec. 31, 1891, the wife of the Rev. J. H. Knowles, of a daughter (Winifriede Fairbanks).—On Jan. 21, 1892, the wife of the Rev. F. Papprell of a son (Frederick Ernest).—On Feb. 23, at Busra, Persian Gulf, the wife of Dr. Marcus Eustace, of a son.

Western India.—On March 13, at Nasik, the wife of the Rev. E. J. Jones, of a son (Edmund Douglas John).

Travancore and Cochin.—On March 13, at Dulwich, the wife of the Rev. A. F. Painter, of a daughter.

South China.—On Feb. 19, at Ramsgate, the wife of the Rev. J. B. Ost, of a daughter (Mary Gertrude).

Japan.—On Feb. 22, at Tunbridge Wells, the wife of the Rev. G. H. Pole, of a daughter.

MARRIAGE.

Eastern Equatorial Africa.—On March 22, 1892, at St. Peter's, Highgate, Mr. David Deekes to Miss Madeline Edith Atkins.

DEATHS.

Eastern Equatorial Africa.—On March 16, at Kisokwe, Mr. A. F. Pratley. [*Correction.*—Mr. J. H. Redman's death took place on Feb. 29, at Ndumi.]

South India.—On Dec. 25, 1891, at Annkragapuram, Tinnevely, the Rev. V. Swaminadian, Native Pastor.—On Jan. 29, 1892, at Ukirankotei, Tinnevely, the Rev. Antony James, Native Pastor.

Travancore and Cochin.—On March 26, en route from Pallam to Ootacamund, the wife of the Rev. A. H. Lash, of the Buchanan Institution, Pallam.

PUBLICATION NOTICES.

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THE
CHURCH MISSIONARY INTELLIGENCER.

AFTER THE ANNIVERSARY.



HERE have been in past years Anniversaries of the Church Missionary Society more striking, startling, and sensational than that of May, 1892. We doubt whether there has ever been one which, considered as a whole, was cause for greater gratitude to Almighty God. It would be a great misfortune if interest in these gatherings mainly depended upon dramatic surprises, remarkable eloquence, the presence of persons whom it is only natural that many should wish to see because they are living proofs of the success which God has given to the work.

The policy, recently adopted, of giving to the world before the Anniversary the Financial Statement, robs the Annual Meeting of what used, at one time, to be an element of surprise. Those who have attended the meetings for many years will remember occasions on which ringing cheers greeted the announcement that a dreaded deficit had given place to a handsome balance in hand. Sometimes the reverse has been the case. A solemn, subdued, but by no means unwholesome sensation has passed through many hearts when it has seemed as if the Lord's work must languish because the Lord's people had failed to give, or stir up others to give, what was needful to sustain and extend the work. But I for one entirely approve the present plan. The Society's friends ought not to be kept in the dark a day longer than necessary as to its position in a pecuniary point of view. There have been speeches delivered on the Church Missionary platform which for impassioned eloquence, wide intellectual range, and, what is still better, profound spiritual power, could not be surpassed. Hugh McNeile, Hugh Stowell, and Francis Close were wont in their day to rouse their hearers to a fever-heat of enthusiasm. But not always were such speeches calculated to inform the mind on the matter in hand, or to give practical direction to missionary zeal. It is interesting to notice how gradually there grew a desire on the part of the audience to hear speeches which should keep well in view the special work of the Church Missionary Society rather than those which, able, interesting, and sometimes of great value in their own way, might as well have been delivered at the anniversary of any other Society, so little had they to do directly with the cause of Missions. Perhaps the first man—certainly one of the first men—to realize this fact was Canon Miller, Rector of Greenwich. I well remember dear Samuel Hasell telling me, with intense delight, that Canon Miller had asked to be put in possession of the most important incidents in the recent history of the Society, because he wished not to make a great speech, but to impress on his audience facts which would stimulate missionary zeal. Perhaps to-day the danger is lest men should forget that eloquence is a mighty

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power, and also lest some, at any rate, should look upon the platform as a pulpit. In a meeting which lasts from eleven to two there is absolute need of variety, and in my humble opinion those to whom God has given the gift of humour, though they must keep it well within bounds, are doing good service to religion when they allow its pleasant influence to relieve the tension of mind which is the inevitable result of speeches that tax the mind, the memory, and the feelings. Of appeals to the eye, none, perhaps, was more telling than that of the three chiefs from Uganda. I, for one, have always felt that I know more of the physical and mental characteristics of the Waganda than I would ever have done had I not seen those fine tall men, beside whom most Englishmen looked small.

This year we had neither dramatic surprise, thrilling eloquence, nor the presence on the platform of outlandish persons. But it would be a great mistake to suppose that the Anniversary was dull, uninteresting, or devoid of its own peculiar importance. To begin with Monday night. I remember, and that not many years ago, the time when the old Committee Room, though crowded, fairly met the requirements of those who came to the pleasant gathering and stand-up tea at the C.M. House before going to St. Bride's Church. This year the old room and the much larger new Committee Room were taxed to their utmost capacity to accommodate the many friends who, from all parts of the country, met at Salisbury Square. Weather seems to make no difference. As I stood in the crowd which patiently waited until the doors of St. Bride's Church should give them admittance to that place—which for so many years, on the first Monday in May, has been thronged by the friends of the Church Missionary Society—I heard a good many remarks as to the desirableness of opening the doors earlier. I felt inclined to agree that this would be well. It seems, however, doubtful if such a course would not defeat one great purpose of the service at St. Bride's. The country clergy and their families cannot come much before the proper time, whereas enthusiastic London ladies might, and probably would, secure every seat—hours before the time the service begins—if the church were open. Several improvements have been made of late years. One is that the Canticles, as well as the hymns, are printed and liberally distributed. Might not special psalms be chosen? and might they not with advantage be printed? As a matter of fact, every one knows the Canticles by heart; every one does not equally well know the Psalms, and many people forget to put a Prayer-book in the pocket. The densely-crowded church, the volume of voice in the responses, the sympathetic thrill which can be felt, must produce on the preacher an effect which either paralyzes him or lifts him above himself. Dean Lefroy rose to the occasion. His sermon was a great intellectual effort. It never forgot the special object of the gathering. We have had sermons more full of missionary information, sermons which appealed more to the emotional and spiritual side of our nature, sermons which were more emphatically a pronouncement on the policy which such a society as the C.M.S. must pursue; but we have not had, so far as my memory carries me back—any sermon which held the hearers in more breath-

less attention. I fancy that this sermon, interesting as it was to hear, will be still more valuable when read. It was delivered without a note, and with great force. Every word was audible to the great congregation.

There was a new departure as to the Anniversary arrangements which will make this an *annus mirabilis* in the history of the Society. Of late years the crowd at Exeter Hall has been simply overwhelming. It had become a danger both inside and outside the building. The Committee were put into a most difficult position as to the disposal of tickets. The platform was wholly inadequate to accommodate those who had a right to be there. Friends of the Society of nearly half a century's standing could not secure places, or only where they were unable to hear. Church dignitaries who could not afford time to come an hour before the Meeting commenced were seen standing on the stairs which lead up to the platform. In the body of the Hall "the Committee Reserve" grew bigger and bigger, but was never nearly big enough. The happy possessors of tickets for this "Reserve" found themselves far from happy if they supposed that they would find places many minutes after the doors opened at ten o'clock. Success had grown into embarrassment. What was to be done? If the Albert Hall could have been secured it would have been filled, but few would have heard the speeches. There is always risk in change. But after that anxious and prayerful thought which are so needful in matters of detail, as well as in matters of high principle, it was determined to try *two Morning Meetings*—one, as usual, at Exeter Hall, the other at St. James's Hall. I confess that when I saw this announced I was very doubtful as to the success of the new departure. I, for one, should not feel as if I had been at the Anniversary unless I were at the old spot, dear from so many associations. But I was wrong. I feel sure that immense pains must have been taken, or failure, comparative if not absolute, must have been the result. As a matter of fact, Exeter Hall seemed as full as ever. There were quite as many persons present as could be comfortably seated. Indeed, a good many stood all the time at the back of the hall.

As I have already intimated, the speeches were not of a sensational character; but deep, healthy, high-toned interest was maintained from first to last. It is no disparagement to the speakers to say that the reading of the Report was felt to be one of the best parts of the proceedings. It was read by the Rev. Robert Lang—who, alas! read as a Secretary for the last time, though we were told by Mr. Wigram that he will (D.V.) read again next year—in clear, incisive tones, which, without any undue effort after emphasis, brought out the meaning of every sentence in a most satisfactory manner. The Report was followed with close attention, and, as was shown by the judicious applause, which was never at fault as to the really important points of this important document, with that full appreciation which previous knowledge alone can give. It was quite clear that the Meeting was composed almost entirely of persons who follow with careful, anxious interest the history of the Society. Not less clear was it that if the

Society should ever falter in its attachment and adherence to its spiritual principles, it would alienate from itself the vast body of its best supporters. There was no mistaking the heartiness of the approval with which allusions to Evangelical truth were met both in the Report and in the speeches.

Seldom, perhaps, has there been a longer list of deaths to lament. To these Sir John Kennaway made most touching allusion in his opening speech. It was encouraging to notice that his remarks on the recent policy of the Society in determining not to refuse on financial grounds any suitable candidate for missionary work evidently pleased the audience. At the same time, there was undoubtedly a sense of relief that this policy had not landed the Society in debt. "We desire 'to owe no man anything'" was a sentiment which found a response in all hearts. It may not be amiss in this connection to recall the fact that thirty years ago the Society had largely exceeded its income. "Missionary candidates, both from the Universities and under training at Islington College, had greatly increased," says an important paper put forth towards the end of 1861, "but the sending forth to the mission-field those who are thus ready must depend upon the supply of sufficient funds." Now the feeling is that men must be sent, when willing and fit to go, and that funds will not fail. Let wise work be combined with firm faith, and this feeling will be proved to be right.

That the "ventures of faith" which have been a characteristic of the recent history of the Society have been justified by the blessing of Almighty God came out clearly in the President's remarks on the progress made since his appointment. "I rejoice to think," he said, "that they have been years of progress. Our ordinary income this year is 23,400*l.* in excess of what it was in 1837, when I first took office. In that year eighty-two candidates offered for service, against 179 now. Thirty-four were accepted then, 118 now. There has been an ingrafting of new departures on old methods of operation, while the old principles of the Society have been maintained to the full." Not in vain will be the request contained in the concluding words of the President's speech, a request prompted by the fact that now what had been at his own request a temporary and tentative appointment has been confirmed as a permanent thing: "I ask you again to continue your prayers for me in occupying this chair, that I may be worthy of the high calling to which you have called me, and may follow in the steps of the great men who have gone before me."

The Bishop of Exeter moved the first Resolution. Dr. Bickersteth is always sure of a warm welcome at a Church Missionary meeting. It could not be otherwise. He has it by hereditary right. He has it by the impulse he has given to the progress of the Society in his own person. His Association at Christ Church, Hampstead, was for years the admiration of his brethren. By tongue, pen, purse, and personal influence he has for years been a power for the C.M.S. His recent return from Japan, where one of his sons is a Missionary Bishop, lent additional interest to his re-appearance on the Church Missionary platform. Nor was his speech unworthy the warmth of the welcome

accorded him. His description of Japan as the very land which would satisfy our *a priori* ideal of a place to which missionaries should be sent was admirable. It appealed at once to our sense of the fitness of things. He won tremendous applause by words which the Meeting was quick to apply *near home*: "Perhaps first, as Englishmen and Irishmen, you would have said, 'Give us islands, inseparably and for ever united, islands which can hold their sea-girt independence, and yet near enough to the mainland to exert influence there.'"

The Bishop's speech will well repay perusal. The conclusion was very powerful. When that conclusion was reached the President read a "message from the Meeting which filled St. James's Hall," and asked to be allowed to send back the following reply:—"That the Meeting which overflows the sitting accommodation at Exeter Hall heartily joins with that filling St. James's Hall in their note of thanksgiving, and is proceeding to pass Resolutions containing similar pledges to those adopted by that Meeting." A storm of "ayes," and not a single "no," greeted this request. The pledges referred to were to the effect that the Meetings pledged themselves "to be constant in prayer for a vastly increased supply of qualified labourers." This little incident gave all present the happy feeling that the Meeting "in another place" was no failure.

The Rev. W. H. Ball, missionary from Calcutta, was the next speaker. He succeeded at once in arresting attention. There came over the listening throng a solemn hush when he said: "A young man came into my study two or three years ago, and said, 'I don't want to discuss any question with you: I want to ask you how I can get rid of sin.' We hear that question moaned forth by pilgrims. We hear it re-echoed back in shrieks from the victims offered to the goddess Kali; and no answer is found. It is only the followers of Christ who can give the answer, and, to our shame, many of us are dumb." Probably, so far as the Meeting in Exeter Hall was concerned, there was not much need to defend the Society from the charge of slackness in churchmanship. But it is well that many of its friends in the country should be able to repeat, on Mr. Ball's authority, the words, "You may depend upon this, that the Church Missionary Society is doing good, steady Church work in India." It was extremely well to insist, as Mr. Ball did, that "the Church Missionary people are not stiff, cold, and bound up with red tape," but that as to evangelizing among the non-Christians, "compared with other Societies we stand easily to the front; and the proof is the number of baptisms; and you must remember that the Church Missionary Society does not, and I hope never will, go in for indiscriminate baptisms." This assurance may not be needed by all, but it is needed by some earnest and devoted friends, who are at times impatient to see more rapid progress in the work of winning souls to Christ. The impression produced was admirably clinched by the pathetic story of the old Mohammedan who, after listening to preaching in one of the villages, came to Mr. Ball, and said, "Sir, I am an old man; I have committed many sins; could your Saviour save me?" When

the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," were read to him, "I shall never forget," said Mr. Ball, "how that old man's face lighted up. 'What!' he said, 'did God so love me, and no one ever told me before?'" Would that those words might indeed ring in our ears! How they would fan the flame of evangelistic zeal!

The Rev. Canon Taylor Smith, Canon-Missioner of the Diocese of Sierra Leone, was evidently well known to many of the audience. His voice and style of speaking suit Exeter Hall. He is neither too low, too loud, nor too rapid. There was a distinct sense of comfort in listening to him. The hearers knew that they would not miss a word. Nor was the matter inferior to the manner. The spiritual tone of the Meeting was well sustained. "Let us trust more, and not talk as if God were dead. He is with us, therefore we can go up and possess the land. What we want to-day is more Faith; what we want to-day is more Hope; what we want to-day is more Love." These words went home. It was delightful to hear once again cheering and hopeful language about West Africa. It reminded one of the early days of the work to hear Canon Taylor Smith's sympathetic words about the loving nature of the African: "You can never win an African unless you first love him. The African has a sweetness of character which I have not found excelled even in England. The Africans of the Bible were gentle and kind. I call to your mind Abed-Melech, who lifted Jeremiah the prophet from the dungeon and the mire; Symon, the Cyrenian, who carried the cross of our beloved Master and Lord; the Ethiopian eunuch who asked Philip the Evangelist to step up beside him, and was willing to listen to the explanation of the Old Book. The African is the same to-day." It reminded one of Henry Townsend and others who loved and were loved by Africans, to hear the simple but pathetic words addressed to him by a man who had nursed Canon Taylor Smith for days and weeks, night and day, in fever: "Oh! my master, I count the moons till you return. Come back, and that right soon." Before this speech was finished it was clear that this year's Anniversary was an assured success in the sense that it would give a powerful impulse to missionary enthusiasm.

The Rev. C. W. A. Clarke, M.A., Principal of the Robert Noble School at Masulipatam, put himself at once into sympathetic relationship with his audience (as Whateley somewhere in his Rhetoric bids the speaker do). He was in some respects a contrast to the previous speaker. If indeed there had been an artful arrangement of the way in which the speakers should come forward—which I am sure there was not—nothing could have been better done to give that variety which is so essential to the success of a protracted meeting. Mr. Clarke hit the exact mark when he said, "I am an educational missionary—thank God I can claim the honour—with the emphasis on 'missionary.'" Educational missionaries will not be unpopular whenever this is true of them. Mr. Clarke did a real service to a department of missionary work which greatly needs to be kept in the mind

and memory of Christians at home. He met by facts the objection which has been felt by many ardent Christians to the educational side of missionary work : "The first hour in the morning, when we are all fresh, we devote to the study of the Bible." The *argumentum ad hominem* with which he concluded was very effective : "What is the meaning of the cry for the Bible in your schools? What is the meaning of your picking out public schools where there is a man of God at the head, to send your sons to? Why, because in your heart of hearts, when it affects yourselves, you profoundly believe in the power of education." Delivered with energy and deep earnestness, this speech produced a great impression.

But something, I will not say better, but quite different and certainly more racy than anything yet heard was to follow. Missionary speeches which mainly excite laughter are not likely to further in any great degree missionary enterprise ; but when a bright, breezy, happy speech is delivered which combines in a remarkable degree humour and pathos, such a speech does great good. Dr. Pentecost is a past-master in the art of pleasing his audience and driving home important truths. He looks the very picture of a happy Christian. His keen appreciation of the humorous, his vigorous common-sense, and his unfaltering faith, remind one of both Moody and Spurgeon. No doubt some people will question the wisdom of asking one who is not a member of our own Church to speak on a Church Missionary platform. But Dr. Pentecost has done us good service in India. Missionary after missionary bears witness to the spiritual power of his addresses. He is an evangelist pure and simple. His mission is to win souls ; he does not form a Church ; he does not build up ; he is not even connected with a Society ; he is a free lance ; he does a work for which God has given him great qualifications, a work which in no way crosses or injures that of any Missionary Society. He is not like the Salvation Army, a disintegrating power. He aids all Evangelical Missions, he weakens none. Nor, after all, is it an unprecedented thing to see on a Church Missionary platform one who is not a member of our Church. The great Dr. Duff spoke for us. It may not be amiss to add that when the Lord Mayor of London invited that great missionary to a banquet in the Egyptian Hall, the Archbishop of Canterbury (Dr. Tait), amongst Church dignitaries, was proud to be present ; and the Secretary of the S.P.G., Prebendary Tucker, did not disdain to do honour to a Presbyterian missionary. Dr. Pentecost's speech was simply irresistible in its bright, genial, and withal deeply spiritual power.

There is little room left to refer to the thoughtful, interesting, and informational speech of Samuel Hoare, Esq., M.P. Laymen like Mr. Hoare, who, after visiting India, bring home a good report of what is being done by missionaries, do the cause of Missions much service. "When you see all this work going on," said Mr. Hoare, after referring to educational work, Bible-reading in India, work amongst Mohammedans,— "you must realize that it is a great time for Missions in India. You must realize further that education and civilization must eventually destroy Hinduism." Perhaps the most important

sentence uttered by Mr. Hoare, and not the least important of the whole morning, was this: "The one great lesson I learned in India respecting Mission work there, is this—We must have patience. If you all present have faith in the power of the Gospel, I ask you also to be patient; and then with the utmost confidence you may look forward to blessed results."

Our next speaker was the Rev. Jani Alli, whose presence on the platform might seem to contradict some of the remarks made in the early part of this article; but, as a matter of fact, though a native of India, a Mohammedan by birth, a striking proof that Educational Missions are not unfruitful—for was not Jani Alli brought to Christ under the teaching of Robert Noble himself?—it would be very easy to mistake Mr. Jani Alli for an Englishman. He looks very like a man who has spent a few years in a tropical climate. Nor is his accent at all unlike that of an Englishman who has lived abroad for a considerable period. No doubt he was quite right in saying that it was not well to talk of "*my work, my schools, my catechist*," and so on; but perhaps it was hardly worth while to insist at length on what is fairly obvious to all. It was very interesting to hear from one who had himself been a Mohammedan, of the means he uses to bring Mohammedans to the Saviour. All will join in the hope that at Cambridge, of which University Mr. Jani Alli is a graduate, he may find the fellow-labourer he so much needs for the full development of his work. His task is a trying one, but already God has given him fruit of his labour, and we are sure that this is but the beginning of a great harvest.

The last few minutes of a meeting weary with long attention even to what interests it deeply are always hard to use profitably, but the Rev. Hubert Brooke, of Reading—who, by the way, like Canon Taylor Smith, spoke in the deliberate tone which so well suits Exeter Hall—managed to say in a very few minutes what was well worth listening to. If his excellent advice as to definite prayer that of every 500 communicants one may be sent forth, and that the other 499 would pledge themselves to give 8s. a year, or 2d. a week, for the support of the one so sent, were followed, there would indeed be reasonable prospect that "the Gospel would in this generation be preached to every creature."

The Meeting in Exeter Hall, without being of a remarkable, exciting, or epoch-making character, was one on which God's manifest blessing rested throughout. Many, as they went away, were saying to one another, "This has been one of the happiest meetings we have ever attended." If one might single out anything as cause for special gratitude it was the high level of excellence reached by the missionary speakers, all of whom are young and, humanly speaking, likely to have many years of labour in the mission-field.

The Evening Meeting must of necessity be dealt with briefly, though it well deserves lengthened notice. Exeter Hall was simply packed with people. So many were unable to get into the hall that it seemed as if it would have been well to secure St. James's Hall again for an overflow meeting! Some friends of the Society may not be

aware that the Evening Meeting is an institution of about forty years' standing. On looking back to the records of the past, I find that many eminent men have spoken on most important topics at that Meeting. For some years the Marquis of Cholmondeley regularly took the chair. Amongst speakers I find the names of the Hon. and Rev. Samuel Waldegrave, afterwards Bishop of Carlisle; Dr. Bickersteth, Bishop of Ripon; Canon Miller, Rector of Birmingham; the Rev. James Moorhouse, now Bishop of Manchester.

The Rev. W. Gray was most happy in using as the principal part of the opening prayer on Tuesday, May 3rd, the "Gloria in Excelsis." After a sentence or two the whole throng joined in that glorious hymn of praise, which so well expressed the feelings of all present. The Bishop of Sodor and Man was an ideal Chairman, keeping everything going in strict accordance with the programme, and giving out names so that no one was in doubt as to who was speaking. Mr. Fenn gained and kept the ear of his audience as he "spoke the Report." That audience was evidently well up in Church Missionary literature. It never hung fire for a moment when a topic of special interest was touched upon. Again the missionaries who spoke acquitted themselves well. The feeling of all hearts was one of gratitude that God had given such men to the Society for His work in "the uttermost parts of the earth."

Home work was represented by Mr. Eliot Howard, whose quiet earnestness and well-thought-out address were very impressive.

The North Pacific found in the Rev. J. B. McCullagh one well able to depict the dark side of heathen life in that distant land, and at the same time to show that light is beginning to shine amidst the darkness.

Perhaps the part of the Rev. H. C. Knox's really able address which would fix itself most in the memory was when he said that "he had been in a town in England of only 140,000 inhabitants, and he had found there eighty-seven clergy and fifty Nonconformist ministers as well as a large number of Scripture-readers, mission-women, and other agents, whilst in a town which he knew in China of double the size, there was but one missionary."

Mr. Ellwood's stirring speech roused the vast assembly to great enthusiasm. It was admirable in every way, and not the less effective because it was so different from most of the other speeches, notably from that of the Rev. A. G. Smith, who spoke in an almost conversational manner, but managed to say much which was wise, well-timed, and witty. The undercurrent of spirituality in his speech gave it great value.

Like Mr. Ellwood, the Rev. A. B. Hutchinson is no novice on the platform. In his able hands the interesting work in Japan was graphically put before the Meeting.

The Bishop of Sodor and Man summed up in a most telling manner the main points which ought to be in all minds with reference to the work of Christian Missions.

It may be interesting to compare the collections on May 3rd, 1892, with those of May 6th, 1862. Thirty years ago the Morning Meeting

produced 108*l.* 0*s.* 5*d.*, the Evening Meeting 14*l.* 9*s.* 8*d.* This year the whole day gave us, in round numbers, 350*l.*

The money result is least of all. Oh ! that God would enable all concerned to rejoice in His great goodness manifested so marvellously year after year, whilst at the same time we feel full of shame to remember how little we have done to deserve such unbounded mercy.

HENRY SUTTON.

THE NORTH-WEST PROVINCES OF INDIA.

BY the vigorous and persevering energy of the Bishop of Calcutta there has been worked out a plan which will, practically, divide the large and unwieldy diocese of Calcutta into two dioceses, and give separate episcopal superintendence to the North-West Provinces. The formation of a separate diocese has been made possible, without intervention of the British Parliament, by the circumstance that the Act of Parliament, which created the territorial Bishoprics of Calcutta, Madras, and Bombay, had only in view the territories belonging to England at the time when the Act was passed. Since that time the Province of Oudh (afterwards, in 1877, made an integral part of the North-West Provinces) has been annexed to the British dominion, and can, without interference with the territorial area of any existing Bishopric, be formed into a new See, precisely as the Bishoprics of Lahore and Rangoon were so formed in 1877-8. Consent has now been obtained for the formation of a Bishopric of Lucknow (the capital of Oudh), and a Bishop will be appointed when the fund, from which his stipend is to be supplied, has been completed. This is now well-nigh accomplished, and therefore a Bishop of Lucknow may at a very early date be expected to be added to the Bishops of India. The Bishop of Calcutta proposes an arrangement by which the new Bishop of Lucknow shall hold, by commission from himself, the virtually independent episcopal charge of the remaining portion of the North-West Provinces, and thus practically an episcopal superintendence, separate from that of Calcutta, will have been provided for the whole of the vast Provinces known under the general name of the North-West Provinces of India. May God grant that a true servant of Christ Jesus, with a large missionary heart, may be appointed to the intensely important post !

At the same time the C.M.S. has thought it right to form a separate Corresponding Committee (with a Secretary of its own) for the North-West Provinces, leaving only Bengal to remain in connection with the Calcutta Corresponding Committee. The new North-West Provinces Corresponding Committee of the C.M.S. will have its headquarters at Allahabad, the seat of Government of the North-West Provinces, and will be called the Allahabad Corresponding Committee.

It is a fitting time to make an endeavour to concentrate missionary attention on this great Province. For indeed, considering the vast importance of the Province from a missionary point of view, it seems

difficult to understand how the Church of Christ has hitherto been content to make such utterly inadequate efforts for carrying into it the knowledge of Christ. Let us hope that the day has come for worthier efforts; efforts, too, not only on the part of one of the Protestant Missionary Societies labouring there at present, but on the part of them all. With Hinduism in its most solid and compacted form to do battle against; with the fact before us that little more than the very slightest impression seems to have been produced upon it as yet; with the certainty that an impression produced on Benares and the other sacred cities of the North-West Provinces would rapidly make itself felt all over India; and with a population of over forty-five millions to give the knowledge of Christ to, there ought to be a vigorous girding on of armour and a sternly united purpose to prepare for the deliverance, in the name of the great Captain of our salvation, of a fresh and vigorous assault on the strongholds of idolatry in this Province.

The North-West Provinces lie between the Punjab on the north-west and Bengal (or the Lower Provinces) on the south-east. Through the whole of their extent, from end to end, they are traversed by the two great sacred rivers, the Ganges and the Jumna. The Ganges, bursting in from the Himalayas on the plains at the peculiarly sacred place of Hurdwar (*Hari dwar*, gate of Hari or Vishnu), holds the more northerly course, and flows past many large towns (Cawnpore amongst the number) to Allahabad, where the Jumna meets it, and the two great rivers flow on in one stream past Benares into Bengal. The Jumna flows past the very sacred place of Muttra, past Agra and other large towns, and loses itself in the Ganges at Allahabad. The Province is in an especial way the true home of the old noble Aryan race. Mr. Sherring, in his *History of Protestant Missions in India*, speaking of the people of the North-West Provinces, says:—"In place of the stunted, dark races of Bengal, of great vivacity, and of considerable keenness of intellect you have a fine stalwart people, tall, strong-limbed, often powerful, of noble presence, ready to fight, independent, of solid rather than sharp understanding. The Bengali is proud; but it is because he is subtle and quick-witted, and thinks he is capable of over-reaching you. The Hindustani is proud; but it is because of his trust in his strong arm, because of his long pedigree, because of his well-cultivated manly habits." He further says: "Hinduism is in the fulness and maturity of its strength in these Upper Provinces, where it has acquired a stony compactness and solidity of an almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the North-West than in Bengal, and, indeed, than elsewhere in India." It was in these Provinces that the chief scenes of the Mutiny of 1857 were enacted, and the names of many of its towns—Meerut, Cawnpore, Agra, &c.—are invested with a sad significance to many in this country to this day. The great masses of the rural population (the backbone, as they have properly been called, of the populations of India) have been, to a large extent, almost untouched.

With utter inadequacy to the magnitude of the work to be done,

have missionary efforts been hitherto carried on in the Province. Counting the few stations occupied by it in the Central Provinces; the C.M.S. is working in fifteen stations, and has in connection with it about forty clergy (including both Native and European clergy). It has a first-grade Missionary College (the only first-grade Missionary College in the Province), a Divinity School, and many other institutions. The S.P.G. has also a few stations and several missionaries (including Native clergy). The L.M.S. and several other Missionary Societies, not belonging to the Church of England, carry on good work in a number of missionary stations. The I.F.N.S. gives helpful co-operation to the C.M.S. in this Province, and is doing a work of very great importance. Its hospitals in Benares and Lucknow, each under a distinguished medical missionary lady, are especially worthy of notice, though these by no means tell the full tale of the work which is being done by this energetic Society in the North-West Provinces.

We have only glanced at the barest outlines, but we fear that we have indicated at least the chief part of what is being done; and side by side with these puny efforts we have to put "the stony compactness and the almost impenetrable solidity of the Hinduism of the Province," and the millions and millions of the almost untouched rural populations.

The Church Missionary Society, for its part, earnestly desires to strengthen its own present efforts in the Province. It desires to prosecute vigorously the work of Higher Education. For *the brain* of the country (the expression well used by a good missionary brother now at home) must be influenced in a Christian direction, and this can, at present, almost only be done through the Higher Education. It seeks (to be done, perhaps, chiefly through the Associated Evangelist scheme) to more largely influence the masses of the rural population. It must do all that can properly be done to make the rising generation of Native Christians a greater power in the land. And it must take all steps for leading on the Native Church to greater and more self-sacrificing efforts in the work of evangelization. Is it presumptuous to give expression to the hope that other Missionary Societies will see the need of more extended efforts in the great Province, too?

Meanwhile, apart from the efforts put forth on the field itself, there is a mighty power in the hands of Christians at home, which we would fain see put into more vigorous exertion. That power is—*Prayer*. If even every true follower of the Lord Jesus Christ who has some connection or other, direct or indirect, with these Provinces (and how many of such there must be!), would, *on the tenth day of each month* (the day for the North-West Provinces on the C.M.S. Cycle of Prayer), remember the important issues involved in influencing this great Province for Christ, and mention before God the gigantic work to be done by the few and hard-pressed workers, how precious might the results be! We commend the subject earnestly to Christian friends.

W. G.

THE "CHURCH OF ISLAM" AT LIVERPOOL.



HIS tale of the spread of Islam at Liverpool is very curious,—an Eastern romance, readily seized on by the Oriental mind. When probed, it comes to next to nothing. *Parturiunt montes, nascitur ridiculus mus.*

"In and about March, 1890," we read in an Indian journal, "paragraphs appeared in several Punjab vernacular papers, stating that from 300 to 500 Englishmen had embraced Islam in Liverpool, and that a Bishop was at their head. The news spread like wildfire, and, in cities and villages alike, preachers were told 'to go to Liverpool.'" A person calling himself "a Mohammedan missionary" challenged Mr. Bateman, on a bet of Rs. 1000, to meet him there, when he would show him "fifty men and women calling themselves Mussulmans and practising the forms of worship sanctioned by our religion;" but after long and diligent search he never appeared. The result of inquiry by Mr. Bateman and Dr. H. Martyn Clark will be noticed below.

As regards the Turkish Empire, I was startled a short time ago by receiving an Arabic brochure with a strange title-page; it purports to be the translation of an English treatise on "The Faith of Islam," by Abdulla William Quilliam, solicitor in the Supreme Court of Liverpool (really in the Police Court there); then follows a verse of the Coran; and below it these words:—"Said General Gordon, *I love the Moslem, for he doth not speak wrongfully of God.*" Printed under sanction of the Foreign Council (?), at the Press of the Osmanly School."

The book is prefaced by an introduction, giving a short account of the author, who is described as a man fifty years of age, having two young sons, Mohammed and Ahmed. He was brought up, it says, among the Wesleyans, and used to preach to them. Going to Tangiers for his health, he was struck by the truth of Islam, and by the virtues of its followers. Returning home, he got an English Coran and other books, which convinced him of the truth of Islam; and, rejecting the advice of friends to join the Unitarians—refusing, as he said, to go "half-way"—he embraced the Moslem faith and set up the practice of its rites and worship. "And so when joined by other Moslems, they established at Liverpool a mosque for the observance of the five daily prayers, the Friday service, and that of the two festivals, of all which he is now the leader and guide. Now, when intelligence of this reached our Gracious Sovereign, the Caliph, Commander of the Faithful, whom the Lord bless and prosper, His Majesty received him into his presence, gave him marks of special favour, and introduced him to a company of the learned nobility in his palace. These welcomed and honoured him, and gave him joy at joining the blessed faith. He is again at his home, in Liverpool, busily occupied in all the observances of the faith. May the Lord sustain and prosper him in the good work! Amen." Such is the Arabic introduction.

It was not without difficulty and prolonged inquiry by friends in Liverpool that I obtained an English copy of *The Faith of Islam*, which is a rambling treatise on Islam, for the English convert has evidently no knowledge of Arabic and not much Oriental learning. The work gives a brief account of the Prophet, with extracts from English authors (one from my own *Life of Mahomet*) in praise of the Coran, and its author ends thus:—"Such is the faith of Islam, such is the belief of 180,000,000 human beings who still follow the teachings of the last and greatest of the Prophets, and five times a day address to Almighty God the prayers of the faithful." And after noticing

the various lands in which it "dominates," the author adds: "This is the brotherhood to which we now invite our countrymen in England, this is the faith we offer for their acceptance."

The work is fairly translated into Arabic. After a recommendatory preface by the translator there follows an Arabic version of the "Preface to the second edition," in which occurs the following passage:—

"As an example of the widespread interest awakened through the publication of this pamphlet, I may mention that letters have been received from Mussulmans in Switzerland, St. Petersburg, Ceylon, the Punjab, Calcutta, Bombay, Lahore, and various other portions of India, Egypt, Straits Settlements, and Rangoon (British Burmah), asking for copies of the work; that it has been perused by royalty in the personages of Her Most Gracious Majesty the Queen of England and Empress of India, and of His Royal Highness the Khedive of Egypt; and that permission has been granted and the book is now being translated into Burmese, Persian, Hindustani, and Arabic for publication in those various languages; and I only trust that these few pages will aid in the hastening of the time foretold in the Coran, 'When the assistance of Allah shall come, and the victory, and the people shall be seen entering into the religion of God by troops.'"

W. H. Q.

"32, Elliot Street, Liverpool,

"29th Dulheggia, 1307,

"Which Christians style the 15th August, 1890."

So much for the Arabic version of the work, which has thus been published by authority in Turkey and Syria, and is evidently regarded there as a triumph for Islam.

The *Punjab Mission News* for January, February, and March is mainly occupied with the reports of Mr. Bateman and Dr. Martyn Clark. These agree in the result; but that of Dr. M. Clark, who had a better opportunity, is by far the fullest. He was present at the so-called Moslem services, and interviewed Mr. Quilliam in company with a press reporter who took their conversation down. The "Pro Mosque," he tells us, is one of a row of common brick-houses; the balcony is the place where the Muezzin stands. A wooden board has the hours for "divine service on Sundays" in "the Church of Islam." The room in which service is held has a stand with copies of Sale's Coran; and "in front of the platform stands a fine American organ, which is regularly used in the public services." The following account of this mongrel worship is too curious to be curtailed:—

"*The Liverpool Moslem Liturgy.*—The manuscript lying on the piano proved on examination to be most interesting; it is the collection of prayers used at service. Each prayer is prefaced with reading of a Sura. The prayers themselves are a queer medley, with almost nothing of the Mohammedan about them. They are wholly modelled on the form of Christian prayers, and, in fact, are copiously interlarded with phrases from the Bible and from the Liturgy of the Church of England. The prayers are very good as far as they go, and in spirit and conception as un-Moslem, if I may use the word, as they could well be. It was easy to see the source of inspiration, as I, almost at random, culled such familiar phrases as, 'We commend to Thy fatherly goodness.' One sentence ran, 'Teach us to love one another.' Another petition is that they might 'rejoice with them that do rejoice, and weep with them that weep.' They call on 'our souls and all that is within us' to praise his holy Name, and say, 'Thine be the glory and dominion;' adding, 'May we be glad in the Lord and bless Thy holy Name so long as we have any being,' and may 'our meditation of Thee be sweet.'

"In another prayer they confess themselves to be 'defiled with the exceeding sinfulness of sin,' for 'all, like sheep, have gone astray.' And pray for a 'penitent and believing heart.' Still more, confess the worshippers, we have been 'unmindful of Thy love to us,' but give 'humble and hearty thanks' and pray for grace, 'so to number our days that we may apply our hearts unto wisdom.' They mourn over their 'negligences and ignorances,' and pray for

grace to 'enable us to show forth Thy praise not only with our lips, but also in every detail of our lives, by giving up ourselves to Thy service, and living before Thee in holiness and righteousness all our days.' They desire to think 'of the things belonging to our peace' and to 'live as strangers and pilgrims that seek another country even a heavenly.' 'Prevent us,' says another prayer, 'from loving the world or the things of the world more than Thee. Be Thou alone our strength in life, our hope in death and our exceeding great reward for evermore.'

Then there is the hymn-book, of which Dr. Clark says:—"Hymns and singing and music are not in any sense Mohammedan institutions: the hymn-book and its accompaniment are both remarkably Christian. As we look through its pages we are amongst old friends. There are, 'Dare to be a Daniel,' 'The Lord is my Shepherd,' 'O God, our help in ages past,' 'Take my life and let it be,' &c. A wonderful thing indeed is Islam in Liverpool!"

The morning service was held before an audience of but seven or eight persons, including Mr. Quilliam's son and the two visitors. "Mr. Quilliam went out on to the balcony and called to prayers in Arabic. A few small boys hooted; some passers-by turned their heads for a moment; otherwise Mr. Quilliam had it all to himself." A prayer was read out of the book, the company sitting. "Mr. Quilliam then said, 'To-day's lesson is taken from the 23rd Sura.' Some awkward passages concerning captives and concubines he read rather rapidly, and then said, 'Here endeth the lesson.' Immediately afterwards he said, 'The Peace of God, which passeth all understanding, keep your hearts for ever. Amen.'"

For the evening service the congregation was larger, twenty-four men (including two sailors and the Turkish Consul), eleven women and girls, and two boys—"very ordinary people, drawn as a whole from the humbler walks of life." As to the service:—

"The thing was done almost exactly as an evangelistic service amongst Christians would be. The Moslems wore fez caps; three women (who formed the choir) sat by the organ, others were dotted about amongst the men. There was no attempt either at veiling or segregation of sexes. There was nothing Mohammedan about the place, except the fez caps, Coran-stand, and Arabic writing on the wall. A man in a fez played a voluntary, Mr. Quilliam and another Moslem issued from the vestry (ablution-room) and took their places on the platform. The congregation rose and sang, 'Praised be God,' after the manner of an anthem, in parts. The service then began by the singing of hymn 28, 'O God, our help in ages past.' All stood to sing. Mr. Quilliam led in prayer (*extempore*). He stood, the people sat. Homage and thanks for past mercies; a petition for their continuance; that they might live according to the law; for the Queen, and at some length for the Sultan, Khalif, and Mohammedan sovereigns, and for those who rule over Mohammedan peoples. Another petition was that they might approach 'in spirit and prayer,' and might enjoy the fruit of good works in the Garden of Paradise. These were the salient points. Then came hymn 14, 'Trust in God and do the right' (Kingsley). After that a portion of the chapter entitled, '*Momen*, revealed at Medina,' was read. It was concluded by the phrase, 'Here endeth the reading.' There was no particular reverence shown for the Coran (or reverence of any sort, for that matter); in fact, while singing, Mr. Quilliam had his copy of the Coran at his feet on the platform, on a small reading-desk."

A long account is then given of the sermon, which was chiefly occupied with exposing the misrepresentation of Christians as regards the spiritual position of women, and with the praises of Khadija and Fatima:—

"After the sermon came hymn 26, 'Holiest, breathe an evening blessing;' an exact copy in all things, save the '*Holiest*,' of the Christian hymn, 'Saviour, breathe an evening blessing.' This was played by a lady, and thereafter, 'The

peace of God, which passeth all understanding, and which the world can never give, keep you. Amen,' brought the meeting to a close, and the lady at the organ played out the congregation. The lady is a Moslem convert. Such are the evangelistic services.

"*The Namaz of the Week.*—After the service the Moslems withdrew to say Namaz. To this no non-Moslems are admitted, so I went to the library; but I heard all about it, for I had a long chat with the two Indian sailors afterwards in Hindustani, and they told me full particulars. The attendance, including themselves and the Turkish Consul, was six men, two women, and two boys. Mr. Quilliam acted as the Imám; the women stood behind the men. Of the *Rakats*, two were audible and two mental; they were read in English.

"*The Attendance thereat.*—If we deduct the two sailors and the Turkish Consul as Mohammedans born, we have an attendance at *Namaz* (of English converts in Liverpool) of three men, two women, and two boys, as the number present at this service. And that was the great service of the week—three men, two women, and two boys, in a city of six hundred thousand people.

"The majority who come to the place, on Mr. Quilliam's own showing, are non-Moslems (*vide* account of interview with him); so allowing for the three born Moslems present, five people represented Islam, such as it is, that night at the service of the week in Liverpool.

"There is no daily prayer at the stated periods; no daily call by the Muezzin five times a day. On Friday there was no service of any sort until the evening at about 8.30. A Native gentleman used sometimes, it seems, to go into the mosque for prayer, but he left Liverpool some months ago; and now desolation reigns supreme in the mosque, except on Friday evenings when the Moslems come together, and on the Sundays when they have public service."

"Mr. Quilliam has visited Constantinople, and there had an audience of the Sultan, who presented his little boy with an Arab horse and created him a colonel in the Turkish army."

The following is Mr. Quilliam's own account of this episode as taken down by the reporter:—

"I went to Turkey in April of this year and returned in June. I was invited to go as a guest of the Sultan. The Sultan wished to make my acquaintance, and I was invited to take my son with me. I did not ask for anything, neither did I expect to receive anything, and I received nothing beyond my actual expenses; and had more been offered me I believe I should have refused it. The Sultan evinced a partiality for my son. He was very kind to my son and kissed him, which was a very high honour for a boy to receive from a monarch. He presented him with two uniforms and a horse. He gave the boy the option of going into the army, the diplomatic service, or the navy. The boy himself chose the army, and his name was entered in one of the regiments by order of His Majesty. It is the *Erthogral*, the household cavalry. He used this expression, 'Let the name of Ahmed Quilliam Bey be entered upon the books of the regiment.' Therefore, having been so called by the Sultan, he possesses the title. The boy will remain in England till he is fifteen or sixteen, when he will return to Constantinople and will study at the Literary School, and, if he behaves himself, will eventually qualify himself for his position in the Turkish army; but I receive no pecuniary benefit. I preferred you to put this question, because I did not want it to go forth that I am making any money out of it, because if I did anything like that I should feel disgusted with myself. I do not want any reward. I believe in the Coran and according to its words, 'I ask no reward for this my preaching.'"

As regards the number of converts, Mr. Quilliam gave it as between forty and fifty; but refused any evidence either as to name or other proof of personality. At one time he said the total membership was fifty-three, and number of converts sixty. Dr. Clark does not believe the number to be beyond twenty-eight. The following are the general conclusions of Dr. Martyn Clark's very careful inquiries:—

"I made many inquiries concerning the Institute from persons in the neighbourhood, as well as all over Liverpool; some gave the membership at ten, others at nineteen, all laughed at the idea of thirty. My informants are men

and women occupying responsible positions; some are men of standing and influence, others live near the Institute and see it night and day. 'Thirty converts!' said one of them, 'I don't know where he keeps them; ten, I should say.' This was, I found, the opinion held universally.

"To sum up as regards the converts, Mr. Quilliam is (1) indefinite, (2) contradictory, and (3) resolutely declines to submit his figures to documentary tests. These things convince me that, though Mr. Quilliam may claim sixty or 600 converts, in all there are not more than twenty-eight at the outside. They are people who are drawn, generally speaking, from the lower ranks of life,—persons, as a whole, neither of education nor position. As many of them as I saw were hopelessly ignorant of Islam; they really knew nothing about it. Mr. Quilliam has a creation of his own in his mind, which he maintains is Mohammedanism. He has the light, the rest of the Mohammedan world is wrong in its conception of the 'Spirit of the Coran' which he follows. It may be so; that is a question for him and his co-religionists to settle. In the meantime, the Institute in Liverpool is a total failure. It is treated with derision by all classes of the community. They will not regard it seriously.

"But I have yet more to say concerning the converts. At the house of a friend I met a person, one connected with Mr. Quilliam. This person did not know me, and talked freely to my friend in my presence on this wise:—'It is decaying instead of increasing. Such members as there are hardly ever come near it, except on Sunday evenings. There is nothing of devotion about any of them, except some of the women.' Best of all, his informant had seen the roll of membership a few weeks ago (about September), and then there were thirty—certainly not more than thirty-five—names on it, converts, Natives of India, born Mohammedans from other lands included. All told, thirty-five at the outside was the number on the roll, including 'a lot of outlandish names,' as this person remarked. No wonder Mr. Quilliam requires 'a warrant from the Mohammedans of India' to show it. This informant is a person intimately acquainted with the whole thing. The evidence is of extreme value, as it was an ordinary conversation with my friend, with no thought or inkling who or what I might be. I was simply a third person who happened to be present. The person is one of Mr. Quilliam's friends, and knows the Institute and its ins and outs thoroughly. By itself the testimony would be taken for what it is worth; in conjunction, however, with the other facts I have narrated, it is strongly confirmative. This informant further stated that two men claimed by Mr. Quilliam never belonged to the Institute at all, and were put on without their knowledge. In this connection, I may mention great capital has been made out of the latest convert, a certain clergyman, a graduate of St. John's College, Oxford, who was reported to have joined the Moslems some time ago. This gentleman, however, in the *Liverpool Daily Post* for October 29th, 1891, gave an absolute denial to the report that he had joined Mohammedanism. The informant further stated that there has been a great row amongst the Moslems at the Institute, the result of jealousy, and that as an outcome there have been five or six secessions. Mr. Quilliam can easily prove this informant wrong by showing us the roll of membership.

"And now to conclude this matter. England is in no danger; Liverpool is still unconverted to Islam. From the standpoint of Indian Mohammedanism, the whole thing is a barefaced sham. There is no Islam here, as our Indian Mohammedans believe in it. There are hardly any converts—none whom they would consider Mohammedans, not one. Instead of sending money, our Indian friends had much better send some real moulvies to inquire into the thing, and get an opinion from competent authority instead of 'moulvies' of the law-student type."

Such is Dr. H. Martyn Clark's account of the rise and progress of Islam at Liverpool; and as so much has been made of it in India, Turkey, and elsewhere, it is well that the facts should be known; and though the extracts I have made are long, I trust that they will not be found uninteresting or without interest to the Christian reader.

W. MUIR.

May 5th, 1892.

NEWS FROM UGANDA.

[WHILE awaiting further tidings we give the following deeply interesting extracts from recent letters and journals of the missionaries. Mr. Roscoe's journal commences from the time he left Usambiro to cross the Lake, but we reserve the former part and quote here only from the date of his reaching Mengo.]

From Mr. G. L. Pilkington.

Namirembe, Mengo, Dec. 7th, 1891.



WE have just avoided war by the skin of our teeth for the third or fourth time. I am thankful to say the provocation (as Captain Williams admitted) was mainly, if not entirely, on the Roman Catholic side this time. Had there been war, Captain Williams would have helped the Protestants.

Till this disturbance our work was going on, to all external appearance, splendidly. ten or twelve classes each morning (Roscoe was able to start one with Sembera's help, in Swahili, as soon as he came), and between 500 and 700 people in church each morning, then a class for teachers and others at 2 p.m. for *Pilgrim's Progress*. I had sixty people (twelve boys, the rest adults) who want to be baptized. I hope some of these will be baptized next Sunday. The intelligence and the earnestness of some of them, and of some others who were baptized a fortnight ago, has struck me very much, and given me great encouragement and pleasure, not for their own sakes only, but because, being all pupils of our elders, their clear knowledge in many cases of Gospel truth, and evident earnestness, are the surest evidence of the fitness of those who taught them. I wish I could send you in full some of Henry's sermons; some of them have been logical, forcible, interesting Scriptural explanations of the work of Christ for sinners. He is a very able man; he would be above the average in Europe. I doubt that he has his equal in ability in Africa. How far his superiority is due to the Universities' Mission, I do not know; but certainly his sermons are compositions, not rambling discourses, and are delivered admirably.

Ephesians and Philippians, and some of Colossians and 1 Timothy, I have translated with Henry and Sembera; I am waiting to finish Genesis and Exodus, in order to get all the New Testament done first. If that could be printed and sent out quickly we would thoroughly revise it. I want to get

time for studying the language more thoroughly than I have yet been able to do; perhaps I may succeed in this when Ashe comes (of whom we know only that he left Usambiro about a month ago). I hope to enclose two grammatical sheets which I have made, and which Collins has copied two or three times, so that the men have a sort of substitute for a grammar. Martin's caravan is expected in two days; Captain Lugard by Christmas.

Oh, for books and reading-sheets! and slates and slate-pencils! and MEN! It is delightful beginning to be able to teach these people, who are so eager to learn, not by pouring a flood of wisdom over them, as one might pump water on a duck's back, but by question and answer (teaching, when one has anything worth knowing to teach, is the noblest calling in the world). To preach in a language is easy comparatively, but to teach in it—but till one can do that it is not much good. But are there not many in England who love teaching, and, above all, teaching the truth of God, who have but little scope at home? They would find a field here, teaching young, teaching old, teaching morning, noon, and night; and oh, so warmly appreciated, so attentively listened to, so gratefully remembered as Mackay and O'Flaherty and Ashe and Gordon are.

Dec. 14th, 1891.

Mail goes to-morrow: I have addressed Ephesians, Philippians, Colossians, and my two sheets to you.

Henry, in preaching yesterday on the loaves and fishes, said that, really, for those who think, the growth of the plantains on the tree is just as wonderful; "fools say, it grows, because, I suppose, it is its nature;" but really it is a miracle. And if a miracle is a thing which we cannot in the least understand he was right, and I believe that this thought was original on his part.

Forty-seven persons—33 men, 4 women, and 10 boys—were baptized yesterday. I had had classes for them for some time, and finally examined each one separately (six I told to wait

till I could teach them further); the forty-seven seemed to me to have an intelligent trust in Christ as their own Saviour, and an honest desire to lead a new life by His help: pray for them especially, and for all of us.

From the Rev. G. K. Baskerville's Journal.

Dec. 4th, 1891.—We are living in a volcano—the whole country is in a ferment. The Roman Catholics started all the trouble by sending men to destroy the Melondo's place in Kyagwe. He is one of our biggest and most respected chiefs. Wisely, he, before taking any hasty measures, went to consult Captain Williams, who told him to go and defend his property. Accordingly yesterday he went, and the king (i.e. the Roman Catholics) has sent four Roman Catholic chiefs after him to *kill him!* Here our friend Mwanga has put his foot into it, and deserves no mercy at the hands of the Company. Well, Williams went to the king and told him that unless he sent counter-orders to stop these men he would fight with him. Our people have acted nobly and kept from violence; we went to see one chief who was for fighting at once, but he promised to refrain out of respect to our opinion and advice. If the Protestants throw themselves upon the Captain and do nothing rash, they will win; but if they act independently they will lose. They are now waiting to hear from the messengers sent after the chiefs who had gone to fight the Melondo. If he has been killed there will be war, and it will mean the expulsion of the Roman Catholic party, for Williams will aid the Protestants as being the aggrieved party. Tomorrow will bring us news. If there is fighting we are to go up to the camp, leaving only one of our number here to protect the property. Our going will show the people that we have no wish to meddle. Pilkington, knowing the language and people, will stop if it is necessary for us to go. Dear plucky old Sembera Mackay, he has visited the king when no one else would go! He has gone unarmed. One of the big Roman Catholic chiefs ordered his men to fire on him, but no one dared to do

The "Nalinya" (queen-sister) brought four girls yesterday, whom she asked me to prepare for baptism. I am wondering whether Henry's wife could help in this work; it shows that ladies are wanted here.

so, and he walked past all into the king's enclosure. Then he went to see the Kimbugwe, the chief of the Roman Catholic party, and got him to call in his men; he then went to the camp. Captain Williams has been this evening, and expressed himself greatly pleased with the conduct of the Protestants. Being prohibited from walking out, we spent an hour in sowing vegetable-seeds in our garden. "In Jesus' keeping we are safe and they." Good-night.

Dec. 5th.—The morning rose tumultuous; murmurs of war and incessant noise and parading of men. Of course no work could be done. About noon we could hear the Mujari's war-drums. He is a Roman Catholic, and was the first on a former occasion to commence; then he pleaded drunkenness as an excuse. Our people have behaved grandly. They have taken no step without the Captain's permission. One chief of ours was on his way quietly home at about four o'clock, where we from our garden, where we were walking, saw a Roman Catholic chief fire four times on his men. One man was clubbed in the jaw, and a general medley seemed unavoidable. The people, however, saw the folly of leaving the immediate vicinity of the capital to avenge a petty insult, and resolved to wait till Williams could be consulted. My man, Tito, was asked to go off to the camp, which he did and saw the Captain. The Roman Catholic chief is to send his guns to the camp. But the people are still waiting news of Melondo's fate: this will bring matters to a crisis. If he is killed, nothing, it would seem, can avert terrible war. We hear that Martin has crossed the Nile, and should therefore be here by Wednesday. We can have no public services to-morrow, for it would never do for the people to assemble as a body.

From Mr. J. Roscoe's Journal.

Saturday, Nov. 28th, Mengo.—The road we came by is the main road to Mtebe; it is kept clean, is twelve feet

wide, and was over hills, with ever-varying scenery. I reached here about ten, having walked some twenty

miles. The towns, or rather houses, of the Buganda are very picturesque; each house has its garden surrounding it, and is usually in the midst of bananas, the staple food here. My reception was most hearty. The Natives, as well as Europeans, expressed great delight when I came in. I found Mr. Walker had gone away again; but Mr. Baskerville was here. This evening we all went up to see Mwanga. We want him to send (twenty) canoes to bring Mr. Ashe from Bukoba, so that he can come quickly. When we reached the palace we were kept waiting some time, as the king had gone to one of his lakes or ponds. At length we were called and admitted into a small reception-room. Mr. Pilkington introduced me as the new-comer, and Mwanga and his chiefs gazed and made a few remarks about my appearance, &c. The request for so many canoes startled the king a little, but he promised to do his utmost to send them all.

Sunday, 29th (Advent).—I was up rather late last night talking with Mr. Pilkington about Cambridge. This morning I feel rather tired and dreadfully stiff from the walking yesterday. The services here are a marvellous sight; not only was the inside of the church packed so that the people could not stand or move from their positions, but the outside had hundreds of people round the doors, windows, and even the walls near the preacher. The walls are of reeds, and a person can be heard through distinctly. The responses were good, but the singing, except a few new hymns which they sang fairly well, was not. Sembera Mackay preached, and Mr. Baskerville administered the Sacraments. At the evening service there was not such a crowd, though there were numbers outside. I was reminded of the meetings at Exeter Hall or an opera, the crush was so great, and the intense eagerness to secure good places was the same. This evening we walked over to Natete to see the old Mission site. It was very interesting to me, having been in the country when the troubles were at their height, to walk over the spot where Mackay and Ashe were in such danger.

30th.—Being a saint's day we had a longer service than usual. Several of the people took part in the prayer for Missions. After the service there was a sale of books (St. Matthew

in Luganda). A few copies were sold for 500 shells, the rest at 300. The one load was not half enough for the people. They crowded and pressed each other to get at the sellers. Since the books have been sold several people have been coming, and are bitterly disappointed because they are sold. This afternoon I again went to Pilkington's class for the reading and translation of the *Pilgrim's Progress* into Luganda from Kiswahili. This evening we walked to one of the great Roman Catholic chiefs. He was very pleased to see us. I hear he loves a visit from us.

Tuesday, Dec. 1st.—After breakfast I took a Bible-class for an hour in the church. There are eight classes for the Bible, one for the Prayer-book, and two for teaching reading. My class had sixty inside, and as I sat against the reed wall I heard others outside. There seemed to be thirty more. I explain their difficulties to Sembera Mackay in Kiswahili, and he explains to the class in Luganda. After the class was over I began to make reading-sheets of calico, to teach a large class at once, as all the paper sheets are sold out.

2nd.—I had my Bible-class at 8.30. This is delightful work. I had a great crowd. They read a paragraph in St. Luke (Kiswahili), and then translate it into Luganda. At this the Church elders are very good. Henry Wright Duta and Sembera Mackay read as quickly, translating as they go, as I can follow. To hear them read the lessons in church you would think it was from Luganda. The questions they ask in the class show great insight and intelligent reading. To-day they asked, "Why does our Lord say in one place, 'He that takes the sword shall perish by the sword'? First, what does this mean? And, second, in another place, He tells them to *buy* swords, and when they use them He says, 'Put it away.' Tell us what these phrases mean, they are contradictory. And, again, 'This is the hour of darkness;' what does this mean?" Another question was, "What is the cup Christ wished to pass from Him?"

3rd.—To-day there was no class. All the people are away building a new church on a hill ten minutes' walk from here. It is to be much larger than the present one. I worked away unpacking books and other things,

many of which are much worse for their journey across the Lake. To-day we hear the Roman Catholics have sent to burn down the country houses and town of a Protestant chief. The latter was up here and went to Captain Williams for advice before going to fight or act in any way. The Roman Catholics are always trying to annoy the Protestants, continually burning and destroying their country places whilst they are at the capital.

4th.—Great excitement has prevailed all to-day. It appears a party of Roman Catholics were sent off yesterday to Chagwe to burn down the country house of a Protestant chief. The chief heard of it and went to Captain Williams, told him, and from him obtained permission to go and defend his property. Before the chief went he told Mwanga he was going. The king was very angry, and said, "You must not go." Doubtless he had sent the Roman Catholics. The chief went, and last night the king sent off a large party of the pick of the Roman Catholics to murder him for going. To-day this is generally known, and now both the Protestant and Roman Catholic chiefs' war-drums have been going all day. People of all classes have been rushing madly about, fully armed, to their respective chiefs to swear allegiance. This they do by presenting the butt-end of their guns. They are wild with excitement. Many of the people have sent their property to us for safety, and women are hiding in the garden. We advise the people to do nothing without the sanction of Captain Williams. One of the great chiefs was keen to fight; Sembera Mackay came and told us so. Pilkington and I visited him, and, after a long time, prevailed on him to remain quiet. This afternoon Sembera came again; he had been about from place to place, unarmed, trying to get the chiefs to stop and have a talk for peace. He has had several narrow escapes. One Roman Catholic chief told one of his men to shoot him; the man pointed his gun. Sembera asked the chief if he would shoot an unarmed man who was trying to secure peace. The chief then called off his men.

5th.—The war-drums are still going. They have been beaten almost all night and all to-day. The Kati-kiro visited us this morning. He says they are awaiting news from Chagwe. Every one is armed, and

wearing the war-dress, i.e. an apron of a cat-skin spotted like a leopard.

Sunday, 6th.—Whilst we were sitting at breakfast, Henry Wright Duta came to ask if we would go to church at once. There were a number of people there who wanted a service, but were afraid to stop long lest they should be attacked. We went, and found a good congregation there. We had a hymn and morning prayer, then several prayed extempore. I was glad to see they had left their guns and weapons at home. The day has been very quiet, no crowds have been about, and the drums have been silent. We heard the Melondo reached his place in safety. The Roman Catholic party are encamped on the opposite side of the hill.

7th.—We had no teaching or service to-day. I have as much as I can do in superintending the different men. We have about a dozen now at work at the rate of 3d. per day. I have divided them into three parties in order to get more work out of them. Another man is road-making. This evening we walked to the Imperial British East Africa Company's fort. The Baganda have quieted down again. Captain Williams walked through all the roads of the capital accompanied by a number of soldiers and two chiefs, representatives of each of the contending parties. His object was to take guns from any one who might be found carrying them. He did not get any.

8th.—The people came again to-day for reading. After the classes and service were over I set to work at my vocabulary, and also started a table of concords from one which Pilkington has made out.

9th.—There was no service in church to-day, as the elders are away at court. A large caravan has arrived from the coast at the Imperial British East Africa Company's camp, with two Englishmen and three horses. The latter have caused a great sensation. To-night I took the Bible-reading. May the Lord bless His Word to each of our souls!

10th.—In the afternoon we had the class for the *Pilgrim's Progress*; afterwards I took Henry Wright Duta and Sembera in English—both are anxious to learn in order to read theological works. Henry is very quick and will soon read fluently.

11th.—At the Bible-class this morning I was asked the meaning of the

verse, "If they do these things in a green tree," &c., and also, "Where is Paradise?" These people are very anxious to be able to refute anything the Roman Catholics may bring forward in the way of erroneous doctrine. I hurried from the church to go on with my vocabulary. In this, however, I was interrupted by the Katikiro, who came to ask an explanation of, "Thou art Peter, and upon this rock," &c., and, "I will give thee the keys." This took some time, and then Sembera came with a lot of questions about English verbs. In explaining them to him I grasped some of the Luganda verbs; so my time was well repaid. This evening Pilkington, Baskerville, and I went up the hill to see the new church. It is fifty yards long by twenty-five yards wide, and will seat 2500 people as they sit here, it is therefore not a bit too big. The pillars are splendid trees, the centre ones fully thirty feet high. It will be a splendid cathedral when completed. Mr. Martin, the Imperial British East Africa Company's caravan leader, told Pilkington last night Bishop Hannington's bones are at a place fourteen days' journey from here. He wishes to know what we wish done with them. The boy who was found guarding them is with him, and is to come over here to see us. I mean to try and get him for my servant.

Saturday, 12th.—After the Bible-class and prayers were over I devoted my time to my vocabulary. At noon Pilkington brought the boy who was with Bishop Hannington when he was murdered, and who subsequently tried to carry some of his bones to the coast. After lunch I questioned the boy. He said he belonged to Mumei, of Kavirondo; his name was Mcharo, but now he goes by the name of Bishop. His account of the murder coincides with the facts already published. After the death of the Bishop, Luba, Chief of Usoga, kept him as a slave. For two years he had to work in the fields, &c., but in his third year he was made a soldier. At the end of his third year there was a tremendous famine, all the bananas failed. Luba asked the medicine-man the cause. He attributed it to the fact of the Bishop's bones having never been buried. The custom of the Busoga is, if a chief dies when on a journey or away from home, to cut off

his head and bring it back to his country. I found this out when at Frere Town. A chief in charge of a Busoga caravan died, his followers cut off his head to bring back to his home. The chief, Luba, therefore told Mcharo to take the Bishop's head and an arm-bone, also the head of his Goanese cook, and carry them to the coast, that his country might be saved from famine. The boy got the skulls, &c. Luba also gave him Hannington's water-bottle and a pair of boots to take down to the coast. When Mcharo reached his own town in Kavirondo the chief refused to allow him to go further, and would not allow him inside the town with the bones. He was permitted to build a house outside the town, and there he lived for two years. The bones he wrapped in fibre from the banana and buried in his house, awaiting the time when he could go to the coast. There it was he was found by Mr. Jackson, of the Imperial British East Africa Company. Mcharo handed the bones over to him, and says they were to be taken to the coast. Mr. Martin, the Imperial British East Africa Company's caravan leader, affirms they are still at Minuri, buried in an iron box. The rest of the bones are still lying where he fell. Captain Williams has promised to have them collected and kept in a place of safety until we receive instructions as to where they are to be buried. This evening Captain Williams came on his horse to pay us a visit. He had a large crowd following to see the horse gallop.

Sunday, 13th.—We had the greatest number of people at church to-day any of us has seen. Baskerville and Pilkington say there were more than the day the Bishop was present. Inside the church there were fully 1000, and there could be no less than 500 outside. When I approached the place this morning I made sure they were awaiting us before going in, but when I entered I found it difficult to make my way through them. I could just get enough room to squeeze my foot down between the next two and step over one. This afternoon we had the baptismal service and an address from Pilkington. There were fifty adults baptized. It was a solemn service. They were brought some time since by the Church elders as eligible for baptism.

THE NINETY-THIRD ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



HE Ninety-third Anniversary of the Society was begun, as usual, with a Prayer-Meeting on the Monday afternoon, May 2nd. This was held at the Leopold Rooms, the premises of the Church of England Young Men's Society in Ludgate Circus, Sion College being engaged. Mr. Wigram presided, and prefaced the petitions by drawing from Ps. cxxvii. three points in the attitude of the Christian Worker—dependence, calmness, and confidence. The Prayer-Meeting was followed by a Social Gathering at the C.M. House.

The Annual Service was held at St. Bride's Church, Fleet Street, the same evening; the Revs. F. E. Wigram and B. Baring-Gould were the officiating clergy. The Sermon was preached by the Dean of Norwich from St. Mark iv. 35: "Let us pass over unto the other side."

There was a large attendance at the Clerical Breakfast in the Lower Exeter Hall on the morning of May 3rd. Canon Gibbon delivered an address on Isa. lx. 19, which we hope to publish shortly.

THE ANNUAL MEETING

was held in the Large Hall, as usual, at 11 a.m., the President of the Society in the chair. Among those present were the Bishops of Exeter and Sodor and Man, the Deans of Norwich, Ripon, and Windsor. Many clergy and leading laymen were on the platform. The Rev. F. E. Wigram opened the proceedings by reading a passage from St. Matt. ix., x., and then the Rev. Robert Lang read the "General Review of the Year." (This "Review," with the "Brief Abstract" of Mission Reports, is enclosed within the covers of the present *Intelligencer*.) Sir J. H. Kennaway, M.P., then addressed the Meeting:—

The President's Address.

Christian Friends,—The review you have just heard read has taken us over the whole Mission-field. I feel sure you will agree with me in claiming to see in God's dealings with us during the past year mercy rejoicing against judgment, strength vouchsafed in weakness, encouragement in distress, and life springing out of death. Finance is said to be the keystone of politics; but we do not allow our policy to wait on our finance. Since the Resolution was passed that every suitable candidate for service should be accepted, trusting to God to supply the means for his maintenance, we have been encouraged to find that the contributions of our friends have enabled us to carry out this policy. We rejoice because we desire to "owe no man anything," but we rejoice especially because of the proof which it affords of the increased interest in Missions which, in days when the incomes of many are reduced, still keeps the income increasing and equal to our requirements. I was privileged last week to attend the Anniversary of the Hibernian Church Missionary Society in Dublin. I was thankful to find there the same spirit pervading the Church of Ireland that animates us—a like increase in their contributions, and a hearty desire to go

forward in union and communion with us in prosecuting the good work. The Angel of Death has been very present amongst us. He has spared neither young nor old during the past year. The death of the Duke of Clarence, full of hope and promise, on the very steps of the Throne, bowed the heart of England as the heart of one man. We have cause to be thankful that the active workers (for I could no longer class Bishop Perry, of whom I would speak in terms of most affectionate regret, among them) in our House and Committee have been spared to us; and we rejoice to welcome the Bishop of Exeter among us to-day, safe from accident on land or sea, and congratulate him on the pleasure of having visited the diocese presided over by his son in Japan, of which Canon Tristram also has brought us such encouraging reports. Archdeacon Hamilton and Mr. Allan have come back safe from the dangers of the West African climate, and we heartily welcome them, as also Dr. Pentecost, to-day. Bishop Tucker and Mr. Eugene Stock are brought very near to us by the telegrams received last night, and we rejoice, in view of the terrible rumours that have been flying about, to receive confirmation of Bishop Tucker's recent safety. I am sure our

thoughts and prayers will go forth to Mr. Eugene Stock, in the hope that fuller life may be introduced into the Colonial Church through his means in regard to Missions, and also that he may help to bind closer the bonds that unite the Colonies to the mother-country; and at the same time that his health, so precious to us, will be more than restored, so that the work he has done may be nothing to that which he shall do in future. Our losses in the field, as you have heard, have been heavy; no less than four have fallen from fever in East Africa, on the very threshold of their work. Wilmot Brooke, who laid down his life that Christ might be preached through the length and breadth of the Soudan, and Robinson, have been taken from us just when their experience, gained in the mission-field, would have led us to use their zeal, energy, and devotion so as to produce the great results which they went out to secure. Sathianadhan, one of the ablest leaders of the Tamil Church in India, must not be forgotten. But the names that will strike most upon our attention are those of Bishop French and Bishop Crowther. Though different in race, in attainments, in language, they were one in their great love for souls and in their hearty devotion to the principles and the work of this Society. One a polished University scholar, the other a little slave-boy, owing all his education to the schools of the Church Missionary Society, they each have done a grand and great work. French was happy in the fulfilment of the desire of his heart to lay down the bishopric of Lahore, and to go forth as a simple missionary to the Moslem whom he loved. He may be called *felix opportunitate mortis*, for in death he emulated the fame of Henry Martyn, and left his name a beacon-light for all time on the missionary horizon. Bishop Crowther, dwelling among his own people, working to the end, loved and honoured by them, and by hundreds and thousands who knew him in England, both by his personal presence and by the work that he had done, will long be remembered with pride and satisfaction. The appointment of a successor, to which reference has been made, is one of anxious moment to the Committee at the present time. They cannot allow their hand to be forced either at home or abroad, but they are most anxious to satisfy the aspirations of the warm-hearted African race, to whose progress in spiritual matters such cheering testimony has been borne to-day. Their policy, their desire, is the building up of Native Churches, self-supporting, self-

reliant; and they welcome every step to that end. The situation in Uganda is one of anxious peril. We went there independently of the civil power. Our work is a spiritual one, and the result of that work has surpassed our expectations. We have rejoiced in the protection afforded to our missionaries, and when there was a question of the protection being continued or withdrawn, we felt it right to apply to our friends to come forward with their means, and enable the Company to remain to the end of this year. That response was most cheering and encouraging. What the future may be we dare not think; we trust and wait in hope that God, who has used us as His feeble and humble instruments, will help us to work with Him in carrying out His plans for the evangelisation of the country, and that our labours there may be crowned with success. I must not dwell further on the means that would seem to be recommended by Mackay for Central Africa, and Mr. Tisdall for Central Asia, and which met with such success when employed by Bishop Patteson, viz., the establishment of normal schools for training an army of Native missionaries to go forth to the work. I must not dwell on the Indian work, so marvellous in the numbers and intelligence of the Native Christians—time forbids. But it is most encouraging to see the recognition afforded to the fact in the public press. I can only now fulfil my last and most important duty of thanking you most heartily for the kind approval you have given to my reappointment. I am humbled when I look back on five years of most inadequate but happy service, made possible by strength from above, vouchsafed in answer to many prayers, and by the unfailing support I have received from every member of the Society. I rejoice to think that they have been years of progress. Our ordinary income this year is 23,400*l.* in excess of the year 1887, when I first took office. In that year eighty-two candidates offered for service, as against 179 now. Thirty-four were accepted then; 118 now. There has been an ingrafting of new departures on old methods of operation, while the old principles of the Society have been maintained to the full. Difficulties which threatened us then have been removed, thank God, for the present. I ask you again to continue your prayers for me, in occupying this chair, that I may be worthy of the high calling to which you have called me, and may follow in the steps of the great men who have gone before me.

The first Resolution was moved by the Bishop of Exeter (recently returned

from a visit to Japan), and seconded by the Rev. W. H. Ball, C.M.S. missionary from Calcutta, as follows :—

"That the General Review which has now been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Very Rev. the Dean of Norwich for his sermon before the Society last evening, and that it be printed and circulated; that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies."

Speech of the Bishop of Exeter.

Sir John Kennaway, Christian Friends, —Our thoughts have been directed, in the admirable Report you have heard, far and wide over heathen and Moslem lands, and from sunrise to sundown the cry is, "The fields are white unto harvest; pray ye the Lord of the harvest, that He will send forth labourers into His harvest." But as I believe I have been asked to move the Report to-day as having recently visited Japan, I will venture to limit my words to that field. Though small, when compared with its gigantic neighbours—India and China—it is a large empire in itself. Its area exceeds that of Great Britain and Ireland; its population is more than forty million souls. Now, if you had been asked to sketch an ideal land, most suitable for Christian Missions, and when itself Christianized most suited for evangelistic work among the nations of the far East, what, I ask, would be the special characteristics of the land and people that you would have desired? Perhaps, first, as Englishmen or Irishmen, you would have said, "Give us islands, inseparably and for ever united, give us islands which can hold their sea-girt independence, and yet near enough to the mainland to exert influence there." Such is Japan—the Land of the Rising Sun. "Give us a hardy race, not untrained in war by land and sea; for a nation of soldiers, when won for Christ, fights best under the banner of the Cross—for we are of the Church militant here on earth: give us brave men." And such are the descendants of the old Daimios and two-sworded Samurai of Japan. "Give us an industrial race, not idlers nor loungers, enervated by a luxurious climate, but men who delight in toil, laborious husbandmen, persevering craftsmen, shrewd men of business." And such are the Japanese agriculturists, who win two harvests a year from their grateful soil—such are the handicraftsmen there, whose work is the envy of Western lands; such are the merchants, who hold their own with us in commerce. "Give us men of culture, with noble traditions, but not so wedded to the past that they will not grasp the present and salute the future." Such, again, are the quick-witted, myriad-minded Japanese, who, with a marvellous

power of imitation, ever somehow contrive to engraft their own specialities upon those of Western lands. Witness their Constitution, their Parliament, their 30,000 schools in active operation; witness their museums and hospitals; witness their colleges and universities. "But," you would also have said, "give us a race whose women are homespun and refined, courteous and winsome, not tottering on tortured feet, not immured in zenanas and harems, but who freely mingle in social life, and adorn all they touch." And such, without controversy, are the women of Japan. Above all, "Give us a reverent and a religious people, who yet are conscious that the religion of their fathers is unsatisfying and unreal, and who are therefore ready to welcome the Christ of God." Even such are the thoughtful races of Japan. The Gospel has dawned there. Forty years ago the gates were shut, and locked, and barred. We owe much to America, for in 1852 Commodore Perry first won an entrance into Japan. Some years afterwards, Lord Elgin signed the Treaty of Yeddo between Great Britain and Japan. In 1868 came the marvellous revolution, the feudalism of 700 years being abolished, and the Mikado being enthroned in the reality of power. That same year an anonymous donor sent 4000*l.* to the Church Missionary Society for work in Japan, and the next year the Rev. George Ensor, who was to Japan what Epaphras was to Colosse, labouring for them incessantly, went forth in Christ's name. Only twenty-three years ago! Who does not say, "What hath God wrought" for our Society since then!" How I wish you could have been with me when I was welcomed by 250 Christians in St. Andrew's House in Tokio, or when I went from one Mission chapel to another planted among 1,200,000 people in that vast city—Missions worked by the Brotherhood. Don't be afraid of the word "Brotherhood." There are no monastic vows there of any kind whatever. Let me give you a proof. One of the brothers who was there last October has returned to England, is now married, and has gone back, and is employed by the Society for the Propagation of the Gospel. But there

is community life; and thank God for the work they are carrying on there. One Sunday I was permitted to preach in the American Cathedral, and in the Church Missionary Society's church. We have but one C.M.S. missionary in Tokio, and my son craves three more. Will not this vast meeting send forth three more, men of power, who shall truly represent this great Society in the capital city? I wish you could have been with me at the Meta School, where there are 1600 students, who had come from all parts of Japan. In many a village in Japan they club together, and send one young man to this school to be trained. One of our brothers there has a house in the University precincts. He is not permitted to teach Christianity in college hours, but he has a class, and a preaching-chapel just outside the gates, and they come in numbers to hear him; God has given him a message to those young men. And St. Hilda's Sisterhood (don't be afraid of the word "Sisterhood"—there are no conventual vows there, and Christ said, "Who shall do the will of My Father in heaven, the same is My brother and My sister") teach and train thirty girls of good families in Tokio. They have a hospital. There was an attempt to close this on the part of a grasping landlord; but I have heard within these last few days that it failed. They had five patients baptized in the hospital last year. I must not linger over Tokio, but my heart yearns over it. I remember some years ago Mr. Eugene Stock's bitter lamentation when there was a proposal made that we should give up Tokio, the metropolis of Japan. But we have not given it up, and I think it will yet be a mighty power, under God, for the evangelization of Japan. I should like you to have been with me one Sunday in Nagoya, which was visited by the terrible earthquake. I was present at a confirmation there one Sunday morning in a preaching-hall, as they had not a church. It is in the very heart of Buddhism. This mission-hall was opened amid bitter opposition. At first they threatened to burn the hall and stone the missionaries, but God's hand was over them. The missionaries never yielded a jot, but went straight on. They did not know it, but the Government had provided an escort of police to guard them, going and returning, for weeks. In time the opposition subsided. I was permitted to address a congregation chiefly of non-Christians that evening in the mission-hall. An old man of sixty, who had been confirmed that morning, asked the missionary, "What shall I do with my shrine of Buddha? It is lacquered and gilded; I could get 5*l.* for it. May I sell it?" He was a poor man,

and it was a difficult question. But after the evening meeting he said, "I cannot sell that which may be used for idolatrous worship. I give it you. Do what you like with it." Among my auditors was the ringleader of the opponents, with his wife, listening to the simple message, "Come unto Me, all ye that are heavy laden, and I will give you rest." Osaka is in some respects the most interesting of all our Mission stations, under that good and holy man, Archdeacon Warren, whose work there is very blessed. God has owned his influence, not only over the Japanese, but over his brethren far and wide. I went over the Divinity School, the High School for Boys—which, I believe, owes its establishment to our dear Hon. Secretary, Mr. Wigram—the Memorial School of Bishop Poole, and the School for Bible-women. That memorial school, under Miss Tristram, is a most admirable one, and the work is being carried on there in multiplied ways, but still in all simplicity. I must pass over other places, but I should like to say a word about Fukuyama. There I was requested to lay the foundation-stone of the church which the converts themselves were building, Christianity having only come to that town of 14,000 souls four or five years before. My son wished me to go; so we went down to Fukuyama, 120 miles from Osaka, near the shore of the Inland Sea. There they held a meeting to welcome us and the Christians, in a room of the Daimio's castle. How it would have astonished the Daimio of fifty years ago! Next morning the foundation-stone was laid, and I spoke to them on the words, "In all places where I record My name, there I will come unto thee and bless thee." We saw the schools. There are now Mr. and Mrs. Swann there, the former an old Cambridge Blue and one of the best my dear *Alma Mater* ever nurtured. Mr. and Mrs. Swann have gone forth at their own expense, but putting themselves into our hands entirely—Mrs. Swann, a lady of culture, fifty or sixty miles from any other European lady. There they are in that large Japanese town, labouring for Christ; and they will, I believe, be the Aquila and Priscilla of the town. Will not two English ladies offer themselves to go forth and strengthen the hands of Mrs. Swann? Our brethren call us to go over and help them. It is a nobler crusade than Richard Cœur de Lion ever led. I hope that men of all ranks will come forward; that kings may be our nursing fathers and queens our nursing mothers. There is a rule of our Society that the office of patron should be reserved for members of the Royal Family. That post has been long

vacant; may I suggest that a humble petition from this great Meeting be sent to our beloved Sovereign? Oh, that the Queen of England might yet be the patron of the Church Missionary Society—(applause)—and some of her beloved children among its Vice-Patrons! (Renewed applause.) We must at all events go forward. There is very much land to be possessed, but we are well able to overcome it, and, God helping us, we will. What will conquer? Not Agnosticism, with its heartless no-creed. Not Deism, with its icy distance betwixt God and man. Not Roman superstition, with its Mariolatry and priestcraft. Not Plymouthism, that molluscos kind of Christianity with no backbone to it. Not the repellent doctrine of limited redemption. Not that hideous nightmare of annihilation, nor the baseless dream of universalism. But the good old faith of the everlasting Gospel, on Bible foundations and on Apostolic lines. The order-loving Japanese reverence our ritual. A man high in authority in Tokio, not a Christian yet, said to me

last October, "You will see that Japan will become Christian on the lines of the Church of England." At first our army of evangelists must be officered by English and American leaders, but when the time has fully come they will be ready to yield their posts to Natives—Japanese deacons, and priests, and bishops; and that will be, as my son said to me, the happiest *euthanasia* of Western Missions, when Japan is Christian from shore to shore. We ought, we can, and, by God's grace, we will; only we must not offer to God that which costs us little or nothing. The Master does not degrade us by asking cheap service at our hands. Fifty more men and women are sorely needed in the next two and a half years. Who is willing to consecrate his service or hers to God to-day? We trust in no arm of flesh, nothing can or will prevail but a masculine faith in God; nothing but the old heroism of primitive Christianity, nothing but the story of the Cross and the omnipotent grace of the Spirit of God. *In hoc signo vinces, et in aeternum laus Deo.*

Speech of the Rev. W. H. Ball.

I have great pleasure in seconding the Resolution. I look away from this Meeting and I see India helpless and with no power to help herself. I see it hopeless, with no light beyond the grave. I see it indifferent, men created in the likeness of their Master, lost in sin, wallowing in degradation. A young man came into my study some two or three years ago and said, "I don't want to discuss any question with you; I want to ask you how I can get rid of sin?" We hear that question moaned forth by pilgrims. We hear it re-echoed back in shrieks from the victims offered to the goddess Kali; and no answer is found. It is only the followers of Christ that can give the answer, and, to our shame, many of us are dumb. Now, I have been going about the country a good deal lately, and I find that some of our friends are rather doubtful about the Church work of the Church Missionary Society. They think we are not doing enough to build up the Church. I believe I can honestly say that the Church Missionary Society is welding together the various congregations by means of its Church Councils, until the Churches realize something of their corporate life. The Church Missionary Society is taking care of the young and educating them, both boys and girls. The Church Missionary Society stands easily to the front in its training of Native pastors and evangelists. I could give many proofs of that. Let me give one. I believe that in Bengal we have not a single Bengali agent who has been trained by another Society, and there is not a

Society working in Bengal that has not agents who have been trained and educated by the Church Missionary Society. You may depend upon this, that the Church Missionary Society is doing good, steady Church work in India. Then there are friends who say, "Yes, but are not you Church Missionary people getting rather stiff, cold, and bound up with red tape? Are you going ahead and evangelizing among the non-Christians?" I say, "Yes." Compared with other Societies we stand easily to the front; and the proof is the number of baptisms, and you must remember that the Church Missionary Society does not, and I hope never will, go in for indiscriminate baptisms. My work has been in the Divinity School at Calcutta, and therefore to-day I would stand here as representative of the Bengalis. I should like to take you into the class-room and show you something of the work there, but want of time forbids. One thing I may mention, that through the work of our school we have been enabled to ask the Bishop of Calcutta to raise the standard for the examinations of Native priests and deacons. Now our Bengali brethren take the same examination as the Europeans, with the exception of Latin and Greek. But I would rather take you this morning to their work outside. Stand with me for a moment in a Hindu village. We are in the centre, and have come to the Hindu temple. The priest comes out and says, "Stay here, sir; don't go further. I will provide mats and seats for you." We sit down, and there gather near us

150 or 200 Brahmins and educated Natives. In the distance are women in the verandahs. Then a Bengali stands up. I shall never forget that scene. Behind is the Hindu temple. Above is a clear, tropical moon; and as the Bengali preacher tells in flowing, fervent Bengali the life of Christ, and as he comes to that part where they were driving nails into His hands, and Christ cried out, "Father, forgive them: they know not what they do," you can feel the thrill going through the audience. And as the preacher goes on to tell of the death and resurrection you can see the tears running down the faces of the people. When this man closed, another Bengali started a soft, wild Bengali air, telling how man had wandered away from God, and God had sent His Son to bring him back. When he stopped there was dead silence. You see before you the picture of Bengali Christians convincing by their eloquence and seal their fellow-countrymen. In another village some of our Bengalis were alone, and by their preaching they converted a rich young man. He, won by them, came forth and confessed Christ in baptism, even though it meant to him giving up a fortune of 20,000*l.*, and never looking on his mother's face again. In another village, where one of our old students lived, he by his learning was able to convince an English-speaking schoolmaster of the divinity of Christ. By his love and zeal, he won him so that he and his wife and four children were baptized. You can be proud of your Native workers. You may thank God for them, for I believe that as a whole they are a band of truly converted men. They are men who know Him in Whom they believe. They are men of wonderful eloquence; and I make bold to say that 90 per cent. of the baptisms in India are won first by the Natives themselves. They are the feelers, the outposts of the army of European missionaries behind by which they are guided and controlled,

but they are the real workers amongst their own people. Now my time is passing away, I have only two or three more minutes, and I want to speak for Calcutta. In Calcutta we have some thousands of young students. We have thousands of Bengali shopkeepers, and other classes and pilgrims. We have thousands who speak Hindi; and my work here to-day is to plead for four men to go forth as associated evangelists for work in Calcutta. Oh! who is there that will offer? We want men with the tongue and the pen of the ready writer, men who shall be able to write and to speak with faith and love and wisdom. I look away to-day and I see right in the deserts of Africa two graves, two solitary graves, the graves of Mackay and of Bishop Parker; and it seems to me that I hear almost their dying voices saying, "Oh, send us men to Africa; but don't, oh! don't neglect India." Some time ago I was preaching in a village. After the preaching the people talked to us. An old Mohammedan came to me and said, "Sir, I have committed many sins. I am an old man, and must soon die. Could your Saviour save me?" I opened my New Testament and read to him the words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I shall never forget how that old man's face lighted up. He said, "What! did God love me like that, and no one ever told me before?" I said, "Never mind. Will you take Him now?" He said, "Yes, of course I will!" And so he did, just as a little child. I want those words to ring in your ears—"Did God love me like that, and no one ever told me before?" Yes, God loves them. They are dying. You know it: Can you sit still and be dumb? Christ calls you. The missionaries call you. The Native workers call you. The perishing millions call you. Will you come over and help them?

The hymn, "All hail the power of Jesus' Name," was then sung, during which the collection was made. The second Resolution, moved by the Rev. Canon Taylor Smith, from West Africa, seconded by the Rev. C. W. A. Clarke, M.A., Principal of Robert Noble College, Masulipatam, and supported by the Rev. Dr. Pentecost, U.S.A., was as follows:—

"That this Meeting, while thanking God for the marked increase of intelligent interest in the missionary enterprise at home, and recognizing how entirely inadequate is the present apprehension of the Lord's urgent claim upon His Church for the speedy evangelization of the world in view of His promised return, calls upon the people of God, whether members of the Home, Colonial, or Mission Churches, to seek a spirit of truer and deeper consecration which shall be manifested in augmented sympathy, more believing supplication, increased support, and self-denying personal service."

Speech of the Rev. Canon Taylor Smith.

I stand before you as the representative of your oldest Mission, viz. that to West Africa—the diocese of Sierra Leone. The diocese of Sierra Leone is a small

section in comparison with the whole field, but a large section in comparison with the Home field. We reckon the diocese of Sierra Leone to be about 3000 miles from Madeira in the north, extending to beyond Lagos in the south. Although it is ten times the length of England, we have not yet fifty clergymen—mostly Native clergymen—while in England you have 26,000 clergymen. The centre of the work in the diocese is in the peninsula of Sierra Leone, a lovely spot, though called the “white man’s grave;” a lovely spot, a very Switzerland by the sea. There we have mountains, reaching almost 3000 feet in height, covered with tropical foliage right up to their summits. To this place, as you know, seventy-five years ago the rescued slaves were taken, slaves who were rescued by the British cruisers—rescued at the rate of about 2000 every year. At that time—seventy-five years ago—the darkest heathenism prevailed; but to-day we have a flourishing self-supporting Church. And not only have we a flourishing self-supporting Church, but this Church has its own Missionary Society. We have full churches. It is no uncommon thing to see from 1000 to 1400 people—English-speaking Africans—in the Cathedral at Sierra Leone, and in another church at Freetown, in which place there are four churches. In another church, I have counted 1000 worshippers on a week-day morning; and in Holy Week last year there were over 1000 worshippers (every one African) at seven o’clock in the morning. We have schools also attached to the twenty churches, not counting the Grammar School with its attendance of 160 of the better-class African boys, and not counting the Annie Walsh Memorial School, where the better-class girls are educated. The Word of God has so prevailed that the Roman Catholics, who came twenty-eight years ago, have made little if any progress. The reason is this, dear friends, because the early missionaries taught the people the Word of God. While they have gone down the coast in numbers far exceeding the Protestant missionaries, the Roman Catholics in Sierra Leone have been held back by the Word of God. A self-supporting Church supporting also Foreign Missions; full churches and crowded schools: such are some of the triumphs of Christ’s Gospel. But I want to speak next of trials. I want you to praise for the triumphs, and I want to ask for your prayers and your praises for the trials. Opposition is essential to all true progress. The Acts of the Apostles were not accomplished in the sunny fields of peace and prosperity—nay, stoned in this

city, falsely accused in that, persecuted everywhere, thus was the seed of eternal life scattered. I am not surprised to find strong race-feeling on the West African Coast when I consider the conduct of white men in the past and in the present. In regard to the past the African has a good memory. He remembers that in 1771 no less than 192 ships went out from England fitted to carry no less than 47,000 slaves to our American colonies and the West Indies; and in regard to the present there is imported into Africa every year no less than eight million gallons of spirits—spirits of a very vile kind—spirits of the very worst nature. And more than this, we find the traders have two measures—buying with one measure and selling with another—and in some cases compelling Africans to give up the products of their own country in exchange for rum, ammunition, and gunpowder. More than this, I do not wonder at race-feeling on the West African Coast when I find sometimes the most insulting letters in the English newspapers concerning the African, and I hear depreciating language so frequently. I confess sometimes I am ashamed to own I am an Englishman in the face of these our African brethren. In regard to the present difficulties on the West Coast, I look upon them in the light of a tornado. The tornado—the tropical storm—is severe while it lasts, but we cannot do without it. It brings down all the dead leaves and the branches; it promotes fresh life; it purifies the atmosphere. We praise God for the tornado, and so we shall find reason for praise in regard to the present spiritual tornado. Already those of us who have been living and going about among the people there—already we know something more of those who are truly on the Lord’s side. We know now who are our friends; we know now who are our enemies. And more than this, I state from experience that there is a root-growth manifested in the African Churches, which by-and-by will develop until it shall overspread the whole of Christendom. The foundation has been well laid by the early missionaries upon the plain teaching of the Word of God, and it is bound to bring forth fruit, and that right soon. Let us trust more, and not talk as if God were dead. He is with us; therefore we are able. Let us go up at once, and possess the land. What we want to-day is more Faith; what we want to-day is more Hope; what we want to-day is more Love—not faith in friends, nor faith in funds, but faith in God. “If ye have such faith, nothing shall be impossible to you.” If

we seek His glory He will never leave us friendless nor fundless, but we shall have daily manna for the daily work and the daily way. But more than faith we want—Hope! Yes; for our Gospel is the Gospel of the power of God unto salvation unto every one, African or Englishman, to every one that believeth. The Mohammedans are busy teaching and selling their charms, but they have no Gospel; and yet from the College at Tripoli, where there are 1000 students, do you know how many missionaries they send out every year? Not less than 300 missionaries. And from the University of Cairo, where there are 10,000 students, they send forth not less than 2000 missionaries over the vast continent of Africa. Last, but not least, we want more Love. You can never win an African unless you first love him; and then, when you love him, like all human nature he responds to the love. The African has a sweetness of character which I have not found excelled, even in England. The Africans of the Bible were gentle and kind. I call to your mind Abed-Melech, who lifted Jeremiah the Prophet from the dungeon and the mire; Simon the Cyrenian, who carried the Cross of our beloved Master and Lord; the Ethiopian eunuch who asked Philip the Evangelist to step up beside him, and was willing to listen to the explanation of the Old Book. The African is the same to-day. Did time permit I could tell you of many Africans. I could tell you of one of the men in Freetown who gave me this ring (exhibiting it), which I now wear, when I came home from ill-health, and said it would "buckle us together in the Gospel till you return." I could tell you of my own faithful servant, Simpson, who nursed me for days and weeks, night and day,

most willingly during my fever, and as I came away pressed this other little ring into my hand and said, "Oh! my master, I count the moons (or months) till you return. Pray for me, and I will pray for you. Come back, and that soon." One word and I have done. The evangelization of Africa must be by the African himself. The method and instrument of the evangelization are seen in the eighth chapter of the Acts of the Apostles—the method is the preaching of the Gospel of Jesus, and the instrument is the African himself going on his way rejoicing, to tell his fellow-men of the Saviour he has found. We, dear friends, are privileged to prepare the way. Come, then, and yield yourselves to-day, for the harvest is great, the labourers are few, and the time is short. If you are crucified with Christ, then consider what crucifixion means. It means arms extended to embrace humanity; it means hearts enlarged to bring them unto your bosoms and pray for them; it means more, it means open hands to receive from the Father who giveth all good gifts; it also means the open hand to bestow upon our fellow-men. It is when crucified with Christ that there is no close-fistedness. And more; if we have died with Him then we have risen. If we are raised with Him then we shall feel like Isaiah when he saw the glory. He not only cried, "Woe is me, for I am unclean and undone," but he went on to consecrate himself, and said, "Behold me" (that is the marginal reading); "send me," and the Lord said, "Go!" Thus I have endeavoured to place before you three things, "Faith," "Hope," and "Love." "If ye be willing and obedient ye shall possess the land," for "The earth is the Lord's."

Speech of the Rev. C. W. A. Clarke.

My Christian Brethren,—I stand before you as the representative of what I am afraid is the least popular branch of missionary service. I am—thank God I can claim the honour—an educational missionary—with the emphasis on "missionary." If you want a proof that our service is unpopular I can give you a very clear one. For three years we have been waiting for one single man to start the B.A. classes in the Noble College. Three years ago your Committee and your Secretaries, who support us right loyally through thick and thin, promised that they would send us a man as soon as they could get one. And now I am here, two years before I am due, mainly for the reason that no man can be found to come to the Noble College. Oh, dear friends, when the educated

Natives come to me and say, "Why, with all your money and all your men, and all the enthusiasm you boast of in England—why don't you start your B.A. classes in our town? why don't you take our young men in hand, and take them right on to their degree?" I have to say this to them:—"They do not know at home. They don't know what the work is like, or we should have a dozen men volunteering to come out and start the B.A. classes." In the last month there is one thing which has struck us as we have walked about in the country or travelled by rail, and it is that the spring is here. We have seen the trees bursting into leaf; we have seen the blossoms on the fruit-trees; we have seen all nature coming to life after her long sleep. Now, I come from a land where the

spring is beginning. Long, long, the winter has been—thousands of years—but the spring is coming, praise God for it! I would call your attention to one other point we notice now, in the coming of the spring, and it is this—it was the little bushes that got green first. It is the great oaks and ashes that are still brown and black and without verdure. But their time is coming; and, oh! dear friends, we are getting the pariahs, the outcastes, and the low castes rapidly into the Kingdom of Christ, while the Brahmins and the high castes seem to hold back. But the spring is coming, and we see the buds opening from time to time—here a bud and there a bud. There is a real bud from the higher education on the platform this morning—Mr. Jani Alli—who will speak to you very shortly. He is one of the very first results of the Christian education of the Noble College from which I come.

I want you to come with me for about five minutes, and take a look over that great land from an educational point of view. I want to prove, if I can, in the few minutes I have at my disposal, that the spring is coming in India, and that you have a great and wonderful opportunity before you for the Lord's work there. Come with me to Madras, where there is a great University. You will see four or five great colleges where they are teaching thousands of students for the University examinations. And the best of all these institutions is a Missionary College—the Christian College. Come with me to the Mofussil towns, to the Provinces, to Masulipatam, Madura, and Tinnevely, for example, and what do you see? Large Colleges and High Schools, some of them conducted by the Natives, some of them by missionary agencies. You can go lower down still to the large villages, and you will see Middle Schools, and still lower and you will see small Primary Schools started. What is the meaning of all this intellectual activity? It is this. There is a perfect craze amongst the upper classes in India to have English education. The first thing you have to seek, from a missionary point of view, is to use this craving for the spread of Christ's Kingdom. You know India is stratified by caste. At the bottom of the social scale you have the outcastes, then the low castes, gradually rising to the high castes, and *these* are the leaders amongst the 270 millions of people over whom the Queen rules in India. They are not the feet, they are the head—the leaders in India—the men who are now crying out aloud from the National Congress for Representative Government for themselves, and for many things for which

they are not fit just yet, and, therefore, cannot have at present. But these men are after *all the brain of India*, and they come from the highest castes, and are being educated in these schools and colleges of which I have told you. You remember that the Lord Jesus when He was upon earth made use of a great want that He found amongst the people. They wanted healing, and thousands and thousands of them came to Him just for nothing else than to get their bodies healed. Do you think the Lord Jesus does not value the mind as much as He values the body? Do you think that these Brahmins—these leaders of the people, who become the judges, and the rulers, and the magistrates, and the barristers—do you think these men, who are saying, "Give us English education; give it us with Jesus Christ if you like, but we *must* have it in any case!"—do you think Jesus Himself would not have pitied them? I believe He would have come to us educational missionaries and said, "Go on, My brethren, go on in this great work and win the brain of India for God." Yes, India is ripe for this work of Christian University education. I looked back to an old calendar of thirty years ago in the British Museum, and found that in 1861 the C.M.S. was well to the fore in Christian educational work in the Presidency of Madras. But I find that in thirty years she has fallen sadly behind in this important branch of the great work of winning India for Christ. We are just on the threshold of the jubilee of the Noble College. That saint of God, Robert Noble, went from his fellowship at Cambridge to start a school at Masulipatam fifty years ago—and, by the grace of God, we want to put the crowning stone on this edifice of his in the jubilee year. Can we believe that there is not one qualified man in England ready to come out and start these B.A. classes? When I spoke to Mr. Wigram about getting a man, I said, "I know *they only want* telling to come out in dozens." I said the same then as I said to the Natives, "They *don't* know." He replied, "Well, if you get a dozen men, you shall have the one you want."

There is a Resolution before us to dedicate ourselves to the service of God—to dedicate ourselves anew. I ask you not only to pass this Resolution by sitting down and holding up your hands, but I ask you to rise up and go forth and act upon it. I ask you—and I include myself—to dedicate yourselves afresh to-day to God, and go forth and find the men who are wanted. They are not all in this hall, but you and I may be able to find them for Jesus Christ. I do beseech you that we go away from this

Meeting thinking, "Are men so needed for Japan, for Africa, for India, and the Colleges? Then we will do our best to find them for our Lord Jesus Christ, and we will give ourselves if we can."

Let me prove to you that when I called myself a missionary, an educational missionary, it really is missionary work. I will spend just two or three minutes in giving a brief sketch of the work that we do at the Noble College. We begin our school in the morning at a quarter to seven, and all the English-speaking boys assemble in one large hall for prayers. We read a few verses of God's Word, and we give a short address for ten minutes or so to the boys, and then we close with prayer, and go to our respective class-rooms for the Bible lesson. Thus the first hour in the morning, when we are all fresh, we devote to the study of the Bible. All these Brahmins and Mohammedans and Hindus have prepared their lessons in the Bible—whether in the Old Testament or the New, or verses from the Gospels or Epistles, and we sit down and talk over it, and discuss their difficulties, and try to make them understand it. One hour of the day's studies we devote to the study of Jesus Christ and His religion. Now if that is not missionary work I do not know what is. Don't you think, my brethren, if I could get you, before the day's work began, to come and devote an hour to the Word of God—don't you think you would soon have a thorough knowledge of its teaching? Do you think these young men can come to us day after day, and listen to the words of Jesus Christ, and the story of the Gospel, and not be deeply affected in their minds? Oh, God knows that there is a strong, strong current passing through this, "brain of India;" and though the blossoms and the buds from Brahminism are few at present, yet the Spirit of God is swelling through that highly organized body like the sap swells through the tree, and soon it must burst into verdure, and blossom for Christ our Master. But it is not only in that one hour that we can influence our boys. They come to us in our studies at home. We join them in their games and debates, and teach them their secular subjects in class, and

rejoice to be able to do it; as well as seeing them on the Sundays, when they come to us quietly, and talk over the things that are interesting them. Those are the times when we can get close to them, and if you yourselves had the privilege of sitting with those boys and talking to them, you would no longer doubt whether the Spirit of God was working through the power of education in India. Let me close with one brief word as to what education has done in the past. We are wont to rejoice in the Great Reformation. We are wont to hail it with acclamation. Do you ever think, my brethren, of the influence which education exerted upon that great movement? Do you remember that the Revival of Learning preceded and went along with the revival of religion? Do you remember that the great men who spoke and acted for Christ in that stirring time were the leading men of thought? Do you remember that Luther and Melancthon and Erasmus, and the great band of Cambridge scholars of the time of the Reformation, were men highly educated and capable of moving the masses? There is a great revival of learning in India. Will you not give us power to direct it, and to train up these men, whose minds are being stirred by English education, in order to bring them to the feet of Jesus, that they may profoundly influence the whole of mighty India for our Lord and Master? Just remember that the Lord Jesus has given us unprecedented opportunities for getting at the highest, the governing classes of India. Just remember what education has done in the past, and the power it has been. You know it to-day in England. What is the meaning of the cry for the Bible in your schools? What is the meaning of your picking out public schools where there is a man of God at the head to send your sons to? Why, because in your heart of hearts, when it affects yourselves, you profoundly believe in the power of education. Remember God has put this instrument into your hands as it were, and remember that England has lots of men able to use it to win India for Christ. Let us truly bow our spirits before the Lord, and determine that by His grace we will do what we can to get the men who are needed.

Speech of the Rev. Dr. Pentecost.

Eighteen months ago I went to India as a volunteer evangelist. I went out with a Christian philosophy, which I may define as that of hopeful pessimism. I have come back an uncompromising optimist, notwithstanding that Carlyle says optimism is a false way of looking at things—but Carlyle is not an authority

upon Missions. The only reason I wish I were twenty-five years old instead of being fifty is, that I might go to India and spend the next twenty-five years there; and I am not sure that I will not yet go, and hope to spend twenty-five years there. I am admonished by Mr. Wigram that I must limit my remarks

to fifteen minutes, for I am a sandwich-man and must be thin. I do not think Mr. Wigram had ever seen me before, or he might not have suggested that in regard to a man who happens to be so robust. It is an exceedingly difficult thing for me to be thin. (Laughter.) I saw advertised the other day a book entitled *Five Minutes in Japan*, in two vols. (Laughter.) I believe it would be much easier to write two volumes after being five minutes in India than to tell seventeen months of one's experience in fifteen minutes. It is impossible in so short a time to deal with details, so many of which are crowding upon my mind and memory, and which thrill my own heart again, and which, I believe, would thrill your heart too. But I cannot stop to give you details of the wonderful work of God in India. I must, therefore, just content myself—and I do it with some difficulty—by striking out two or three broad lines of facts for your consideration. The first is that Jesus Christ has taken possession of India. The missionary enterprise is no longer an experiment. The conquest of India is potentially, and almost actually, an accomplished fact. And so when we are looking to India as a battle-field for the Gospel we are looking at a battle-field where the victory is already won, and we have only to gather up, as the king of Israel did, the spoil left by Sennacherib. (Applause.) When William the Conqueror beat King Harold at Hastings, Britain was won right there; and when Krishnapal, the first convert to Christianity under the teaching of William Carey, made his confession of faith in the Lord Jesus Christ, and was baptized into the Name of the Father, and of the Son, and of the Holy Ghost, British Christianity—if I may use the term—or Christianity, as it is preached and believed by the British, was an accomplished fact in India. From that day till now—little more than 100 years, or not quite 100 years ago since the baptism of Krishnapal—there has never been a single backward step in the progress of Christianity in India. (Applause.) I had the pleasure not long ago of talking with the noble Viceroy of India about Missions. Even he, broad-minded as he is, was a little inclined to question the success of Christian Missions. He wanted to know if, after all, it was not discouraging work, and the undertaking somewhat hopeless, and asked what, with 300,000,000 of people, a mere handful of Christian missionaries in India could hope to do, in the face of this solid mass of Hinduism, with its age-old superstitions and its iron caste. "Well, but," I said substantially, "my Lord, it is not a question

as to whether we shall be able to take India for Christ, for we have taken India for Christ already. That question has long since been behind us." (Applause.) "But," he said, "impossible!" I then asked, "My Lord, has Great Britain taken India for the Crown of England?" "Undoubtedly," said he, "yes." "But," I said, "what is the proof of it?" The Viceroy replied, "Here we are!" I then said, "And so are we!" (Applause.) After that I went on to say, "My Lord, I believe the British Empire is permanently—so far as any human empire may be permanent—enthroned in India?" "Well," said he, "we have 60,000 British troops here, and 200,000 Native troops officered by British officers. We have all these magnificent buildings—the Government House and others—hostages to fortune and to the future." "Well, but, my Lord, it has been said that if every Hindu should reach down to the ground and lift a handful of earth with one accord, they could bury all the Englishmen in India six feet deep—(a laugh)—and yet you hold India. You hold India with your 60,000 British troops, and with your contingent of 200,000 Natives against all possibility of internal rebellion, and, as I trust and believe, against all possibility of external invasion. But," I said, "we have an army in India; it is not 60,000 strong. In one sense we have under our 1000 missionaries—i.e. British and American missionaries—in India, between 5000 and 10,000 Native assistants and helpers, and we have a contingent of a little more than 500,000 out-and-out Protestant Christians in India. With 1000 consecrated Anglo-Saxon missionaries—the God-chosen race for the colonization and evangelization of this world—with 10,000 Native helpers, and 500,000 Native converts, not to speak of 2,000,000 nominal Christians in and out of the Roman Catholic communion, all on the ground, there is nothing on earth or in hell that can expel Christianity from India." (Applause.) It is possible, in the mutation of human events, that the British Empire may be overthrown in India; which God forbid! But it is not possible in human events that the Kingdom of Jesus Christ can ever be overthrown in India. (Applause.) There is behind the Gospel a Power that all the combined world-powers cannot overcome. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away the cords from us. He that sitteth in the heavens shall

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laugh; the Lord shall have them in derision." That is the Power that holds in subjection the world-powers all combined. No matter whether empires remain, whether they rise or fall, whether monarchy succeeds republic, or republic succeeds monarchy, the power of the Gospel holds the people, absolutely irrespective of any political power. Now, as a matter of fact, whilst giving all credit, and being profoundly grateful, under God, for the providential intervention, on many accounts, of the political power now governing in India, let us remember that Christianity has not grown and established itself in India either on account of the protection or the patronage of the political power. And whilst, from the human point of view, there are many things to lament in the attitude of the Indian Government towards the missionary enterprise, yet, when I think what God has wrought, in spite of the lack of certain things that we might have expected from a Christian Government, then I thank God it shall never be said that the Kingdom of God has been made strong by the arm of flesh; and since we have been planted and established there by the power of God, and without the aid of a human Government, we shall remain there by the power of God, despite all human government. When William the Conqueror—if you will allow the simile again—began his career of conquest in England, it is said that wherever he fought a battle he built a castle; he went on from his first victory fighting battles and winning victories and building castles, and by these castles he held England. Every missionary post, every missionary school, and every missionary bungalow is a castle built and a castle held for the Kingdom of God on earth. From north to south, from east to west, India is held by more than 1000 castles, and manned by 5000 Christian soldiers, who hold the land against all comers. Let us, then, remember that India is already taken for Christ. (Applause.) Having taken the land, we have now to subdue the land. When Joshua crossed the Jordan, and the walls of Jericho fell, he had the land; he had taken the land. The feet of the people of God once on the land, were on it in virtue of the covenant that God would give them every bit of land where their feet touched; but after they had taken Jericho and Ai, the land lay before them to be subdued. Now, so the land of India lies before us conquered, but it is yet to be subdued. It is one thing to possess the land, to put the standard upon it, and to hold it against all comers. It is another thing to subdue the land and its people to the Cross of

Christ. We have possessed the land, the standard is uplifted, the cross is planted. Our business now is to subdue its people to the cross, and bring them into subjection to Jesus Christ. I want to say a few words more. I was told not to look at the clock. I am not to pay the slightest attention to it, and I always desire to obey the Secretaries. That clock is perfectly unreliable. [The clock in the hall was out of order and had stopped.] I like clocks that stand still. (Laughter.) Now, friends, what have we done in the direction of subduing the people, and what are we doing? In the first place I am amazed when I think of the evidences that were brought before me as I travelled over India for fifteen months preaching the Gospel through summer's heat and winter's cool (not cold). I was amazed at the marvellous progress which the Gospel of the Lord Jesus Christ is making. We find that God is pouring out His Spirit on the heathen land; the Spirit of God is being poured upon India faster than we are sending men to gather the harvest. The Spirit of God is far in advance of us in the subjugation of India. There has the past year been already no fewer than 15,000 baptisms, and the number of conversions will probably rise to 40,000 before this year is out. If that should mean, even by the closest scrutiny, 25,000 real converts, what a mighty ingathering that is out of the great white harvest lying ready to our sickles! (Applause.) Every convert in India means six Hindus broken away from Hinduism and brought directly under Christian influence. So, if we multiply 40,000 by six, we see as many as nearly 250,000 people broken away from Hinduism, of whom 40,000 will have confessed Jesus Christ. At that ratio of progress, in fifty years Hinduism will become a memory, as is ancient classic Greek and Roman paganism. But it is not simply the direct conquests from heathenism that strike us; there are the mighty cleavages taking place. Seven hundred miles up the Irrawaddy I have stood on the banks of that noble river in front of the most gigantic monument of Buddhism: a great solid brick foundation for what was to be the mightiest pagoda in existence—the largest brick building in the world. It comprises 100 yards of square solid brick masonry rising into the air 100 feet. It had progressed to that point when an earthquake shook it to its foundations. There it is left, and not another brick has been laid upon it. For thousands of years the solid structure of Hinduism has been in existence. One hundred years ago William Carey laid the first charge of dynamite. You find it in the Epistle of Paul the Apostle

to the Romans, the first chapter, and at the sixteenth verse: "For I am not ashamed of the Gospel of Christ, for it is the power [the dynamite] of God unto salvation to every one that believeth." That was the first great charge which William Carey and his *confrères* put into real Protestant cases. There had been a few grains of powder in Romish cartridges, but they did not do much. It was 100 years ago when the dynamite began to be packed in, and since then the process has been steadily carried on by every missionary, by every Christian school, by every catechist, by every

Christian convert that has named the name of Jesus Christ; and here and there explosions have rent this world-old structure, this mightiest false religion, this masterpiece of the devil, as old Dr. Duff used to call it; and we see a rent in every part. The structure is not altogether in ruins yet, but it is rent and torn, while in some places the great cleavages have separated entirely from the main edifice. (Loud applause.) In conclusion may I add that now is the time to pour in reinforcements? Let us have more prayer, more men (and the best men), and more money for India.

The third Resolution was moved by Mr. Samuel Hoare, M.P., a Vice-President of the Society, and seconded by the Rev. Jani Alli, B.A., from Calcutta, as follows:—

"That this Meeting, gratefully acknowledging the abounding tokens of the good hand of the Lord upon the Society, in His manifested blessing on existing work, and in His overruling Providence during seasons of anxiety, recognizes the urgent call both to strengthen existing Missions and to face the well-nigh boundless possibilities of expansion and extension; and pledges itself, specially in view of the solemn providences which have removed during the past two years so many young and promising missionaries, to be instant in prayer to the Lord of the harvest that He will raise up and send forth a vastly increased supply of duly qualified labourers."

Speech of Mr. Samuel Hoare, M.P.

I have been asked to propose the third Resolution which is in your hands. Up to the present time all those who have addressed you, with the exception of our good President, have been taken from the ranks of the clergy; and I venture to think that the reason why the Committee have asked me to speak to-day, and in support of this Resolution, is that they may emphasize the fact that, whilst the clergy must necessarily take the foremost place in missionary work, still this Society is dependent for the support that it requires upon the laity of the Church. When I speak for the laity, I do so not only for the laymen, but for that great body of women who are striving to their utmost for the good of the Church Missionary Society. It is also possible that the Committee have asked one so little qualified as I am for the duty to speak to-day, because I have the honour of being a member of the legislative assembly on which the destinies of this country and empire so much depend; and it may be that you present here, and our friends who are working for the Society at a distance, may sometimes think that we in the House of Commons are so fully occupied with intricate and controversial questions that we cannot devote enough time to the great social and religious interests of the country and of the empire. I trust, however, that when you read such debates as that which took place the other day with reference to the survey of the Mombasa Railway, you will feel that

we have the great social and religious interests of the world at large in our minds; and when you read, further, the debate of last week in regard to a matter principally affecting the Church, but also concerning the religious life of this country, you must have seen with satisfaction that the Bill, then under the consideration of Parliament, was supported not merely by all the Church party in the House of Commons, but practically by all the religious Nonconformists who are now members of the House. I may have been asked to move this Resolution for one other reason, viz., because it has been my privilege to see a little of the working of the Church Missionary Society in India. I am but bringing before you something like an instantaneous photograph, the impressions gathered by a hasty visit to India—one that cannot compare in authority or in interest with those graphic pictures which have been drawn by men who have the experience, not merely of a few weeks, but of years of hard work. At the same time we are aware that there are travellers who, when they come back from India, speak in no kind or sympathetic way of our missionary work in that and in other countries; and I wish at once to state that those who desire to see missionary work in India, and who take a little trouble about it, can, even in a short visit, see a vast amount to encourage and a vast amount more to surprise them. I wish you could have been with me when I visited St. John's

College, Agra. Allusions have been made to the education work of our missionaries in India, and difficult indeed must that education work be, especially when there is a college like St. John's on one side of the road, and on the other side the Government college, attracting many students, and where no religion is taught. And yet it was wonderful to see the Principal of that college giving his Bible lecture to a body of young men, of whom the minority were Christians, the greater portion being composed of Mohammedans and Hindus. There I could realize what is one of the greatest difficulties in India, and that is the difficulty of having to deal with these two vast religions—Mohammedanism and Hinduism. When I heard that lesson given I was astonished at the knowledge that was shown by the students. I felt that if those who come home with criticism as to the work of our missionaries had seen what was going on there, their opinion probably would have been, nay, must have been, very different. I realized, too, there that difficulty to which reference has been made—I mean baptisms. I know there are some who seem to think that our great Missionary Societies are like mercantile societies, and that the results are to be gathered by a cut-and-dried balance-sheet, showing the number of conversions and baptisms. But this is the difficulty I realized. I was told at several places in India that the moment any young man is baptized he has for his enemies, not only his former co-religionists, Mohammedans and Hindus, who do all they can to bring him into difficulty and lead him into evil; but there is also the difficulty in reference to the young man's own family. I had the privilege of being consulted by a young man anxious to be baptized, and who explained to me the difficulties in which he was placed. His mother said that, if he were baptized, she would kill herself, while his father complained that his son would bring a curse upon him and the whole family. The young man added, "I have influence over my father and mother, and over my brothers; and I fear, if I am turned out of the house, I shall never bring them to Christianity, which I earnestly desire and pray that I may be able to do." Difficulties of that kind must occur often. But though those difficulties are great, as the preceding speaker said they are, no one who makes inquiry in India can fail to be satisfied that a vast work is going on—yes, a vast work in the progress of Christianity, and a vast work in the unsettlement of the Mohammedans and Hindus. You will find that again and again in India. That was my experience

in Delhi when I came in contact with the excellent Mission founded by the son of our honoured friend the Lord Bishop of Exeter—I mean the Cambridge Mission. You hear of Mr. Lefroy's work among the Mohammedans, of the debates carried on with them in their own mosques, where, as he told me, a Mohammedan came and before the whole meeting, composed of 2000 people, said, "Mr. Lefroy has the argument with him. Your argument is nothing." You hear, again, of the sacred and bigoted city of Muttra; you hear of the leading Hindus coming to our old, tried missionary there and stating, "Our religion is doomed. Your religion is certain to be victorious." You find the Bible read over India, not only by Christians, but by Hindus. I was told of a clerk asking a missionary for a Bible. The missionary said, "But you are a Hindu; why do you want a Bible?" "Because," said he, "when I was at the University I was in great distress, so great that I felt as if I would destroy my own life. I consulted one of my teachers, who was a Hindu, and he said, 'There is only one thing for you to do to set your mind at rest, and that is to secure a Bible and read it.'" This man had, with five others, all Hindus, week after week, carried on a Bible-reading by themselves; and though he was not a Christian, still he said, "I cannot have peace until I get another copy of the Bible." When you see all this work going on you must realize that it is a great time for Missions in India. You must realize further that education and civilization must eventually destroy Hinduism. The colleges are educating the young men, alas! too often without religion. When they are tired, as already they are, of the follies of their own religion, what are we going to place in their hands instead? I am quite sure that my honourable friend Sir Richard Temple, who I wish was speaking in my place, would, with his great experience of India, confirm me on this point, viz., that education and civilization must destroy Hinduism. I am sure you will all feel that there is only one religion to put in its place, and that is the religion of Christianity. I confess that what I saw in India was of such great interest that it would be easy to refer at greater length to this subject. But what I do want to press upon you is this—when you read letters in the newspapers, when you read stories written by travellers, who show no sympathy whatever with Mission work, when those criticisms are adverse to Mission work, remember that even a traveller who is in India for a few weeks only can see a great deal of the work. Remember, further, that, whether the

criticisms of such travellers be true or not, the duty of the laity of England remains the same. We are told to take our share in the work, and I doubt not that we in this Hall, and many thousands elsewhere, are earnestly desirous to take their share; but we do not do as much as we ought to do. An aged missionary at Muttra, living amongst those most bigoted Hindus, while walking along the dusty road there, said to me, "I desire to live and die at Muttra." But as the dust flew past us, he could not refrain from remarking, "Oh, I sometimes wish for a draught from the spring in my own village in Germany; it would be indeed so refreshing." Do we send sufficient refreshing draughts from our English villages to India? We want to bring the claims of this Society forward in every part of England where already they are not sufficiently advocated. Then not only will our efforts be blessed in providing further funds for the Society, but the report of these re-

freshing draughts will go to our many friends who are at work in unhealthy climates and in distant countries. Like the old German missionary, who has served this Society so faithfully, they may, when they are depressed in their work, and have to encounter increasing difficulties, and when their health is failing, receive from England the joyful message that the interest in their work is growing greater and greater in this country, not only among the rich, but even among the poorest. Then will our missionaries be encouraged in their labours, and be refreshed with the feeling that they have the sympathy and the support as well as the prayers of the laity of this country. The one great lesson I learnt in India respecting the Mission work there is this,—we must have patience. If you all present have faith in the power of the Gospel, I ask you also to be patient; and then, with the utmost confidence, you may look forward to most blessed results.

Speech of the Rev. Jani Alli.

Sir John Kennaway and Christian Friends,—My apology for standing before you this morning is, as you have heard from Mr. Clarke, as a result of the educational work of this great Society, and my only claim to second the Resolution is that I may show you, what has been described more than once this morning, the power of the Gospel—that, whether addressed to the Hindu or the Mohammedan, or, as it was of old, to the Greek or the Gentile, its power is the same. Mr. Clarke has alluded to those great and devoted missionaries who went out to Southern India to establish that great College in which I was brought to a saving knowledge of Jesus Christ, and I am thankful that I am here this morning to testify that the educational work of the Society in India has not been carried on in vain. The Resolution which I have the honour to second embraces three points. First, we thank God for the tokens of good; secondly, we recognize "the urgent call both to strengthen existing Missions and to face the well-nigh boundless possibilities of extension and expansion;" and, thirdly, we pledge ourselves to be instant in prayer for duly qualified labourers. I should like just to say a word or two on each of these points. Let me say, first of all, that, of course, this Meeting recognizes God's providence in all that has been done. This Meeting has to recognize God's providence, the Society has to acknowledge it, the Committee has to recognize it, the missionaries have to recognize it, each one of us has to recognize it in the blessings which have rested upon past labours. And let me here say

that when I was first sent out to India, fifteen years ago, by the Church Missionary Society, to labour in a particular part, and when nine years ago I came back to England the Committee appointed me to work in Calcutta, I see the hand of God's overruling providence in sending me from one part of India to another to labour for Him. When I went to Calcutta I had for a College friend Henry Parker, who has found an early grave in East Africa. In God's providence he was called away, while I am left alive. There, too, I see God's hand. I was not to rest on an arm of flesh, but on the omnipotent power of the grace of God, which has sustained me ever since I left my home and people, more than thirty years ago. And now I come to the work—not my work, but God's. It has always seemed to me a sort of blasphemy for any one to speak of "our Society" or of "my work," "my school," "my teacher," or "my catechist." All such expressions must appear blasphemous to one who has been a Mohammedan, and who knows how religion is regarded by Mohammedans. I say "the work of God committed to me through the instrumentality of this great and noble Society." The work chosen for me was work amongst the Mohammedans of Calcutta. But what is one man among the 200,000 Mohammedans of that city? Before the Decennial Conference of 1882-83 there was no missionary appointed to work exclusively among the Mohammedans of Calcutta. When an appeal for one came to the Committee of the Church Missionary Society they chose me—I don't know

exactly why, unless it were that I having been one of the Mohammedans, it seemed likely that I should sympathize with them, and know how best to deal with them. When I went there I found that they had been almost entirely neglected, and I think we may take shame to ourselves for having left the work among Mohammedans almost solely to ladies who visited the zenanas. When I commenced my labours I found it very difficult to work among Mohammedans. Let me here read one or two passages from a book recently sent forth by a very learned Mohammedan gentleman—an acquaintance of mine—who holds one of the highest official positions in India that the Government can confer on a Native. This gentleman says:—"A corrupt Zoroastrianism, battling for centuries with a still more corrupt Christianity, had stifled the voice of humanity and converted some of the happiest portions of the globe into a veritable Acedama." Here, Christian friends, you see how a Mohammedan gentleman, a man of culture, holding the high position of a Judge of the High Court of Calcutta, speaks of nominal Christianity. That sentence occurs in a passage in which he speaks of the origin and growth of Mohammedanism. A corrupt Christianity brought into existence Mohammedanism, and it is the duty of a pure, reformed, Scriptural Christianity to show Mohammedans—I will not say Christians, but what the religion of Jesus has been and will be to all eternity. Then, again, the same author in another place says:—"In its higher phases the religion of Jesus appealed to the nobler instincts of mankind. It brought solace and comfort to the downtrodden. And whilst the dogmatism of its preachers silenced questioning minds, it satisfied the yearnings of those who, fleeing from the indecencies of the older cults, hungered for a purer life." Here, again, you see that Mohammedans, those among them who are educated, know what Christianity—I mean the Christianity of the Gospel and the Apostles—was. The form of Christianity has been corrupted, and it is the work of us missionaries, when we go among Mohammedans, first of all to try and undo the work which has been done, and then to begin to work afresh. What I mean by "undoing the work which has been done" is showing Mohammedans by our lives, by our teaching, by our worship, by our intercourse, by our constant coming in contact with them, what the religion of Jesus is, what the Gospel teaches, what Christianity has done for others, though Mohammedans may only know a corrupt form of it. A Moonshie once said to me, "You were a Mohammedan, you have now become a Christian teacher; what

do you think of Mohammed?" Well, the question was a startling one, and I did not at first know exactly how to answer it, but God gave me words to reply. I said, "If Mohammed had known Christianity as you do in its present simplest and noblest form, he would, I think, have been a Christian." He hung down his head and said, "Yes, I see now what you mean." When I went to Calcutta to labour among the Mohammedans there, my first effort was to try and cultivate their friendship, to know them, and to make them feel that although I was a Christian and was educated at the University of Cambridge, yet I was one of themselves. I did a great deal of calling, and I made it a point to call on the leading Mohammedan gentlemen—judges, magistrates, and others. Some persons seemed startled at my visit. They said in effect, "Why do you come to me? what is your business?" "My business," I replied, "is simply this—I want to show you that, though I am a Christian, I am one of yourselves. I was brought up in your religion, and I want to try and show you what induced me to become a Christian." You have heard of the King of Oudh. When he was deposed, he was brought to Calcutta, where he settled down in one of the suburbs, about six miles down the river, and I made a point of calling on some of the princes. The palace-gate of the King of Oudh was barred against me. I could not enter the iron gates. The king would have nothing to do with Christians or Europeans. When Mr. Wigram visited Calcutta five years ago, I had only a little school for Mohammedan boys in a mud wall and thatch-roofed hut, in a narrow lane, simply because the king and his agents would not allow me to enter his gates. But the king has since died; the bolts and bars have been thrown away; the gates are open, and we can go in when we like. In the providence of God, zenana ladies who had been shut up for ten or twenty years can now be visited, and can come to my house, six miles to Calcutta, and tell me about their troubles, sorrows, and difficulties. God has wrought wonders. No one who has not laboured in India can imagine what difficulties there had to be encountered, and the changes to which I allude are indeed triumphs of the Gospel. Dear friends, you have been reminded to-day that the religion of Jesus Christ is not a commercial matter in which you have to lay out money and at a certain period may demand your dividends. In the powerful sermon which was preached last night at St. Bride's Church allusion was made to the rebuke which Christ administered to His disciples in the words, "O ye of little

faith." I do trust that all those of you who have faith in the Word of God, in the Spirit of God, in the power of the Gospel, will feel that this work is one which must go on from step to step till it engrosses even the bigoted Mohammedans. "What are the direct results?" you may ask. We have not, indeed, to tell you of many baptisms. As Mr. Ball has already told you, baptisms in large numbers have not yet taken place in India, though they may before long; but, as you have learnt from the Report, there have been thirty-one baptisms in Calcutta during as many weeks of last year, in connection with the Mission. I have had the pleasure of baptizing three adults and three children. It may be asked, "What is that in proportion to all the labour and money expended?" In last night's sermon reference was made to Christ's words. "Let us go over to the other side." What was the result? Two persons possessed of a devil were brought to the feet of Jesus, were healed, and restored to their right mind. Perhaps if that had occurred in the nineteenth century, and in this city of London, newspaper writers would have said that the mission of Christ was a failure; toil, and labour, and anxiety, with scarcely any result; but our Blessed Lord has told us that there is joy in the presence of the angels over one sinner that repenteth. There is joy in the presence of God, and joy to Jesus Himself, whom we love to call our Saviour. These are results, however, and, as I have before remarked, we missionaries ought to take shame to ourselves for speaking of them as if they arose from our own work. We are all servants of the Lord, and let us regard ourselves as fellow-servants of that great Lord and Master who said to His disciples, "Henceforth I call you not servants, but friends." When Jesus calls us His friends, how dare we look upon one another as servants to any one else? When Carey had gone out to India and his friend Andrews wrote to him from England,

The Rev. Hubert Brooke, M.A., of St. Mary's, Reading, gave the closing address:—

Speech of the Rev. Hubert Brooke.

After the meeting is over, the business ought to begin; and I should like, my Christian friends, to ask you before you leave the room, What are you going to do? I will give you one aim in which every one may take a share—"the world evangelized in this generation." The number of friends of Christian Missions, who have this as their life-motto, is growing; and it may not be long before, through the grace of God, every Christian heart will beat with enthusiasm for this one end—"the world evangelized in this

what did he say? "We have gone down as colliers into the pit to dig, and you at the mouth are drawing up what we have dug." We in Calcutta are digging in the deep mine of heathenism and Mohammedanism to bring up, not black coals, but diamonds, which are to shine for ever and ever in the diadem of our Lord and Saviour. And you have to co-operate with us as Andrews did with Carey. One word more and I have done. Fathers and brethren, allow me to appeal to you. You may say, "Why did you leave that work of yours to come to England? What right had you to come here? You are not an Englishman." True, I am not; but England has become a second home to me, and I am come here for refreshment of mind and spirit. But that is not all. The peculiar nature of the work in which I am engaged is such that it is impossible for me to carry it on alone, and I have come here to obtain a fellow-labourer. I am going very shortly to my beloved University to seek one, and I have to appeal to you to place funds at the disposal of the Committee of the Church Missionary Society for building a school-room. When I boldly ask you to give 1000*l.* or 1200*l.* for this purpose, remember I am not asking you to give it to the Society or to me. We read in the Acts of the Apostles that the new converts sold all their possessions and laid what they obtained for them at the Apostles' feet. The Apostles are not here, but the treasury of God is here. There is a sentence in the Report to which I must here allude. It is there said that the missionaries of this Society are helping to set forth Evangelical principles; and you are binding yourselves this afternoon to pray that missionaries who are duly qualified may be sent forth by this Society: pray that the mind of Christ may be infused into those principles, and that the Spirit of God may transform them into living realities to us, that we may be a living power to a dying world.

generation." Four minutes will be enough to tell you how this may really be done, and three simple calculations will make it plain. In the first place, we consider in our English parishes that the largest number that can be assigned to one man's care is 20,000; and though that is beyond his power for pastoral supervision, it is within his reach for evangelistic effort. Give the heathen and Mohammedan world one man or one woman for every 20,000 among their 1000 millions, and you will need 50,000 missionaries. Don't be afraid

of this number. There are as many ministers of the Gospel in Great Britain and Ireland alone, as this calculation asks for the whole heathen world. Next, look at the sources whence these labourers may come. Dr. Pierson has told us that there are 40,000,000 Christian communicants throughout the world, and another has estimated them at five-and-twenty millions. Take the lower number. Consider that all these men and women have pledged themselves to obey the Master's last command before He died, and therefore ought to be equally ready to obey His last command before He ascended. Now those twenty-five millions have only to send one out of every 500 of their number, and the provision for the world's need is ready to hand. Is there one soul here to-day so faint-hearted as to think that the whole body of Protestant communicants could not supply one out of every 500 of their ranks for the heathen world, and would not be prepared to support them? Thirdly, what is needed for their support is, that every one of those 500 communicants should give on the average 8s. or 10s. a year, that is 2*d.* or 2½*d.* a week (and I have known a poor woman in receipt of parish relief give 2*d.* a week for a work of God). Let every set of 500 communicants throughout the world give 2*d.* a week each for this work of God, and the provision is there for the labourers from their midst. With these simple calculations before you, I ask now, What are you going to do when we get outside the doors of this room? I appeal to you to do three things as an answer to the question that is ringing in our ears from East Africa to-day: "Who then will consecrate his service this day unto the Lord?" I would ask, Who is willing to consecrate his service of prayer? That is, who is willing to go out of this room pledged to this—that he will begin to pray that for every 500 Protestant communicants one may go forth as a missionary to the heathen? And be sure that the 500 of whom you are one, have the first place in your prayers for this answer of blessing. Again, let me ask you to consecrate a service of faithful expectation. Begin to

look out at once for the answer, and search for it expectantly. See who is the man, or who is the woman, whom God is thrusting forth from your 500. And be sure that you find out for certain whether you yourself are the chosen one. And, further, consecrate to God the service of liberality. Whether it be only twopence a week, or two shillings a week, or two pounds a week, do what you can towards sending out missionaries from your midst, and having done so wait patiently for the results. Do like the good old body of whom I knew, who had the kettle boiling ready for the tea she had asked God to send her. And when it came, as come it did, she had not to wait for the comfort she wanted. I suppose there are represented here to-day some four or five hundred churches and parishes, of whom probably less than half have already sent their representative to the foreign field. And those who have, could very likely send another. Here then is business provided for us, to be accomplished by the next great Annual Meeting of this Society: that every Church to which we belong shall have its own missionary ready or gone forth, before we meet again. Is not the coming of our Lord, for which we are all waiting, hindered by the fact that the Gospel is not yet preached "to all the world"? Let us then render this consecration of our service this day unto our Lord—that we pledge ourselves to offer up continual prayer, that God will raise up one at least from every five hundred of His communicating children throughout the world. And if that cannot be done by any Church because the number of its communicants is too small, let it unite, like the Israelites of old, with the neighbour next unto it. Let them pray together that they may be enabled to provide a sacrifice—not for sin, thank God that has been provided once for all; but—a living sacrifice, for God's reasonable service, a wave-offering of the home Church for the foreign fields of labour. Let us begin from this very day, and plead continuously that the Church of God may in this way fulfil its high calling, to "preach the Gospel to every creature."

THE ST. JAMES' HALL MEETING.

This Meeting commenced at the same hour as the one in Exeter Hall, and the hall was crowded before eleven o'clock. Sir Thomas Fowell Buxton presided. After the hymn, "O Spirit of the Living God," had been sung by the assembly, the Rev. R. A. Squires read part of Isaiah xlix. and led the meeting in prayer, and then the Chairman delivered his opening address. The Rev. B. Baring-Gould gave the Report of the year's work. Then followed the Bishop of Saskatchewan and Calgary; Sir Charles E. Bernard, K.C.S.I.; and Canon Tristram, who has lately visited Japan, where his daughter labours

as a missionary at Osaka. Three missionaries next spoke, the Rev. E. C. Gordon (Uganda), the Rev. James Stone (Telugu Mission), and Dr. H. Martyn Clark (Punjab); and the Rev. Prebendary Eardley Wilmot, who has recently succeeded Dean Forrest in the Incumbency of St. Jude's, Kensington, made the last speech. The space at our disposal only admits of extracts from the speeches, and some we are obliged reluctantly to omit altogether.

Address of Sir Thomas Fowell Buxton.

It is a new departure and a new experiment for us to meet in this hall. I think we may take it as a sign of encouragement and also a sign of responsibility. We cannot help remembering that, whatever may have been the discouragements from within or criticisms from without, the meetings in Exeter Hall have gone on increasing from year to year. Notwithstanding the size of that great hall, no room could be found for the multitudes that year after year crowded within its walls. Therefore it has become necessary to have an extra subsidiary meeting in this hall. I think we shall all recognize that our being here is a sign from which we ought to take great encouragement. It indicates growth, and I think we shall feel that it is also to be taken as a sign of responsibility. It rests upon us that that growth shall continue, and that the zeal and area of the Society's work shall be extended. I would ask you to remember, however, that with all this extension and growth the cares of the Committee do not grow less. I must ask you to remember that this year—speaking as Treasurer—the balance is not on the right side. The deficit is but a little one, but, nevertheless, after years of prosperity, we find there is a slight change on the other side. There is abundant reason for thanksgiving as to the past, even as to the past year; but let us see to it that we keep up the old habit for which our Society in late years has been renowned, and keep the balance on the right side. I must ask you to remember that there are serious cares in many parts of the world. It may be easy to take steps which appear to be mistaken when, after the event, wisdom comes; but I think we shall all agree that we cannot go far wrong or make a mistake if we keep before us, and if the Committee keep before them, the ultimate object of our work upon the Niger—that work being the establishment of a Native Church, Native pastors, Native teachers, Native leaders of the Church throughout the whole of its borders. That must be our ultimate object. But I think we cannot notice these difficulties without all uniting in seeking guidance from above, so that wisdom may be granted to us, and thus that we may receive from our supporters kindly criticism and sympathetic help, and that the work of this Society and every other Society carrying on the work of the Church may be abun-

dantly blessed. I cannot help hoping that as the spirit and habit of independence grow among the Native Churches of Africa, we shall find men as capable, as fully armed for carrying on the work of leaders in those Churches as was the late Mr. Saththianadhan, of Madras, who has been so recently removed from the headship of the Native Church in that Presidency. I think we cannot but express our sympathy with the Native Church in Madras and with all his numerous family at the tidings of his removal. I am sure that all who have known him or known anything of his work must feel the utmost sympathy with them in their bereavement. Our attention has been strongly drawn of late to the other side of Africa and to the district of Uganda. I would venture to take this opportunity of asking our friends to remember that telegrams coming from Zanzibar ought always to be taken with the utmost caution. But news may sometimes reach the coast more rapidly through German than through British territory. We see Africa exposed to the influence of Governments, of chartered companies, and missionary societies. I think Europe is beginning to realize how very great is the duty and responsibility which she has accepted in reference to the slave-trade. I trust that all who have any influence in any part of the world will remember how great an act of disloyalty it would be if there is any want of co-operation and sympathy and help from one country, company, or society to another. And I think we must acknowledge with thankfulness and gratitude those cases where, may be, German officials have shown kindness and sympathy and given help to our missionaries going up into the interior. . . . We have lately heard of serious disturbances in Uganda. Let us remember that there have been many occasions of serious disturbances and conflicts in that region during the last three or four years. There were first conflicts between the Pagans and those studying either Christian literature or the Mohammedan Koran. There were disturbances between the Mohammedans and Christians, and more latterly we have all the jealousies, disturbances, and conflicts between the Natives who follow the Protestant sections and those who follow the Roman Catholics. I think we must remember

that it is in a great measure a political matter—quarrels about land and offices of State. In the midst of those quarrels the love of reading the Bible was begun in the country, and we have every reason to believe that in spite of conflicts it has gone on increasing. We hear of as many

as 1200 or 1500 meeting on Sunday for service, and of several hundreds meeting every day in their church; and we cannot but believe that in spite of the conflicts one thing has gone on steadily, and that is, love for the Bible and for Christian truth.

Speech of the Bishop of Saskatchewan and Calgary.

Although not myself a missionary to the Indians in North-West America, still I have been nearly twenty-four years in that part of the world, and up to the time of my being Bishop I was in active touch with the work amongst the Indians. Since that time I have had charge of a very large jurisdiction, and therefore have had much to do with Indian work in connection with this our Society. These Indians are making progress as they ought to do in intelligence and education and so on; and if you could have been present last August at a missionary meeting which was held in the diocese of Saskatchewan, and have heard one of our Indian chiefs address that meeting, I am quite sure your hearts would have been warmed and you would have thanked God that there was one who could speak with such simplicity and power of the blessed effects of the Gospel upon his own heart. In our Missions we are striving after self-support. We desire to carry out in every way in our power the wish of the Society that the Native Christians should become, as soon as possible, self-supporting. But the matter is a difficult one for two or three reasons. In the first place it has been too long neglected. Another drawback is the poverty of our Indians. They are not as well off as they were twenty years ago, for the fur animals of the country are scarcer than then, and where there is no possibility of cultivating the soil and raising stock, they are dependent wholly upon fishing and hunting for their living, which is therefore a more or less precarious one. Then, as regards the Indians about Battleford and in those parts of the country where they are being taught by the agents of the Government to cultivate the soil, they are slow to learn habits of that sort, and their condition certainly is one in many instances of very great poverty. I had the opportunity just a year ago to visit all the reserves in the neighbourhood of Battleford and Fort Pitt, and I can assure you that the poverty of the Indians is great, and that it is impossible for them to do very much in the direction of self-support. . . . We are encouraging them to act as catechists and lay helpers, and to hold services among themselves, and I think a great deal more may be done in that direction than has been done in the past.

. . . We are striving to do a great work among the Blackfoots, but that work has not yet borne very much fruit. I am, however, glad to be able to tell you that very recently the Rev. J. W. Tims, than whom there is nowhere an abler or more devoted missionary, has reported the baptism of the first Blackfoot man. Our work has been greatly hindered amongst these people because they are polygamists, and it is difficult to get them to give up their habits. The Gospel has been preached amongst them, and they know the principles of the Christian religion; but the work amongst them has been slow. Yet while it has been slow, I can assure you that it never looked so promising as it does at the present time, especially as regards the children. We have, thank God, partly by the help of this Society and partly by the help of dear friends in Eastern Canada, been able to do much good work through the instrumentality of women. In that way we are doing very much in Eastern Canada to stir up the missionary spirit, and the women of the Church there are supporting a lady missionary in three of the reserves I have mentioned. Partly through the two agencies I have referred to, and partly also by the help of the Government, I have been able to see the number of our schools trebled since I became Bishop. We have had and are having, all through what is now the province of Rupert's Land, the most determined opposition by the Roman Catholics, and it seems hard, and it is sometimes discouraging, when we are working faithfully and without doing anything that would seem to be underhand or unfair, to find our converts met by methods which we cannot by any possibility resort to. The other day one of our missionaries wrote and told me that one of our converts at Onion Lake was returning to where he lives in one of the reserves, and on his way he met a Roman Catholic Indian, who did what he could to dissuade him from continuing to be a member of our Church. His reply to the Roman Catholic was in substance this: "You are all in the dark; you are like men groping in the dark for the right way and cannot find it. I know a better way: I have found the light, and I know I am in the right way because I have the light, and I will not give up light for darkness."

Speech of the Rev. Canon Tristram.

I wish to impress upon you the claims of a Society which, like the Roman Empire of old, has swept the world with her legions, and carried the flag of the Gospel into every land. In doing so, I necessarily feel some difficulty as to knowing where to begin. But I shall take the hint that was given us last night, and at once pass over to the other side of the world, whence I have recently come. I have been visiting lands which philosophers tell us are illumined by the light of Asia, and I have seen what Buddhism is under very different circumstances and under different Governments. I have seen the Buddhism of Ceylon in its cradle there, and I see it saturated with Hinduism. I have seen the Buddhism of China, and I see that it is almost absorbed by Taoism and ancestral worship, till Buddha seems all but forgotten save in name. And then I have gone to Japan, and there I see that Buddhism has lost all its theoretical teaching, and is simply a mingling of fire-worship and king-worship, which is the old aboriginal religion of Japan. In fact, in all these three great centres of Buddhism, though the form of the religion is very different, in one thing they all agree. If this is the light of Asia, all we can say is that the light that is in it is darkness. What are we doing to give them the clear and true sunlight? I can only say, Sir, that the half was not told me until I had seen the work of our missionaries in these lands. I shall never forget the first night that I spent in the Eastern tropics, under the roof of one of your missionaries connected with the Ceylon Mission. There is not a Mission in the whole Church Missionary Society that can show more solid and more wonderful results than that of Ceylon. Ceylon is not to be forgotten, though it is an old, and perhaps not so sensational a Mission as some are at present. I pass on to China, and there I find that our work is meeting with stern resistance. But wherever it gets hold of the stolid, stubborn hearts of the Chinese, it never loses its grip. Last year I had the privilege of attending the annual conference of our missionaries. I met eighteen of them at Shanghai, and visited Native Churches in various other places, and I can only say that Christianity is undoubtedly, in many a spot in China, an indigenous plant. But of course my special personal interest is concentrated in Japan. There is a great deal said about Japan, and in some respects it is impossible to praise too much the attractiveness of that lovely and interesting country. . . . True it is that Japan has advantages, and these advan-

tages are just the very point that ought to urge us to do a great deal more for Japan than we have been doing. Look at the difficulties that do not exist in Japan that exist elsewhere. In Japan we need no Medical Missions, for the Japanese surgeon and physician can very well be trusted to do their work. True it is that Japan has elementary education systematized to the length and breadth of that vast empire of 44,000,000. True it is that woman occupies a place in Japan that she does not in any other Eastern country—she is recognized there as the companion and equal of man; and that the Natives themselves value education for their daughters, and give it them as freely and as earnestly as they do to their sons. But, at the same time, has Japan hope? What hope is there in Buddhism, beyond the yearning for all their subsequent life to be obliterated in “eternal sleep”? You see it in their faces. While the children are bright and happy—as children always are—I never saw an elderly Japanese whose face, unless he was a Christian, did not seem gloomy and hopeless and vacant. Has Japan morality? Those who know Japan even as slightly as I do must know very well what Japan is, and what Buddhism is in practice. And we are not prepared to say that vice loses half its evil when it loses all its grossness. In Buddhist temples in Japan, as in Ceylon, I saw the most abominable Hindu deities. Just as one saw the worship of the devil in the Buddhist temples in China, so in Japan the figure of Buddha may not be far away; but the popular altars there are altars to the devil, altars to the god of wealth, or to the goddess of mirth. . . . There are gods many, and lords many, but there is no god of love in the practical Buddhism of Japan. What has the Church Missionary Society done there? We have been building out there a Native Church. During the nine weeks that I was in Japan travelling about, I had the privilege of assisting at no fewer than five confirmations with Bishop Bickersteth, in one of which there were twelve or fifteen candidates. I was also privileged to assist in the consecration of two Native churches, both of them handsome churches, built by Native congregations, and to be preached in by trained pastors. In one consecration service at the town where Mr. Hutchinson had only been at work for four years, we had seventy-seven communicants, and a Native pastor who was to take charge of that congregation. What was the beginning of that church? A few were got together by Mr. Hutchinson, and the origin of that

church was in a poor blind old man who hawked newspapers in the streets. That blind old man said at one of their meetings, "Now we want to have a temple worthy of God, and not worship in an old room, and if you agree to it I will give you twenty dollars." This was in a country where labourer's wages are only 3d. a day. "If you do that," exclaimed a tradesman who was there, "I must give fifty." And so they began to raise money, and I had the privilege of guiding that blind man, and leading him by the hand as he went with his eyes streaming with tears to kneel at the Lord's Table in that new building. There is also in Japan a medical college of over 300 Native students, thirty-six of whom are Christian men in reality as well as in name. These thirty-six Christians met every Wednesday to have a Bible-reading and discussion among themselves, and every Thursday to have controversial lectures with the other Native students. Those men are going out as medical men, and they promise to be real practical Native missionaries amongst their own people. I should now like to say something as to the indirect results of our work as a Society. I had the privilege of addressing a great gathering at Tokio, numbering 1100 people, on the evidences of Christianity, 500 of whom were University students, who attended in their cap and gown, and all of whom listened to me attentively for one hour and forty minutes. The work of the ladies in the match-factory at Osaka is also very gratifying. Our Church Missionary ladies, after their work in the school in the morning, went down and addressed hundreds of girls and women of the lowest class in that factory, where the Buddhist employers invited them to go, because these women and girls were the most ignorant and degraded class in the town. The Bishop said to me about

Japan, "Japan is looking at Christianity with respectful consideration." I should say it is respectful hesitation; but whether it is hesitation or consideration, it is at least respectful. . . . And now as to difficulties in connection with the work. The Japanese have national prejudices, not against foreign ideas, but against foreigners. They are a people of much vanity, but of great patriotism. They are ready to adopt every Western custom, but they will measure it and adopt it for themselves, and therefore the future ministry of Japan is certain to be a Native ministry. The question for us to consider is, "What form is Christianity to take then?" Is it to take the form of the Church of England, or the Baptists, or some of the American sects? The Church of England, remember, is the only English Protestant body at work in Japan, and the Japanese are strongly opposed to anything like sacerdotalism—so much so, indeed, that in Kiu-Shin they are beginning to be rather suspicious even of the surplice itself. I think it is a good sign; it is a sign of life. It is a sign that they are not inclined to make their Christianity—as the Roman Catholics would have them do—merely polished and elaborate Buddhism. I can only say that opportunity seems far too small a word for the possibilities that are meeting us to-day in Japan—possibilities which, indeed, throw upon us an enormous responsibility. At a meeting of some of our missionaries there I was told that there was a demand for eighteen more ardent missionaries and thirteen ladies, to be sent out within a year from now. I shall conclude my remarks in the words of Longfellow, who said, in the last lines ever written by him, "The day is breaking everywhere, and God deliver us from dawdling at the dawn of such a day."

Speech of the Rev. James Stowe.

The part of the mission-field in which I have been working is what is called the Telugu Mission. It is that part of the Church Missionary Society's work which is being carried on amongst the Telugu-speaking people in India, especially around Madras and in the town of Masulipatam. It is as much as fifty years ago that Fox and Noble, the great pioneers of our missionary work, landed in Masulipatam. Many of you will remember that Noble made it his great ambition to reach the highest classes amongst the Hindus, and, finding that he could do this more effectually through teaching in schools rather than preaching in bazaars and streets, he established in Masulipatam what we call an Anglo-

Vernacular School, which has now grown into a college, and is affiliated with the University of Madras. In that institution we have a large number of young men, day by day receiving a thorough education, and the precious truths of Christianity are imparted to them. Day by day the Bible is read and explained, lectures are delivered from time to time, and in every way effort is made to bring these young men—and there are also ladies—under Christian instruction. After nearly fifty years, what do we see as the result? We have no less than from twenty-five to thirty converts from the highest classes, who have come out in connection with the Noble College. Many of these men are holding high posi-

tions under Government. In one part we have a Native judge a Christian man; in another we have a magistrate; in another a professor of language in that College; another is with us to-day in Exeter Hall, the Rev. Jani Alli; another is our respected and able pastor in Masulipatam; and another is one with whom I have been privileged to be associated in the itinerancy in the Telugu Mission, and who is very able, and must draw forth your sympathies if only you could hear him speak and preach to his people. Of these twenty-five or thirty men that I have mentioned, and who are scattered about in the various parts of the Telugu-speaking districts, I may say that they are all living so as to adorn the doctrine of Christ Jesus in all things. Another instance of such work is that of one who has worked with me in the North Itinerancy—a man who might have got in Government employ or educational work double the pay which he is getting at the present time. He has given up all this in order that he might go about from place to place preaching the Gospel. . . . These are some of the results in connection with our educational work. Of the indirect results, such as the undermining of Hinduism and the breaking down of caste, of course we can see but little; the Great Day will reveal fully what has been done in our educational institutions. But, side by side with this educational work, Mr. Fox began evangelistic work—that is to say, going about from village to village and town to town preaching the Gospel, and so well was the foundation laid that we find now, after nearly fifty years of work, no less than 7000 Christians, and I find that the returns this year will show at least 9000. We have a great deal for which we must be thankful and take courage. What I want you to do is, to look upon this rather as an earnest of what success we are expecting God will give us. We talk about the independence of our Native Church, but I venture to say that our Native Church in the Telugu Country will arrive at no state worth speaking of as regards independence until we can lay hold of greater numbers from the middle classes and upper classes amongst our people. At present we have some twenty-five or thirty families drawn from the highest castes; we have some 7000 or 8000 drawn from the lowest castes; between them there is a large body of middle-class and upper-

class people who have scarcely been touched. As in England, so in India, these are the backbone of the population; and if we wish our Church to arrive at any state of independence in the Telugu Mission, we must make greater effort to bring into the Church these people who, as I say, are yet untouched. We may expect, as I have stated, that when the returns come out this year we shall have no less than 9000 baptized Christians, and, perhaps, if we take into consideration those who have become Christians through other Missions, we may have 20,000. But what are 20,000 among so many? The population of the Telugu-speaking districts is 20,000,000; so that, supposing we have 20,000 Christians, we have just one Christian to every 1000 of the population. I want you, dear friends, to take this to heart, because continually we hear it said, "I thought people in those parts were Christians long ago!" It is not so, dear friends. In our Telugu Mission it is simply one in every thousand, and we must make greater efforts. More systematic evangelization must be carried on in order that we may reach those who are outside Christ's fold. And here I would say that this can only be done by more helpers. I have charge of what is called the Telugu Itinerancy. I have associated with me four Native brethren, able men, who come from the highest classes amongst the Hindus, and with these four men we are going about from place to place, living in tents, trying to reach the upper and middle classes. Our custom is to go into some large town or village to preach, and to stay there four or five days, so that when we leave there is scarcely any one in the village who has not heard the Gospel preached. But the great complaint we hear is this:—"You come here only, perhaps, once in two or three months, and we forget what you told us last time. You must come oftener." . . . This can only be done by giving us more helpers. And when I tell you that all that body of people in the Telugu country still remain heathen, I want each of you to ask yourself, What am I doing to reach these people? and, What am I going to do in order to make known the Gospel to them? It is only when we take it to heart, and realize what there is to be done, that we shall be aroused, and give ourselves to the work and try to do what we can.

Speech of Dr. H. Martyn Clark.

Bright as are the prospects all over India, nowhere are they brighter than in the land of the Punjab. There you have a mission-field, not only second to none,

but bright with promise and ruddy, as it were, with the dawning day. As a Punjab missionary I have no tale of disaster or sorrow to tell you. I can only say that

the work accomplished is far beyond human conception in its hopefulness. The land is not Christian any more than the ruddy dawn is the noontide glory of the day, but as surely as the faint glimmer of light in the east tells you that day will be, so do the signs of the times in the Punjab tell us that swiftly is the Gospel day coming, and we shall see its noontide glory. India is now passing through the crucible. Will you yourselves march in and take possession, or will you give the Enemy an opportunity of building stronger walls than those that have been demolished? Now is really the accepted time for that country, and according as your Missions are strong, and your hands strong, and your prayers hearty, so will the Lord give you victory in that country. The conversion of India means endless possibilities to mankind. Never despise the Asiatic. Every prophet of God, every messenger of God, was Asiatic. All His oracles have come to us through Asiatics. Every religion, true or false, has arisen in Asia. . . . Let me tell you of one of the most successful departments of our work in India up to this day. I refer to Medical Missions. In them you have the key that will unlock every heart, the engine that will batter down every wall. They are at once the most Christlike, the most humane form of Mission work, but they have been most shockingly neglected. The medical missionary has power not only second to none, but power far beyond all others. If you had your medical missionaries in many places which are now unfruitful and unfriendly, you would have a friendly people and a fruitful field. Our Society has realized long ago that a medical missionary whose sole object is not the conversion of souls to Christ is not worth having. Philanthropy is good, benevolence is good—we thank God for all that can be done by these means; but that is not your work as a Christian Society, nor is it the work of Medical missionaries. A Medical Mission that does not aim at conversions and plead with God for them is a failure. I am a medical missionary, and I love the work with all my heart, and say that in dignity and beauty it is second to none, for its aim is to win souls to God. We are very thankful the Society is beginning to realize that a medical missionary not properly equipped medically is an atrocious anomaly, and simply ought not to be tolerated. I think nothing is more heartrending than to go forth professing to love Christ, and yet not to be able to give a man the most ordinary medicine, or afford to him that which shall relieve his pain. Christ Jesus wants the best of medicines and appliances and the best of

hospitals. I appeal to you more particularly and most earnestly on behalf of the latest feature of our great Society's work, and that is the work of the Medical Mission Auxiliary. It has been born into the world, and so far from being in a state of suspended animation, it is vigorous and healthy. It is under the fostering care of Dr. Lankester, and promises to be a very lively child indeed. It is for you to see that it gets its due proportion of meat, has a nice nurse, and is growing up to be a credit and glory to our Society, and a fruitful tree of the Lord's planting in connection with this special department of Mission work. Many men will not give to the cause of ordinary Missions at all, but you will never find a man to say that to relieve suffering is not good. And therefore I think that we should be able to place the subject before people in this latter view to make their purses come out. In the Punjab there is a village notorious for its evil. Half its inhabitants are well known to the police. We have tried hard to teach the people. The preacher has gone, but has come home again, saying he has spent his time for naught. Our ladies went to charm them (and you know how they can charm), but the people would not even listen to them. At last the medical missionary went, and when he went they said, "Here comes that pig." I explained I was a doctor and a preacher. "Never mind your preaching," they said, "but show us your medicines." They think a good deal more of their bodies than their souls, and it is therefore through their bodies that you get to their souls. They became great friends, and now, instead of bitter opposition, the Medical Mission is being greatly blessed of God in that place. Thus, in a village where no Christian could pass along at midday without being insulted, and in which even ladies could not get a foothold, you now see a Christian church. There have also been thirty or forty baptisms in the village, as a result of the Medical Mission; and only the month before last, in one of our publications, I saw that there are no less than 500 people who had received baptism. Medical Missions are what you must support if you wish to see that glorious day come quickly of which I have been telling you. I see many young faces before me, and many a dream, no doubt, comes to them of the future. I wonder if ever the thought comes to them that perhaps in some far-off heathen land there are hearts dead in trespasses and sins, which the Lord wants them to foster and warm into life. The call to us all is to work. The question to be answered is not, "Am I called?" but, "Why am I exempt?"

Speech of the Rev. Preb. Eardley-Wilmot.

We have come to the last moments of what I may call our happy and solemn meeting, and I have entrusted to me the deep responsibility, which I also feel to be also a very high privilege, of gathering up, as it were, the thoughts and aspirations presented to us this morning, and of addressing a few pertinent words to this great assembly. I may say at the close of this Meeting, and I think it will be expressing the opinion of all here, that in the new departure which brings us here instead of to the old familiar ground of Exeter Hall, we have been entirely justified by results. We thank God for this Meeting, and for that fact. We thank God for what we have heard of the Society's Report presented to us. It has been quite a chequered experience, but may we not say that the sunlight of God's love streams so strongly through the leaves, that their very shadows are working together for good? We praise God for the many tokens He has given of blessing on man's feeble efforts. We trace His hand in the history of the past year, for we believe that facts are the fingers of God. We thank God for permitting us to have a share, be it only a feeble one, in the work that is so eminently and everlastingly glorious as the extension of the Kingdom of our Redeemer; and we thank Him for every token He gives us of His faithfulness and love. We were reminded this morning of the songs of praise and the voice of prayer, and the deep words of testimony that have gone up before Him here and there. They twain are one flesh :—

"We are not divided, all one body we."

And here and there again we thank God and take courage. With what solemn thought, and with what high resolve and noble aspiration may we leave this hall

this morning! One of the most eloquent preachers of the day, speaking at the one hundred and ninetieth anniversary of a great society, said that "Missionary enterprise was founded upon a broad survey of the human race; that Christianity is a universal message for universal humanity." "But," he continued, "the New Testament does not contain the word Christianity. Christianity is Christ; Christ is all and in all." There are four great interests for missionary work to be undertaken and to be carried on successfully: It must have a foundation, it must have a message which is its substance, it must have a motive which is its endowment, and it must have an inspiration which is its sustainer. In each one of these Christ is all. Christ to His Church is the one Corner-stone. All power, all influence commences in Him. What have we better on which to base our claim for missionary effort? Then, again, the message of the Gospel is simply that Christ is all. It is the preaching of the Cross of Christ. It is no preaching of philosophy, or even the mere bringing of civilization, but it is bringing the message of everlasting salvation to men for the Master's sake, and for that to-day, as ever, the message is sufficient—Christ is all. And what is a sufficient motive? A motive which shall stimulate us for the work, by which we may overcome the selfishness, apathy, and neglect which still prevent many from working in the great mission-fields? Where have we a motive so inspiring as this, "The love of Christ constraineth me"? And lastly, is not the sufficient inspiration found in the thought of the Saviour at the right hand of God who died once for the world's sins, and now lives watching and waiting to receive the Kingdom for Himself, His people to be with Him for evermore?

THE EVENING MEETING.

Exeter Hall was full to its utmost capacity long before the evening meeting began at seven o'clock, and many hundreds were unable to obtain admission. The Bishop of Sodor and Man presided. After the hymn, "The day Thou gavest, Lord, is ended," had been sung, the Rev. W. Gray read 1 Chron. xxix. 1-5, and led the meeting in prayer, and then Bishop Straton explained that he had in the first instance been invited to make the closing speech, and that, upon the Bishop of Worcester being obliged to decline the privilege of presiding at the meeting, he had accepted it, but had requested that he might still be allowed to make his remarks at the conclusion of the meeting. The story of the year's work of the Society was then told by the Rev. C. C. Fenn. Another hymn, "Free is the sparkling Sunlight," was sung, and then Mr. Eliot Howard, a member of the Committee, addressed the meeting. Five missionaries followed:—The Rev. J. B. McCullagh, of the North Pacific, the Rev. H. C. Knox, of South China, the Rev. J. P. Ellwood, of North India, the

Rev. A. G. Smith, of East Africa, and the Rev. A. B. Hutchinson, of Japan. The Chairman then fulfilled his promise by gathering up the meeting and applying its lessons, and the singing of the Doxology appropriately brought the Anniversary to a close.

Speech of Mr. Eliot Howard.

I want just to say a very few words as one who has found very great happiness and joy in the home-work of the C.M.S. If our faithful and gracious Lord asks us to share in His work we may be quite sure that He will not be a grudging partner, nor will He ask us to wait long for some share of the profits. One particular way in which I believe many here will agree that we find the benefit of sharing in God's work is this—that it is pre-eminently a healthy work. There are three things which conduce to the health of the body—wholesome food, fresh air, and exercise. If you will allow me to remind you it is in exactly the same way that our inner life requires to be kept in health. We require wholesome food for the mind and heart and soul. Now, you may think me rather an enthusiast, but I speak it deliberately, I know nothing which provides so varied a diet for every part of our nature as study of the subjects connected with missionary work. If you sit down at any table with a man who is well read in missionary matters, and another who is not, you will find the former is more all-round in his information. Suppose your own taste lies in the direction of the study of languages, you can go as deep as you like into any branch of language, and you will be doing a useful work, as many home-workers have done, in that way. Is it your desire to understand fully the blessing of the religion that you yourselves profess? I venture to say that in studying the ways it may be brought before those in darkness, in comparing the Christian religion honestly, sincerely, and candidly with the other systems with which it comes into competition, you will gain a more clear and intelligent appreciation of the blessings of that religion of which we have been taught—the religion of Jesus Christ—than you can gain in any other way or any other course of study. We want wholesome food for the mind in the way of literature, not only for those who are in middle age and getting on in life, but for the young. I do not know anything which is more stimulating, more useful, more generally interesting than the literature connected with mission work. Dear friends, the moment we come into the air of the C.M.S. it seems to me that fresh air breathes upon us. You may go around the world, into a home on the other side of the globe, and the moment it is known that you are connected with

the C.M.S. these magic letters have far more power than any masonic symbol can possibly have. You find there that its interests, associations, and objects, are all held dear, and you leave that house warmed through and through, feeling that you have been with those of the same family. There is another thing, that is the fresh air that our missionary interests bring us, and I am sure we all want some change of air at times in our reading. We read the newspapers, we read religious newspapers—there are many excellent religious newspapers, but perhaps they are found to be more taken up with the discussion of matters on which Christian people differ than one altogether likes. I find, on the contrary, that I never had a greater service done me than when Christian friends induced me to become a regular subscriber to the *C.M. Intelligencer*, because I find there a constant change. I find that there is that which stimulates and brings out one's sympathies. There is that which can build one up, because it is bringing one into contact with the actual work of the Church. . . . I have not seen very much of our work in the mission-field, but the little I have seen has been peculiarly interesting; it has been in connection with the Maori Church of New Zealand, where one's sympathies are drawn out to a Mission Church exposed to all the difficulties of a political agitation and racial feelings which have been already mentioned. I shall, in reading the accounts of Missions in the future, understand better the difficulties of the missionary Churches in other heathen lands. Another thing which occupies us in health is exercise. There are many Christian men and women who are suffering from spiritual dyspepsia. They have abundant wholesome food, they can, Sunday after Sunday, be fed with most wholesome food, and yet they are not in spiritual health, they have no spiritual muscle, they have no enjoyment from that which they are constantly taking in. That is because they will not take exercise. Our Mission work offers exercise for every age, every faculty, whether we are young or old, rich or poor, whether we can stay at home or go abroad, there is not one single member of a Christian Church who cannot find exercise from which he or she will be the better and stronger than before. How shall we begin? By trying to get influence, and this work will

certainly go on with praying, and when you have begun to pray you will find very soon your prayers come back into your own bosom, and you will begin to ask, "Lord, what wilt thou have me to do?" He will give the answer—to one, "You can collect;" to another, "You can speak;" to another, "You can perhaps do little except silently." Others can write. But I need not enumerate because you know how many ways there are; but, dear friends, I do close by bidding and urging that we each of us ask ourselves,

"What can I do?" Are we ourselves in that spiritual health which we might be in if we were taking full exercise? In these ways God invites us, and asks us whether we can find more ways of joining in His work? Because he that reapeth receiveth wages. We are not working for one who will forget us either in the present time or when the day of reaping comes. We all want to listen to the missionaries, so I will not take up another minute.

Speech of the Rev. J. B. McCullagh.

... I would ask you this evening to look at the Indian of the North Pacific Mission in his heathen condition, in order that you may understand what has been accomplished by looking at him also as a Christian. See him smeared with paint, naked, foaming at the mouth, and his eyeballs starting from their sockets, tearing asunder the living dog. If you see him you can hardly believe he is a man. Not only is he going to eat the flesh of dogs, but it is a greater honour for him to eat human flesh, and I could show you in the mission-field many Indians with pieces of flesh bitten from them. It is almost incredible. Not only do they think that to be a great honour, but another thing they imagine confers a remarkable honour upon them, and this is the destruction of property. A man endeavours to make himself an important man and a big chief by accumulating a certain amount of property, and then when he thinks he has accumulated sufficient, he invites his friends and neighbours to a feast, and before their eyes he destroys and distributes all that property which he has accumulated, and which may have taken him years to accumulate. You will also see him as a medicine man. You will see an Indian who acts in that capacity when he is called upon. You will see him paint his body, put on his gown or bear's covering and the bear's-skin robe. You will see him take his rattle, with a little match in his hand, and go into the house of some sick person, and perhaps you will see the mother of the sick person. How anxiously they look at him, and how they gather together all the boys of the villages to keep time to his rattle! And note! the friends before the sick person are anxiously waiting for the recovery which they believe is to be performed. ... These are some of the experiences of the Indian as a heathen. There are many others which I have no time to-night to bring before your notice. ... I would take you now to look also at the Indian as a Christian. I will mention one or two Indians in particular who

have come out from this state of heathen degradation and have accepted Christ as their Saviour. First of all there is old Abraham Wright, who belonged to my mission. At one time he was the wickedest man in the whole country. He was a murderer, he was engaged in witchcraft, he was a medicine-man, he was a dog-eater; a cannibal; but he became a Christian. ... I will also mention another man of whose glorious death some of you may have read in the *C. M. Gleaner*. In a letter written by the Bishop of Ridley in March 1891, this man was described as one of a crew of Indians who took me once to Naas River. He was standing behind me in the canoe, and three times in one day, when I looked behind me for something, what do you suppose the dear old man was doing? He was engaged in prayer. Again there was another old chief, who was a murderer. He was convicted in Victoria of murdering more than one or two white men, and he was sent to prison, but on his release, and since then, he has been making a solemn endeavour to lead a godly and righteous and sober life. I would also mention another name which has come before you recently, that of the chief Shenksh. I knew that man to be the hardest, the greatest heathen in all the country; and now what is he? You have heard how he has turned to Christ and laid aside his robe of heathenism, and put on the robe of Christ's righteousness, how he is sitting at the feet of the missionary learning the way of salvation like a little child, "clothed and in his right mind." ... There is another thing I would also mention, and that is the desire of the Christian Indian to be a fruitful branch of the true vine, and in that regard I would say how liberally the Christians of Archdeacon Collison's Mission have assisted to build a church to the extent of nearly 200*l*. Further, there was a Christian Indian who, a year ago gave 20*l*. to the C.M.S., at the usual annual meeting; and also in connection with their own work they contributed two weeks of voluntary labour, valued at

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55l. or more. I would take advantage of another minute to say one word. I have been making my list of subscriptions in connection with my church, and have one noble contribution of 100l. I do not know from whom it has come, but the only hint is, that it is "from one who has lost good opportunities." My friends, that gift is from one who is endeavour-

ing to regain that which is lost, to redeem the time, and we all of us have lost great opportunities. Let us then redeem them by being more earnest and devoted in this great work to which our Lord has called us. We have seen great things. If we have faith, working faith, living faith, "we shall see greater things than these."

Speech of the Rev. H. C. Knor.

I venture to suggest three thoughts, three laws of the kingdom which ought to be maintained in the Christian Church, if that Church is to follow the example of its Lord and Saviour Jesus Christ. The first is the law of self-sacrifice. . . If our missionaries are self-sacrificing, then self-sacrifice will be reflected in the lives of the Native converts. We cannot expect the Native converts to rise above the level of the Church at home. I would give you two illustrations, drawn from my experience in China, of the self-sacrificing lives that a large number of Chinese Native converts lead. I was asked, when in China, to procure a teacher for a lady missionary. The Lord led me to select a man who had gained a high degree in one of the colleges. The Chinese think a great deal of their degrees and they value an Englishman that has obtained a degree in England. . . He went down and commenced to teach this lady the Chinese language. This lady having after a short time put the New Testament into his hand, he learned to see that God was the Creator of the world, and for a long time he stuck at that. But he made another step forward. He saw that Jesus Christ was the Saviour of the world. . . Shortly afterwards, this lady asked him if he would kneel down with her and there and then accept Christ as his Saviour. She said that the struggle was terrific, but God won the victory, and I believe that on that day that man passed from death unto life. She next asked him if he would give his testimony in a little church in the place. He promised he would do so on the condition that this lady went over the passage of Scripture with him that he should select. He chose "The wedding garment: Being clad in Christ's righteousness;" and when the day came, he stood up before the Christians gathered together, and witnessed that his soul was saved. When you realize that in China women are considered of very little more value than the things of the household, you see how wondrously the grace of God triumphed in the case of this man. I will give you another illustration of the power of God. When I went out with Mr. Phillips, I had constantly itinerating with me a bookseller, a Native Christian. A few years ago,

this man was taken up and beaten for selling Christian books, and thrown away as dead. Mr. Phillips, who, by-the-by, has been left absolutely single-handed for eighteen months, although he has been pleading that the Church of God would send him a companion, managed to lease for a short time a house in the district where this man was beaten, and the first night the Chinese got in by the roof and subjected Mr. Phillips to all kinds of indignities, in order that they might make him clear out as speedily as possible. At that time, this bookseller heard of the danger Mr. Phillips was in, and without any suggestion from anybody, he put together one or two things that he needed and walked as many as forty miles in order to stand by Mr. Phillips against his persecutors. Does not this show that the spirit of self-sacrifice is entering into the Native Church? I have heard this bookseller pleading and wrestling with souls for hours together, while I would be lying on the bed wearied out with the day's labours. We want people who are willing to lead self-sacrificing lives in China, and we shall soon have a mighty augmentation to the number of Native Christians there.

The second law which I would briefly allude to is the law of justice, to do to others that we would have them do to us. Do we do this as regards the opium trade? Some people say, "You should not go on talking about this much debated question." But when you have been, as I have been, into Chinese villages, and asked the people if there is anybody in the villages who did not smoke opium—it would be absurd to ask if there was anybody who did smoke it—and when the people have said with a sickly smile that they cannot think of any grown-up man in the place who abstained from opium; and further, when you have heard it called many times "the Jesus opium," thousands of chests of which come over from our Indian dependency with a great V.R. upon them; then it is surely time to move in the matter for the total abolition of the obnoxious traffic. . .

The third law is the law of proportion. "As a man sows, so shall he reap." Do we carry out this law in the number of people we send to China? The other day

I was in a town in the south of England with a population of some 140,000, and I ascertained that there were there eighty-seven clergymen of the Church of England, and over fifty Nonconformist ministers, besides other Christian workers. In China with towns of double that population, we have only one missionary. Are we then carrying out this great law of proportion in giving to the Chinese what is their due from a Christian Church?

And now one last thing. We are told that in the great war of the Union there came a time when it seemed that every drop of blood had been spilt, and every

dollar drained from the country. And then suddenly there came a message from Washington, from Abraham Lincoln, for an army as great as that which had already laid down their lives. The writer tells us that the whole land stood appalled. And then they counted the cost and looked the whole matter in the face, and soon 300,000 volunteers went forth to the war prepared to lay down their lives for their country. The great King of kings calls for volunteers to be ungrudgingly given to Him, and in the same spirit we ought to go forth to evangelize the millions who still sit in spiritual darkness.

Speech of the Rev. J. P. Ellwood.

The Germans say that the open door gives the open eye. In the progress of the Kingdom of God in India, one man in England had, thank God, got the open eye, and that man was Carey. He got a few Christians together to pray that God would open a door, and during that very year—one hundred years ago—Carey put forth his two famous mottoes, "Expect great things from God"; "Attempt great things for God." These ought to be inscribed on the banner of every missionary. After a hundred years what do we see to-day? From north to south, from east to west the doors are open. Where are the Christians with the open eye to go in and take possession. I believe it is said that when Dr. Duff was asked what he thought about educating the women of India he replied, "You may as well scale a wall 300 feet high, as attempt to teach the women of India." Dr. Duff no doubt had very grave reasons for what he said, but thank God there were some who had the open eye, and they went into the work and God opened the door. . . . I am enthusiastic in regard to our Native Christians in India. In the North India Mission, which has an area of 300,000 square miles, there was a population of 140,000,000, which included only twenty-five Native clergymen. There are two things which we shall always find in every Native Christian who is a true servant of God. The first is "knowledge," and the second is "testimony." Let me give you one example. In the year 1863, a little boy attended the school in connection with the Native troops. He was the brother of a soldier. There was a godly officer in the place called Captain Hill—I believe he is known to this Society—and he took the little boy in hand, encouraged him in his work, and gave him a prize because he was at the head of his class. After he had left school he became a constable, next a sergeant, and afterwards a writer; and after saving sufficient money he went off

to the Government College and then matriculated at the University, carrying off the Lieutenant-Governor's Prize and the Government scholarship. He afterwards was employed by me in Lucknow as a mathematical master in our school there. . . . In 1876 the Bishop sent up to the city of Lucknow a young convert from Calcutta, a graduate of Calcutta University. The young Hindu went to the convert and asked him what he should do to get peace. The reply was, "Brother, I never got rest until I came to Christ. Read the Bible." The young Hindu did read it, praying for light. . . . A few nights afterwards he sought me at home, and coming into my study said, "I have tried everything, every form of Hinduism, and I want to know whether Christ will have a sinner like me. I know I am not fit to be a Christian." What could I do? I knelt down in the study with him and prayed that he might see the light. Shortly after that I had the pleasure of receiving that young man into the Christian Church, and baptizing him at Lucknow in 1879, along with his wife and child. On the day that he was baptized, an old Mohammedan sent for him and asked him if it was true that he had become a Christian. "Yes," he replied. Then the old Mohammedan said, "Take all the curses I can pour upon you." The young Hindu said to me that on hearing those words something seemed to come to him and say, "Go at him," and then something else said, "No," and he gave him a soft answer. Twelve months after, the Mohammedan lay dying, and he sent for the young man and said to him, "Dear friend, I want to beg your pardon. I know I did you a wrong when you were baptized. Do, please, forgive me, for I feel that Christianity has transformed your life. There is my boy. Take him to your Mission school and make him like yourself." Ten years afterwards, the young Hindu brought a young man down to Lucknow, and the latter said,

"Now I have come to carry out the will of my father and be baptized." He was afterwards received into the Christian Church, and after a university course was ordained a clergyman in connection with the Church Missionary Society only last Christmas. The Master is taking

possession of India. Shall we go to help to subdue that land for Jesus Christ? If it is to be done, it will have to be accomplished by the Natives themselves, but first these must be trained by your own men. Send us out, then, more of your godly missionaries.

Speech of the Rev. A. G. Smith.

... One department of work I had to do in East Africa was that of registering the converted slaves. We give them food, and ground to work upon, and the benefit of Christian instruction. Many of these slaves come to us and think that they can become Christians by adopting our habits or wearing our clothing. One of them said, "Make me a coat and a pair of trousers and I shall be a Christian." We try to teach them that they cannot be admitted to Christian privileges on such grounds as that. These slaves come to us very often with their minds shaken by the cruelties of the European slave-dealer, and hence it takes a long time before we can get into their minds what we mean by Christianity.

Some years ago three slaves were sent to India, one was made an engine-driver,

another a guard on the railway, and the other a doctor. The engine-driver and the doctor left their lucrative posts under the Indian Government, and came to Africa to preach the Gospel, and they are working there for a small remuneration. The progress of the work in East Africa is slow. The idea of a personal Creator has never entered the people's minds, and when we talk to them about the Resurrection, they laugh, and tell us to go and tell somebody else that tale. . . .

God is calling you by telegram to the foreign field. Twelve men and one lady have entered "within the veil" since I left England, and they are calling you to the work. If God calls you, and you go, you will find it true that His presence shall go with you.

Speech of the Rev. A. B. Hutchinson.

... We are working face to face with 25,000 Roman Catholics in one of the islands, which is called the Ireland of Japan. We are exposed to unscrupulous assertion and unprincipled action on the part of the priests, who are striving to turn away our brethren from the faith. Thank God, our Christians are enabled to repel these unscrupulous assertions. . . . An instance has come to my knowledge which will show you how these priests act. A number of their converts were offered by some priest the sum of 1200*l.* if they would come over bodily to the Church of Rome; but the converts met the position calmly, and prayed and spoke over the matter, and ultimately sent back an unconditional refusal. They know that the Church of Rome wants them to give up the Word of God, and they will not do it at any price. . . . Christianity is working a decided change on the lives of many of the people. Listen to the testimony of a Japanese lady. "We Christian people whose husbands are Christians, are so happy, because of their lives being so different to what they were before. Instead of

spending their time at the theatre, or club, or gambling-house; instead of looking upon us as slaves; they treat us as equals, and have family prayers with us." We have a training home for Bible-women, and we have been able to send out the first three to the work. Now there are thirteen in that institution. As to the matter of giving, I may mention that a poor blind man has subscribed 100*l.* out of 800*l.*, which was expended on the building of a new church. There are 40,000,000 of people in Japan waiting to be told the story of the Gospel. I have been standing alone to hold forth the Word of Life amongst one and a half millions of my fellow-creatures. What is one among so many? But God has blessed the testimony; and He says to you, Go forth into the field and win souls for Him. I saw a picture to-day entitled "Forward, Scotland." I would say, Forward, Scotland; forward, England; forward, Ireland, in one blest union in this work. Forward, soldiers of the Cross. Christ is our leader, and in His name we must triumph.

Address of the Bishop of Sodor and Man.

It falls to my lot to close this meeting, and, in doing so, I should like to suggest to you just three thoughts which to-day's

proceedings have very deeply impressed upon my mind. The first is of the all-gracious and all-wise Lord, who is guiding

and directing this wondrous missionary work of which we have been hearing to-day, and guiding it with unerring wisdom and unhesitating skill. Wondrous does the missionary work seem; but how much more wondrous is that mighty Being who guides it even in its minutest detail. On the one hand, we know that the same mighty Being who guides the stars in their courses and commands the movements of the heavenly bodies so that the instrument of the astronomer can calculate them to the very second, is opening the door for missionary enterprise in one quarter and closing it in another quarter. But not only does He do this. He notices the minutest character of the circumstances and conditions of each convert's soul. . . . My missionary brethren, may I say that you have here a thought—a wondrous thought—to cheer you in your work. There is no kind of work in which you are engaged, there is no convert whom God has permitted you to lead to Christ, but the Saviour knows all the circumstances and all the conditions of that convert's soul.

Secondly, with regard to the thought concerning the hopes which should fill our hearts as we receive such tidings as we have heard to-day. You will all, I think, recollect how, in the thirteenth chapter of St. Mark's Gospel, the blessed Saviour is pleased to speak to His disciples with respect to the time of the end, and tells them that it shall not come until the Gospel has been preached for a witness to all nations. We have heard to-day how it has been preached in Asia, Africa, and America. We have heard how doors are being thrown open, and how many hundreds and thousands are thirsting for the Living Water of Life. It is not for us to say what exact measure of testimony must be borne before these words of the Saviour shall receive their fulfilment; but it is for us to note the very beautiful simile and illustration He gives us as to the hopes which should fill our hearts. In the chapter of St. Mark just referred to, the Saviour says that when the fig-tree begins to put forth its tender leaves and shoots you know of your own selves that summer is nigh. What follows spring is summer. I do wish that Christian people would look upon the day of Christ's Second Advent more in the light of summer. We sing too much about it as a day of tempest. I think we should, on the other hand, lift up our heads, for the redemption of the world is drawing nigh.

But further, as to the thought concerning the spirit in which we should receive the tidings which have reached us to-day with respect to the blessing that God is

pouring upon this Society. I noticed that the Report which was read to you this morning opened with these words, "Unto Thee, O Lord, will I sing praise." Noticed, too, that the meeting this evening was opened with a glorious hymn of praise, mingled with prayer than which there is no more beautiful hymn of praise and prayer in our Book of Common Prayer. I feel that, almost unconsciously, those who have had the guidance of this meeting desire to inspire you with this spirit of thanksgiving. Just let me illustrate it once more by referring to the missionary field. Let me ask you to look at St. Paul while engaged in missionary work. Just look at him, in the custody of the great centurion, preaching to the great metropolis of the world. He is landing, and the brethren from Rome have come to meet him. He sees their numbers; but he not only sees their numbers, he sees their earnestness. "He thanked God and took courage." Are you going home to-night failing to thank God for what you have heard to-day? This year you have been doing the best you can in your various associations, and we have been doing the best we can in our parishes and dioceses, to promote the missionary spirit and do missionary work. We have come here, and God has been blessing us far above our expectations, and certainly far above our deserts, and I do say that this meeting must not go home this evening without a tribute of praise and thanksgiving to Almighty God. The Lord Jesus Christ is in the midst of this assembly. He is here, though unseen by us. Has He not told us, "Wherever two or three are gathered together in My Name, there am I in the midst of them to bless them"? We should all lift up holy hands, and say, "Lord Jesus, I thank Thee for what Thou hast been doing for the Church Missionary Society. I thank Thee for the outpouring of Thy consoling power which Thou hast poured upon Thy missionary servants, and for the putting forth of Thy converting grace, and that Thou hast sent forth some to be apostles, some prophets, some evangelists, some pastors, and some teachers. I know that Thou hast given these gifts for the good of Thy Church, for the perfecting of the saints and the work of the ministry, for the edifying of the Body of Christ, until we all come to the perfect man, to the measure of the stature of the fulness of Christ." Go home this evening and thank the Lord. Let us join, not as a matter of form, but with heart and soul, in the Doxology, and thank the Lord that it has been "a good thing to come and sing praises unto Thy Name, O Most High."

THE GLEANERS' CONFERENCE.

THE Committee Room at Salisbury Square was most uncomfortably crowded in the afternoon, between the Morning and the Evening Meetings, with Gleaner branch-secretaries and others, chiefly from the country. The tables had been moved to the end of the room, to make a small platform. Not only were people standing wherever there was standing-room, and seated on the edge of the platform—Mr. Wigram was one of these—but through the doorways one caught glimpses of a dense throng that was filling the passage and Mr. Wigram's room. Mr. Stock's "vacant chair" had only a metaphorical existence.

The Rev. B. Baring-Gould presided. He first asked the Rev. W. G. Mallett (Exeter) to lead us in prayer. Then the Rev. R. Lang brought before us some searching questions arising out of 1 Corinthians vi. 20 and Isaiah xliii. 1, 7, 21.

Then Mr. Baring-Gould referred feelingly to Mr. Stock's absence, regretting the fact, though glad of the cause. As his contribution to the Conference he suggested that Gleaners should circulate the Cycle of Prayer among their fellow-workers and the communicants of their parishes, and push forward the magazines, especially *Awake!* The Rev. W. T. Storrs (Sandown, Isle of Wight) hoped all clergy present realized the full value of the G.U. in their parishes. In his present parish of 3000, and those not very well-to-do, it was chiefly through the G.U. that the contributions to the C.M.S. had risen from 140*l.* to 325*l.*, all gathered in small sums. Nor had this amount been obtained at the cost of other claims: 300*l.* had been raised for other societies, and 1800*l.* for local purposes.

Mr. Blackwood (Sunderland) ascribed the success of the Gleaners of Sunderland to their practice of putting prayer into the forefront. They had a weekly prayer-meeting. They were endeavouring also to enlist the interest of Sunday-school teachers and others who worked amongst children.

Mrs. Percy Brown then told us that the G.U. library now had fifty-four subscribing branches, and circulated about 400 works per quarter. A testimony to the deepening interest in missionary work was found in the fact that branches frequently ceased to subscribe because they were starting libraries of their own, and that applications came for books for the sake of reading up special Missions.

Miss Gollock reported that the Sowers' Band—"not the *Little Sowers' Band*, please"—of which Miss L. Gage-Brown was Secretary, had now 162 branches, thirty-four of them in London, with a total membership of about 5000. She suggested that Gleaners who were going to take part in the seaside services this year might find opportunities there of enlisting the sympathies of children.

The Rev. E. D. Poole (Swanton Morley) suggested that we might use our hobbies as means of raising funds. The Rev. Walter Brown (Salisbury) told of a Sowers' Band sale, and of the working-men Gleaners of his Bible-class. The Rev. W. T. Storrs, interposing again, mentioned the use of services of song. A lady from Streatham informed us of a children's sale of work. The children had been induced to sit for an examination in missionary knowledge, and those who passed highest took the stalls at the sale. Miss Rich (Margate) suggested that private schools should be worked. The Rev. T. Y. Darling (Compton Abbas, Dorset) spoke of the work of the local G.U. branches, and of the formation of an Odd Minutes' Utilizing Society. Col. Cotton (Weymouth) gave us some facts about the large branch of which he is Secretary, which has had two daughter-branches. Mrs. Charles Moule (Cambridge) stated that the Women's Union at Cambridge had been merged in the Gleaners' Union without any loss.

Then Mr. Wigram was called upon, and appealed to the Gleaners' Union, in a few burning sentences, to help to remove the greatest weight on his conscience, the burden of vacant posts unmanned, by praying earnestly and unitedly for men, and using effort. Only that day, two aged vicars, one seventy and another seventy-five years of age, had offered to go out at their own charges. He was thankful for them, but what was needed was many more clergy between the ages of twenty-five and forty-five.

After a few words more from Mr. Baring-Gould, the short meeting, one of the heartiest of this happy season, was closed with prayer by the Rev. C. A. Fox.

J. D. M.

THE MISSION-FIELD.

WEST AFRICA.

BISHOP INGHAM paid his long-deferred visit to Lagos in March. We have received a list of the engagements during the ten days of his visitation: they include five confirmations—at Christ Church, Lagos; Holy Trinity, Ebute Ero; St. Peter's, Faji; St. John the Evangelist; and at St. Paul's, Breadfruit. The Bishop had undertaken to deliver two lectures, illustrated by lantern-slides. His Second Charge was to be delivered at Christ Church on April 5th, to be followed by a Church Conference.

The Rev. H. Tugwell sends a list of the subscriptions of his congregation—Christ Church, Lagos—to the funds of the Lagos Church Missions Association, amounting to 106*l* 16*s*. 7*d*. Four of the Native pastors' names were among the special preachers at this church during Passion Week, when "The Messages to the Seven Churches in Asia" were the subjects chosen.

The Rev. T. Harding accomplished his journey through the Ijebu country to Ibadan safely. He had arranged to send back his carriers for more goods, but, on reaching Ode, in the Ijebu country, they were surrounded, robbed, and beaten, and then driven back towards Ibadan. Three of the men were missing, but one, who was captured, has found his way to Lagos, having been redeemed by friends. Mr. Tugwell went to Ode to seek an explanation from the king, who gave him permission to proceed to Ibadan and fetch back the carriers; but the younger men of the place took strong exception to this, and great excitement followed, Mr. Tugwell being ultimately driven out of the town. Subsequently the Governor of Lagos sent a European messenger, but he was sent back with his letters unopened. The roads, after these events, were more rigidly closed than before.

Since the above was written, a letter, dated April 11th, has been received from Mr. Harding. This letter was brought to the coast at considerable risk by a Christian Native, the Ijebus having said that they will kill any one they find on the road with letters. (From the *Times* of May 16th we learn with much regret that a mail-man, who is said to have been employed by the C.M.S. for twenty years, by name Ogimilje, had died from a beating received at the hands of the Ijebus.) The Ijebus had demanded of the Ibadans that Mr. Harding and the Rev. D. Olubi should be driven out of Ibadan, but the demand was ignored. When it was made a third time the authorities sent messengers to Mr. Harding requesting them to leave. Their appeal to the authorities was under consideration at the time when Mr. Harding wrote. We hope to print this letter next month. News from Abeokuta was received by Mr. Tugwell dated March 17th. Mrs. Wood had been ill, but was better. Things were quiet then in that town.

Mr. Tugwell made a trip to Otta, Ilaro, Ajilete, Addo, and Igbessa, taking his lantern, which proved most useful for illustrating his evangelistic addresses. At Ilaro, which has lately been taken under British protection, he left a young catechist, for whose support the pupils of the Girls' Seminary at Lagos have undertaken the responsibility.

The following notice has been put forth by Archdeacon Crowther, bearing date April 8th, 1892:—

In humble dependence on God,—The Delta agents, clerical and lay, their congregations, and the different local and foreign committees, with interested friends, in pursuance of the last words and wishes of our late good Bishop Crowther, that the Delta Pastorate Scheme, for the establishment of which

ministers and Churches had applied to him, be carried on, have fixed on the 29th instant as the day for celebrating publicly the commencement of this most desirable institution.

The places to come under this scheme are Bonny, New Calabar, Okrika, Opobo, Benin, and the interior market places

with chapels, voluntarily built and services kept by our converts, adjacent to these coast towns.

Public services to suit the different churches and chapels, will be arranged to be held on that day, for humiliation to God for past offences and shortcomings, and prayer for the Holy

Spirit's influence, for wisdom, strength, and help from on high, that the Name of Jesus be magnified and souls saved, with God's blessing, in the step we are about to take.

We ask the prayers, public and private, of all Christian friends. St. Mark xi. 22.

The Rev. H. H. Dobinson has come home on furlough. The African clergyman, the Rev. P. J. Williams, has been temporarily removed from Ida to Brass Tuwon, and the Rev. A. C. Strong has returned again to Onitsha.

A letter has been received from Mr. J. J. Williams, the Native catechist at Lokoja, giving particulars of Mr. Graham Wilmot Brooke's last days. The Rev. H. H. Dobinson spent several days at Lokoja in February, from the 22nd to the 29th. He left Mr. Brooke apparently in good health, but the illness from which he died, five days later, commenced a few hours after Mr. Dobinson's departure. Extracts from Mr. Williams' letter will be found in this month's *C.M. Gleaner*. Among Mr. Brooke's papers was found one, dated January 29th, 1892, instructing Mr. Williams how he should act regarding the property belonging to the Mission and other matters in the event of Mr. Brooke's death. The opening and closing paragraphs of this deeply touching document are as follows:—

1. Send a note to the agent of the Telegraph Company, Brass, enclosing a telegram addressed to "Testimony, London," mentioning when, where, and from what cause I died.

2. Also a letter giving particulars to Mrs. Graham Wilmot Brooke, The Grange, Redhill, Surrey.

3. If I die in Lokoja, I should like to be buried beside Mr. Robinson, as privately and quietly as possible.

4. My possessions should be packed up at once, to await the first visit of the Agent-General, who should be consulted about sending them to Redhill, to the above address.

19. Every endeavour must be made

to resume the regular labours of the Mission at the earliest possible date.

20. Let itineration be carried on as steadily as possible to any place within thirty miles of Lokoja and Gbebe, at the discretion of the respective pastors of these places.

21. The pastor of Lokoja will act as Secretary as regards correspondence with the C.M.S., but the office and duties of leader cease at my death, that is to say that each missionary will be responsible for his own branch of the work, until instructions arrive from the Parent Committee.

22. Tell the Christians to work while it is day; the night cometh when no one can work.

EGYPT.

The Rev. W. F. Connor has come home under doctor's orders, after a severe attack of influenza. On Easter Sunday, the day before he left Cairo, he baptized a Moslem convert named Sheik Ali, who had been for several years more or less under instruction in connection with Miss Whately's Mission. The Hon. Miss D. Vernon sends the following account of the impressive service, at which fifteen Moslems were present:—

Mr. Connor, wanting to impress them and make the whole thing as intelligible both to them and to the old man as possible, called him up to the communion-rails before the service began, and said: "Do you desire to enter the religion of Christ?" To which he answered, without any hesitation and so that every one could hear,—"Of course I do." "Do you believe in the Lord Jesus Christ as Son of God and

Saviour of the world?" "I have believed that for the last twelve years." "Do you really, from your heart, trust in Him for your salvation?" "With my whole heart." "Do you, of your own free will, wish to be baptized?" "Yes, I do." He was then baptized, and named "Abd el Messieh" (the bond-servant of Jesus Christ), Mr. Wood, Mr. Packer, and I standing sponsors; and the intentness with which he

listened to the service and gave many more responses and answers than were at all necessary, was most touching, and he looked so satisfied and happy.

In the afternoon he said to Mr. Connor, "Sheik Ali is dead; Abd el Messieh is living."

PALESTINE.

Mr. D. L. Moody, the honoured American evangelist, was at Jerusalem at the end of April. A correspondent sent to the *British Weekly* the following interesting description of a service which he held outside the Damascus gates on Easter Day:—

On Sunday afternoon Mr. D. L. Moody addressed a unique meeting—a Gospel service held on Mount Calvary.

The great evangelist only arrived here on Friday evening, and there was little time or opportunity for announcing that he would preach on Mount Calvary at half-past four; but a large crowd had assembled long before that time, and in all about 350 or 400 persons attended.

It was a strange gathering. English and American tourists; Sisters of Mercy in their quaint headgear; English-speaking converts from the C.M.S. church, in more or less un-English garb; a kawass or two, resplendent in gold-embroidered garments; two or three Bethlehem women in their pretty dress; several Christian women, with dark faces framed in their big white sheets; some imposing-looking dragoons; Abyssinians, with dark faces and gleaming white teeth; nurses from the English Mission Hospital in their pretty uniform; a detachment of boys and girls in neat uniforms from Bishop Gobat's and the C.M.S. schools.

All these, with many others I must not stay to mention, were grouped on the round green hill outside the Damascus gate of Jerusalem that is believed to be the very scene of our Lord's crucifixion.

It was no wonder that the famous evangelist showed evident emotion as he looked round upon his audience. The privilege of speaking in such a place and to such an assembly was a very great one; but Mr. Moody has deserved it if any man could. The hymn, "All people that on earth do dwell," was sung, and prayer offered by two of the ministers present. Then, after some delightful singing from the boys of Bishop Gobat's School, the familiar song, "Rejoice and be glad," wakened the echoes of the hills where all such songs were born, and Mr. Moody, standing on a chair, gave a characteristic address.

He began by speaking of the places in sight and their associations. We felt very near Melchisedek, Abraham, Samuel, David, and the Man Christ Jesus, as place after place was pointed to—"just there, on that hill;" "right over yonder;" "right there in front," and similar phrases introduced brief word-pictures of stirring scenes associated with Zion, Olivet, Bethany, Mizpeh, &c.

But the preacher's finger was most often pointed to Moriah, where "God lifted the veil of time, and showed to Abraham His friend the day of Christ that made him glad. If he didn't see it then, I don't know when he did see it;" and an eloquent description of Abraham's nearly-completed sacrifice led up to a powerful picture of God's infinite love when He *spared not* His Son, and an appeal to unconverted and unconsecrated hearts there present.

But this was introductory; the address proper was on Christ's teaching at the feasts.

I. At the passover of His first year's ministry the radical truth, "Ye must be born again." "You won't make folks Christians by baptizing them—no, not by a long way; you may reform, and you may educate, but you can't save a man in any other way than God's—he must be 'born again;' 'born from above;' 'born of the Spirit.'"

II. At the Feast of Tabernacles, the great promise in John vii. 37, 38. C. H. Spurgeon was cited as an illustration of this. "Mind, it's *rivers*. I used to be very fond of saying, 'Out of him shall flow a river,' but one day a man said to me, 'Mr. Moody, where do you get your river? In my Bible it says *rivers*.' I'd been dropping off the *s*, but I haven't dropped it since. Why should we, athirst, not prove the promise here and now?"

III. At the last Passover, "Greater things than these shall ye do." The resurrection of Lazarus and the Day of Pentecost revival were contrasted.

"Power over hearts and lives is a greater thing than power over dead matter." We may have this power, if we will have the Holy Ghost. "Now, don't go saying, 'That minister ought to have it;' 'So-and-so wants more fire;' *get it yourself.*"

IV. After the resurrection, the great commission: Go, teach, preach, baptize, disciple all nations, backed with the assurance, "All power is given unto Me." This was made the ground of a passionate appeal for missionary effort and evangelistic work in Jerusalem. "I don't believe Jerusalem sinners are any worse than New York sinners or London sinners. Get the Holy Ghost, get the fire, and you'll have the power."

A brief prayer concluded the address, and after the boys and girls of the

Mission schools had sung very sweetly, Mr. Moody made a practical application of his remarks by suggesting that 101., enough to support a boy in Bishop Gobat's School for a year, should be collected at once. Half a dozen volunteers carried round hats, and Mr. Moody's own generous subscription secured the fulfilment of his wish.

The Rev. C. T. Wilson pronounced the Benediction, and Mr. Moody held a sort of levee, shaking hands with everybody, and giving and getting kindly words. Some of his converts are at work here, and were eager to greet him, and while the sunset glowed behind Jerusalem we walked homeward, thankfully and hopefully believing that results of this first meeting on Calvary will yet be evident.

NORTH INDIA.

Miss A. H. R. Bull, who went out to India some short time since for work independently of any Society, has been accepted by the Calcutta Corresponding Committee as a missionary in local connection, and has been placed in temporary charge of the Sagra Orphanage.

PUNJAB AND SINDH.

A friend who lately visited Muscat has sent us the following description of Bishop French's grave:—

I came down here (Charbar) in the *Patrick Stewart*. We called at Muscat, and I went round to see Bishop French's grave. He is buried in the graveyard, where there are about thirty other graves, just outside Muscat, in a very picturesque-looking spot at the foot of huge rocks forming hills which are bordering on the sea. It took me

about an hour's row to get round. His grave consists of a few stones cemented together, and a wooden cross erected by, I think, either the *Sphinx* or *Clive*, two of H.M. gunboats, which are at present in the Gulf. There were no European residents in the place when I called there. A Native doctor was officiating Resident.

CEYLON.

The Rev. John Niles died on March 23rd, after an illness of many months. The Rev. J. I. Pickford writes:—

It is a great loss to me personally, and a great loss to the Mission. I always felt that I could rely upon him, and he was most earnest and devoted in his work. It is thought that he injured himself in addressing so many meetings at the time of Mr. Grubb's visit. He translated for Mr. Grubb at three or four meetings in one day (so I

am told), and he generally spoke in a very emphatic way, so that it is possible he may have injured his lungs. I was with him the day before he died, and administered the Holy Communion to him and some members of his family. He suffered greatly from weakness the last few weeks, and we cannot but rejoice that God has taken him.

MID CHINA.

The Rev. O. M. Jackson and Messrs. Callum and Vardon reached Chung-king, in Sz-Chuen, at the end of February. The Rev. and Mrs. J. H. Horsburgh, with Miss Wells, followed up the river a few weeks later. They arrived at Hankow on March 7th, "all well." Miss Garnett and Miss Lloyd had remained at Chinkiang, near the mouth of the river, in the hope of following soon with Miss Entwistle, who had been unwell.

MEDICAL MISSION AUXILIARY FUND.



T the close of last year a series of important Resolutions were adopted by the General Committee of the Society on the subject of Medical Missions and Missionaries, which we now present in fulfilment of the promise in our February number. We give also the Appeal of the Medical Mission Auxiliary Fund Committee, formed in accordance with these Resolutions; and an Address on the Value of Medical Missions, delivered at a Gleaners' Union Meeting at Eastbourne on March 28th, 1892, by Dr. E. Downes, C.M.S. missionary in Kashmir 1877 to 1883, and a member of the newly-formed Medical Mission Auxiliary Committee.

RESOLUTIONS OF THE C.M.S. GENERAL COMMITTEE.

1. That the Committee fully recognize the value of medical missionary work as an agency which experience has proved to be far-reaching and greatly owned by God.

2. That Medical Missions are specially desirable under the following circumstances:—

- (a) In a country where the Gospel cannot freely be preached by ordinary evangelists; this being the strongest claim.
- (b) Where there is a strong missionary centre with many outlying village Missions; the Medical Mission being calculated to prove a great evangelistic auxiliary to the central Mission.
- (c) Where there are special opportunities for training Native medical evangelists.
- (d) Where medical aid cannot be otherwise readily obtained, and where prejudice and bigotry are strong: at least, among civilized or semi-civilized peoples.

In view of the inadequate present supply of duly qualified medical missionaries, and in view of the serious obstacles in the way of the development of fully organized Medical Missions in uncivilized countries, the Committee must hesitate in assigning to such countries fully qualified medical men. At the same time they recognize the strong claim for a medical missionary, which the presence of a number of European missionaries would establish in such countries.

In the absence of a medical missionary, or other qualified medical adviser, the Committee see no valid objection to clerical and lay missionaries using any medical knowledge which they may possess for the benefit of those amongst whom they labour; but they restrict the term "Medical Mission" to the work carried on by qualified physicians and surgeons.

3. That the medical work should always be subordinate to the spiritual. The medical missionary must be primarily an evangelist, and he should have training, both at home and on first arriving in the field, specially adapted to this end.

4. That the importance of professional thoroughness in every Medical Mission be fully recognized, and that, with a view thereto,—

- (a) The medical missionary should, as a rule, have some experience of work in his profession at home after he has obtained his qualification.
- (b) In the field some accommodation for in-patients should be provided wherever the medical missionary deems it necessary.
- (c) As the work expands, Native medical evangelists should be trained.
- (d) In many cases, especially where a permanent hospital is established, two medical missionaries should be permanently associated, in order to secure continuity, and also in order to carry on the work of itineration; and, where needed, to establish branch dispensaries in connection with the base hospital.
- (e) The medical missionary should be adequately supplied with drugs and instruments. The Committee, in dealing with his estimates for such purposes, will take into consideration the circumstances of the particular Mission as regards the opportunities for obtaining pecuniary help locally, whether from fees or gifts.

5. That the Committee, while recognizing that there may sometimes be cases

where the medical missionary would, by giving the benefit of his medical skill gratuitously, be in a more advantageous position for presenting the Gospel message, are yet of opinion that, considering the great physical benefit conferred on those who are the objects of the care and skill of the medical missionary, the medical missionary should be allowed, at his discretion, to receive payments from such of his patients as can afford it. All such payments, or any contributions given in gratitude for benefits received, shall go towards the supply of the special medical expenditure of the Medical Mission, or, if in excess of what is needed for this purpose, to the local fund of the Corresponding Committee; to which Committee a full financial statement of all monies received, and of all expenditure on the Mission, shall be made annually, and those who make such payments or contributions should be duly informed of this. The medical missionary and the Local Governing Body should endeavour to save to the utmost the funds of the Society. It is suggested that this may be done if—

- (a) Fees be charged to all well-to-do patients visited at their homes.
- (b) A charge for medicines, and a small admission fee, be required when, in the judgment of the medical missionary, this can be done without prejudice to the main object of the work.
- (c) Friends on the spot be invited to contribute to the expenses of the Medical Mission. It is only where local funds are considerable that much development of the medical work is possible.

N.B.—In rendering medical help gratuitously, care should be taken not needlessly to interfere with the means of livelihood of qualified local practitioners.

6. That while the General Funds of the Society must be ultimately responsible, yet in view of the importance of sparing those funds a heavy expenditure upon the erection and maintenance of hospitals, and upon medical and surgical requirements and appliances, and in view of the readiness with which many persons will contribute for such objects who will not contribute to general missionary work, a Medical Mission Auxiliary Fund be opened for the purpose of supporting Medical Missions connected with the Society, and that an Auxiliary Committee, with an Honorary Secretary, be appointed, who would promote the Auxiliary Fund, and with whom the General Committee might confer respecting the Society's Medical Missions generally.

7. That the Medical Mission Auxiliary Committee be requested to notice, as occasion offers, and to make suggestions to the Committee on all matters affecting the efficiency of medical work in the Society's Missions, both as regards regular Medical Missions, and also as regards medical work done by missionaries who have no medical diploma; and to advise, when necessary, regarding the preparation of agents for both branches of the work.

APPEAL OF THE MEDICAL MISSION AUXILIARY FUND COMMITTEE.

IT is now over forty years since the Rev. W. Welton opened a dispensary at Fuh Chow, and thus became the first medical missionary of the Society. Since that time some twenty other Medical Missions have been established, several of these having branch hospitals and dispensaries in the neighbouring districts. These Mission stations are mostly in China and the Punjab, including Kashmir and the Mission to the Beloochis at Dera Ghazi Khan; but others have been established in Persia, Syria, and Egypt, East and West Africa, and North-West America; and all are doing good work in the spread of the Gospel. In November and December last the General Committee passed a series of Resolutions with regard to the Medical Missions and missionaries of the Society, and it was decided, amongst other things, to open a Medical Mission Auxiliary Fund, and to appoint a Medical Mission Auxiliary Committee, by the desire of which Committee this appeal is issued.

The medical missionaries of the Society are primarily evangelists, but they use their medical and surgical knowledge in order to gain a more ready entrance into the hearts and homes of the people.

The General Funds of the Society provide all the salaries, and will continue to do so. Annual grants, averaging about 100%, have also been made towards the

medical expenses of each Mission, i.e. rent of hospitals and dispensaries, servants, itinerating, drugs, instruments, and other surgical appliances. This sum is but a grant in aid of the work, and the missionaries have to collect the balance, which must in some cases amount to several hundred pounds. The Society feels very strongly, that while it looks to the medical missionary to do his utmost to raise funds on the spot, yet that he ought not to have to appeal, as is now so often the case, to friends at a distance.

Medical Missions are, and always must be, expensive adjuncts to the work, but the Society fully appreciates their immense value in furthering the spread of the Gospel, and is very anxious that all that is necessary for carrying them on successfully should be provided. At the same time the Society feels compelled to limit its grants towards the more secular parts of the work, as the funds at its disposal are contributed primarily for directly spiritual purposes. Thus it is that urgent appeals for help, even towards the purchase of drugs and instruments, are sometimes necessarily rejected.

The *General Fund* must be ultimately responsible for what is absolutely necessary. But the Medical Mission Auxiliary Committee hope to be able to secure contributions to the *Special Fund*, by means of which the Medical Missions of the Society may be maintained in a thoroughly efficient condition; thus increasing the influence of the Missions, taking what is, in many instances, a great burden off the shoulders of the missionary, and also enabling the Society to have less hesitation in entertaining proposals for new Medical Missions on account of the smaller additional expense to the General Fund.

The Medical Mission Committee therefore earnestly appeal to you to help them (1) by giving an annual subscription or donation; (2) by bringing this appeal to the notice of those who might be willing to give to the philanthropic work of providing medical skill for the heathen, though they would not contribute to the ordinary funds of the Society; (3) by forming branches of this Special Fund in different districts.

Contributions should be sent to Major-General C. Collingwood, Lay Secretary, C.M.S., Salisbury Square, E.C., but any inquiries from friends as to the formation of branches, &c., should be addressed to the undersigned.

HERBERT LANKESTER, M.D.,

*Hon. Sec. of the C.M.S. Medical Mission
Auxiliary Committee.*

1, Elm Park Gardens, S.W.,
February, 1892.

ADDRESS BY DR. E. DOWNES.

I HAVE been asked to read a paper on Medical Missions, and especially on the proposed plan of the Church Missionary Society to place Medical Missions under a Special Committee. As a late medical missionary, I can speak of the immense value of Medical Missions. I will not take up time in describing the relief to pain or saving of life, which is part of the object of this agency. Much as we desire to do this, I think that if this was the only object of our Medical Missions, it would not be justifiable to spend money collected for preaching the Gospel on this purpose. But this is not the only, not indeed the chief object, of Medical Missions. We wish our Medical Missions to be a means of bridging over prejudices and differences which separate us as Christian missionaries from the heathen and Mohammedans, to whom we wish to preach the Gospel. We also wish to make Medical Missions an

object lesson, to show these people what Christianity is; viz. that it is a system of love, that it aims at relieving suffering of all kinds, and that it wishes to practise what it preaches when it says, "Thou shalt love thy neighbour as thyself."

Indeed, we want to go further. We tell these people about the love of God, and we tell them about Jesus, the Son of God, who loved them, and gave Himself for them. They say they cannot understand it, and so cannot believe it. We wish to show them in a visible form what the spirit of Christ is. We say, "For Christ's sake we come to you in your distress, we will sympathize with you and relieve you if we can, and we do so because Christ, our Master, has sent us. This is His work. Oh, what a world would this become if His reign were accepted, His rules obeyed—in a word, if His kingdom should come!" We say to

them, "This is an earnest, small, and imperfect, it is true, but it is an earnest of that kingdom which we wish to set up. Will you not like to know more of that Kingdom, more of the King Himself? Nay, will you not be naturalized, so to speak, as citizens of that Kingdom which is love, joy, peace, long-suffering, gentleness, goodness and truth?"

To illustrate this principle of Medical Missions, and to test its soundness, let us compare some simple Mission preaching with some Medical Mission work.

In the case of the former, we must say at the outset that in almost all missionary work the missionaries are forced to accept the principles which are the foundation of Medical Missions. One agent makes use of schools and educational work, in order to get at the heathen; another visits the people in their houses; another makes use of the knowledge of building or engineering, which we, as Europeans, possess; another with the help of Zenana ladies makes friends through the wives, mothers, and sisters of the people. All these methods are good and should be practised, but it should be remembered that in Medical Missions we have the authority and example of the Gospels and Christ Himself. "Heal the sick" is a Divine injunction often repeated, and Christ and His Apostles were medical missionaries. I wish, however, to show the difficulties of doing effectual Mission work without some such aids; so I will try to describe a missionary in a bazaar of a town or village in India, who is speaking to strangers, and trying without any such aids to obey the instructions of the Saviour, to "preach the Gospel to every creature."

The missionary, with two or three Native converts, takes his place in a town or village, having marched into it during his tour, or itineration, as missionaries usually call these journeys, borrowing a slightly American phraseology. They choose a central and open spot near the shops, perhaps at a well. Sometimes they commence by singing a hymn, sometimes by reading in a loud voice a chapter of the Testament. One of two or three things follows. If the towns or villages have often received such visits, and have not been interested in the message, our missionary friend will probably get no congregation, or only two or three

children who look at him with curiosity, and understand not one word of what is said. If the missionary is already known, or if for any other reason the people are favourably disposed, he will probably have more or less encouragement, and will make still further friends among the people. Let us imagine, however, what is a very common experience, that for curiosity a dozen or so of the people gather together, not inclined to look upon the missionary in a friendly light. The reading comes to an end, and an exposition follows. Our missionary tries to show how superior Christianity is to idolatry or Mohammedanism; and he speaks of the love of Christ and the message of salvation; but his choicest arguments are thrown away. A clever bystander tells him that he quite misunderstands Hinduism (which is quite possible, for I never knew any one who understood it). A Mohammedan says that he is quite mistaken in the historical facts which he has stated about Islam. A would-be philosopher asks him, "What is fire?" and the puzzled missionary, who is no scientist, stumbles out something about combustion. The philosopher, seeing his opportunity, quotes with an air of great wisdom some verses in Sanscrit, with much nodding of the head and other gestures, and the crowd applaud his learning. Some irreverent bystander takes courage, and asks the favourite question, "Has God got a Son?" The missionary says, "Yes," and wishes to explain: but some zealous Mohammedans shout, "La houl Allah!" a cry of horror and disgust which is somewhat equivalent to "God forbid." The battle comes still nearer home. The missionary is taunted with the fact that the soldiers in the neighbouring cantonment are constantly drunk: another adds, "Yes, and eat pigs." He is probably asked next whether he eats pig himself. Another shouts from the back of the crowd, that the magistrate has lately done some one an injustice; again, one says that the converts are taught to drink brandy and eat pig: and the missionary's indignant answer is drowned in roars of laughter, and the crowd begin to disperse. Such is a sketch of what happens too often in open-air preaching in an Indian town when the missionary has no friends among his audience.

Are you disposed to say, "Give

up this method altogether, it cannot succeed?" This has been often said and acted upon; but wait a bit. Good does come sometimes even out of the weakness of our preaching. I could give you instances from my own experience. So I do not say, Give up open-air preaching; but I do say, Be very careful how you conduct it; and try to be on friendly terms with your audience. And for this purpose I know nothing which succeeds better than the addition of a medicine chest and a set of surgical instruments to the *armamentarium* of the itinerating missionary.

To illustrate this, let me attempt to describe how the medical evangelist will try to carry his message into the enemy's country.

We will suppose that he is marching with his hospital tent, &c., and a Native hospital assistant, who, of course, shall be a Christian. He arrives in a village and pitches his camp just outside. At once he lets it be known that the next morning he will be glad to see patients.

During the evening he sees a few visitors, who ask questions, and request permission to consult him about themselves or relations, and of course are told that they will be most welcome.

Early next morning quite a throng of sick folks and their friends are present outside the hospital tent; the flag with the red cross attracts attention, and the news has spread for miles that an English doctor is there.

At the stated time all is ready, and the doctor welcomes his visitors with a few kind words, and he explains that without God's blessing no good can be expected, so he commences with a few simple and earnest words of prayer. Then follow several hours of steady hard work. After this the doctor takes a seat in a convenient place, and says, "My friends, I am tired, let me have a few minutes' rest. But while resting, I want to speak to you: come near all of you, I have something to say." Some of the more important of the village people sit near him, others sit in a circle round, and some are standing in the background. Our missionary asks for the Bible to be brought. He then tells his hearers why he has come to them; it is to relieve their pain, but it is also because his Master has ordered him to come, the Lord Jesus, who is recognized by all Mohammedans as the

Great Healer. "I should like to tell you something about my Master," says the missionary doctor, and he reads, perhaps, about the cleansing of the lepers, and he speaks about the wonderful love, power, and pity of the Saviour. The people are pleased, and listen attentively, but the inevitable question will be probably put: some one in the background shouts out, "Has God got a Son?" An old gentleman, seated in the front rank says, "Hold your tongue, and don't ask foolish questions, the Sahib will be angry." "No," says the doctor, "it is not a foolish question, and he has a perfect right to ask it; let him come near me and sit down, and I will try to answer it." The young man tries to get off, but he is pushed into the ring, and there is no escape.

"Sit down here, my lad," says the doctor, and the young fellow (a bright-looking lad, of about twenty), takes his seat on the ground close to the missionary, and looks rather sheepish and shy; he is fairly caught. "What is your name, my lad." He answers, perhaps, "Nur-ud-din, your Highness."

"Well, Nur-ud-din, I wish you would not ask me such difficult questions. You think it must be an easy one, perhaps, but it is really a very difficult one. I will tell you something that an Apostle says about it." He then reads from 1 John iv. 15: *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.* "I am afraid you will not understand what is meant by the Son of God till you dwell in God and He in you. This is a difficult matter, Nur-ud-din."

"Yes, protector of the poor," he answers humbly.

"But wait a minute, I can perhaps help you. What are Mohammedans taught to call Jesus?" Some one answers "Ruh-illah (the Spirit of God)."

"Well, for the present, let us be content with this; it will answer the purpose, and try to understand what is written in the Gospel about Jesus and His work. For instance, let us remember what we have been reading about the healing of the lepers. What have you come here for, Nur-ud-din? Is there anything the matter with you?"

"No, your Highness, your servant has brought his brother, who has a bad toothache."

"All right, Nur-ud-din, we will pull his tooth out in a few minutes if you

will hold his head; but you must let me rest a little longer.

"Now listen to me, all of you. Nur-ud-din doesn't look ill, he looks well and strong, his lungs are good, and so is his heart, his tongue is clean, and his pulse is good (taking his wrist to feel it while speaking); and yet he is really ill, for he has leprosy in his soul. What is that leprosy? It is sin. Don't be alarmed, Nur-ud-din, I am not going to tell any tales (for poor Nur-ud-din is beginning to look uncomfortable, and he is beginning to suspect that the doctor is a magician, and knows more about him than he cares to have made public). I, too, have the leprosy, but I have found a cure, and I am getting cured, and I wish you all to get cured too. The cure is the Lord Jesus Christ, who died on the cross so that He might be able to heal us. Are there any liars in this village?" "Lots of them," says one of the inhabitants. "He will cure them if they wish it. Are there any thieves? He can cure them. Are there any unclean? He can cure them. Are there any quarrelsome people? He can give them the tempers of angels."

But the time has passed too quickly, and work must be begun again. Nur-ud-din is not quite satisfied with our explanation, it is true, but we must not be surprised; for he has not yet overcome the world, and hence he does not yet know what is meant by the *Son of God*; but he is softened, he has heard truths which he will think about, and we must hope that he will learn some day to know and to love the Lord Jesus, and then he will confess Him to be the Son of God.

I have only spoken about the work of an itinerating medical missionary. There are other important uses of this agency which I can only just name, I mean hospital work at certain centres, and branch hospitals, house-to-house visits, and the most important work of lady doctors in the zenanas.

I have only left myself a few moments for speaking very briefly about the C.M. Society's new departure, of having a special Medical Missionary Committee.

This need hardly be explained or defended, for the work is so important that it requires special organization and special attention. Moreover, the method is not a cheap way of doing

missionary work, and funds must be forthcoming. It has been, therefore, suggested that special means should be adopted for raising the necessary finances. The plan recommended by our new Medical Secretary, Dr. Lankester, and strongly supported by myself and other members of the Auxiliary Committee is just this: Let us organize Medical Missionary Associations wherever we can. In every town where we find friends let us have a Committee, with President and Secretary and Treasurer. Let us send deputations, and have medical missionary meetings, and ask for sermons and collections.

This is an opportunity which I have had offered to me of putting the question fairly before you. Shall we in the Gleaners' Union heartily support this new Committee? Shall we individually go in for helping it on? Shall we increase our subscriptions to meet this new want? Shall we pray more earnestly for Medical Missions, that they may be used to the fullest advantage? If we say yes to all these questions I think we shall have met to some purpose this afternoon.

One more thought and I have done. Our Medical Missions are usually placed where doctors are most needed. Think, then, what a help and what a comfort they often are to poor suffering men and women. Is it not a glorious thing to feel that we are relieving suffering and pain and doing it in Christ's name? I was reading the other day in the twentieth chapter of the Acts of the Apostles, St. Paul's celebrated speech at Miletus to the Ephesian ministers. His last thought which he leaves with his hearers is a Christian maxim which is too often forgotten in these days of selfishness and self-pleasing. "I have showed you all things," says the Apostle, "how that so labouring ye ought to support the weak."

It is to support the weak that Medical Missions ask for your help. In the general competition of the nineteenth century this Christian maxim is forgotten too often. Let us roll away this reproach, to some small extent, by making our Medical Missions efficient; and as we do so God will, I am sure, own and bless our endeavours to extend the kingdom of His dear Son.

EDITORIAL NOTES.



OUR pages this month are largely occupied with reports of the Anniversary proceedings, and it is our prayer that many who could not share the privilege of being present will experience something of the joy and thankfulness, the desire and expectation, the sense of humiliation and unworthiness which they produced on many who were with us. To see those successive gatherings of God's people listening with eager interest to the recital of Gospel victories, and to the reiterated appeals for fresh recruits, was a visible proof that the Holy Ghost is moving believers to a truer concern for the souls of the perishing heathen. But oh! how deeply the sense came of the responsibility resting upon the Committee and officers at Salisbury Square, upon Association Secretaries and Deputations, and most especially upon parochial clergy throughout the land, in view of the kindling flame of missionary enthusiasm! How is it to be fanned into a consuming zeal, how to be guided into effective channels, how to be extended until every true Christian consciously shares it and takes his part seriously, resolutely, and gladly in the great campaign? The Spirit of Christ, which taught William Carey to summon British Christians on May 31st, 1792, to expect great things from God, and to attempt great things for God, He will teach the hearts of God's faithful people now. God has bestowed in these hundred years great things indeed, beyond the expectations of the most hopeful of His children; but who shall say what mighty works at home and abroad He will yet manifest if our unbelief prevents Him not?

THE consideration of their peculiar responsibility was very specially enforced upon the clergy and members of Committee at the two Breakfasts, viz. the Clerical Breakfast at Exeter Hall before the Annual Meeting, and the Honorary Secretary's Breakfast to members of the Committee and to Honorary District Secretaries on the following Thursday morning at Cannon Street Hotel. These Breakfasts have been for some years past an integral and important part of the Anniversary events; liable, however, as regards the latter, to occasional intermission when, as it did last year, Ascension Day falls on that Thursday. The addresses were given at the Exeter Hall Breakfast by Canon Gibbon, and at Cannon Street Hotel by the Rev. J. Barton and the Rev. Dr. Pierson. The few words spoken by the last-named were peculiarly solemn and heart-searching, and evidently made a profound impression on the large gathering of some 300, mostly clergymen, who were present. Dr. Pierson had an important engagement that morning, which made him doubt whether he ought to accept Mr. Wigram's invitation; but he felt he could not refrain from coming. After a few words of hearty esteem for the C.M.S., in which he claimed to belong to it by the highest bonds, he deprecated any further words of gratulation. He felt more in tune for a meeting of fasting and humiliation and prayer than for a feast. He said, "The Church is not beginning yet to be awake. A few here and there are so, but the bulk of the Churches of all denominations are asleep, and need arousing to the fact that two-thirds of the human race have yet to hear the message of Christ." Then he added that there, in that room, were assembled twice as many as were in the upper room at Pentecost. What mighty potentialities did they represent! If they should all separate and disperse, filled with the Spirit, and downright in earnest to stir up their congregations to a sense of their opportunity and responsibility, they might revolutionize the Church. If the Apostles, without our facilities for travel

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and unnumbered advantages, carried the Gospel in so few years to a large part of the then known world, how easily could the Church now make every inhabitant of the globe hear the Gospel, *if it so pleased!* "We are frozen icebergs, and shall not be melted till we lose our will and it becomes absorbed in the will of God." Canon Gibbon's address on Tuesday was to the same effect. He said, "Oh, my dear brethren, we, the clergy, are only half-awake! Oh, that every dear brother in this room to-day would return to his home, to his parish, with this resolve: 'As for me and mine, from this week Missions shall have that place the Lord of Missions would have them take in my heart and my home, in my church and my parish.'"

THE answers to prayers for the preacher and speakers were very evident. Can we doubt that the prayers for the hearers will in like manner be answered? Let the following extract convince us that they were. It is taken from a letter which has come under our notice, written by the curate of a north-country parish to the parishioners describing the Anniversary, at which he was present:—

"We began with the now famous Anniversary Service and Sermon in St. Bride's Church on the Monday evening at 6.30. When I got to the church—by no means a small one—with three galleries in it, I found almost every seat occupied, and I had to be content with standing-room only in one of the side aisles, where I was wedged in by people 'fore and aft,' as a sailor might say. Punctually at 6.30 the service began, and such a service! The only music was the singing of canticles and hymns, yet I do not remember taking part in a more impressive service. As soon as the Confession began you realized that you were in the midst of a great congregation, who were literally of one mind and one soul, as regards the object of their coming together. I do not suppose there was a silent tongue in that crowded church. It was overpowering. But still more so was the hymn-singing. The organ, not a small one, was lost in the volume of human voices.

"Next morning came the great Exeter Hall meetings, and I can say, with truth, it is the most wonderful day I have ever spent. May what I saw and heard then never cease to influence me! Punctually at eleven o'clock the meeting was opened by the reading of Isaiah lxi., and prayer. Then came the singing of the hymn, 'All Hail the Power of Jesus' Name.' As that vast congregation stood up, and took up this grand hymn, the effect was simply thrilling. This was not mere excitement. You felt that the spirit which bound together these 3000 people was one of determined conviction and steadfast purpose to promote the Kingdom of Jesus.

"The Evening Meeting lasted from 7 to 9.30, but no one was wearied. Just before the close Mr. Wigram announced that the Anniversary collections had amounted to 350*l.*, and in addition some one at the St. James' Hall meeting had sent up a donation of 1000*l.* Quite an outburst of applause greeted this announcement, but, waving for silence, Mr. Wigram shouted above the cheering, 'But where are the men?' and, turning to the platform, said, 'Young clergymen of between twenty-five and thirty, where are you, what are you doing?' One at least replied in his heart, 'Here am I, Lord, send me,' and that one your unworthy friend and minister who now writes to you. So clearly has this call come to me that on Wednesday I went to the C.M.S. House and gave in my name, as one ready to go at the earliest opportunity to preach Christ in whatever part of the world God should send me. There are difficulties in the way of my going. But I long to go, if it be God's will to send me. You, my dear fellow-Gleaners, may not be able to follow my example—then help to send me as your representative. I am willing to go as the first representative of 500 communicants. I leave it with you, therefore, that you will pray every day that God may open up the way for me to go, that A— may soon have its own missionary in the foreign field. Pray also, if God send me, that He will give me the needful strength, faith, zeal, and courage. I feel utterly unfit, utterly unworthy for so great a work, but the commands of Christ and the need alike are imperative."

WE are longing for many similar cases, and we trust that this example may

lead not a few to promptly communicate with Mr. Wigram. Notwithstanding the truly wonderful increase of candidates and of accepted missionaries during the past few years—the candidates have more than doubled, and those accepted during the year have trebled in number since 1887-8, when Sir John Kennaway became President—yet the inadequacy seems to be more realized than ever. This is especially felt just at this time when the locations are under consideration. It is painful to contemplate that however the little band of men and women who hope to sail next autumn are distributed, many more Mission stations which have looked for reinforcements will be disappointed than those which will be made glad. There are yet, however, some four months before the Annual Valedictory Dismissal. Surely less time than that will bring many, who are feeling conscious that they have heard a call, to resolve to obey the Master's will! Our readers will pray that this may be, and that the bands sent out in October may be much larger than ever before.

It has been decided to hold Special Meetings at Sion College and the Church Missionary House on Thursday, July 14th, to pray the Lord of the Harvest to send forth labourers to the field. Particulars will be announced next month. We give this early intimation because we desire that many friends in distant lands, our missionaries at their various stations, friends in the Colonies and elsewhere, may unite their intercessions with ours, and in the hope that meetings for prayer may be arranged in many towns and parishes at home. Meantime, let frequent and earnest supplications ascend for the needed supply of spiritual agents. It may be that the meetings about to be called for prayer will be still more occasions for praise and thanksgiving. It has been so before in C.M.S. experience! "Before they call I will answer."

OUR missionaries and Native converts in the interior Yoruba Missions need our sympathy and prayers at this time. The facts will be found stated under "Mission Field," so far as they are known at the time of going to press; but the telegrams in the daily papers will enable friends to follow the course of events, and each day's news will afford matter for supplication.

WE stated last month that the Correspondence Committee had passed a Resolution regarding the Niger Episcopate, but that the General Committee of April 12th, in deference to the wishes of several influential members, agreed to refer the subject back for reconsideration. The Resolution in question was as follows:—

"(a) That the Secretaries be instructed to seek for a suitable European to be nominated to His Grace the Archbishop of Canterbury as successor to Bishop Crowther.

"(b) That in passing the above Resolution the Committee affirm their desire that an Assistant African Bishop or Bishops, with the ultimate prospect of an independent African Bishop, should be appointed in West Africa as soon as in the interests of the Church there such appointment appears desirable."

On Tuesday, May 17th, the subject was accordingly reconsidered by the Correspondence Committee, and after a lengthened debate the following Resolution, differing from the former one by leaving the question as to whether an African Bishop when appointed shall be an assistant or an independent one quite open, was passed by a large majority:—

"(a) That the Secretaries be instructed to seek for a suitable European to be nominated to His Grace the Archbishop of Canterbury as successor to Bishop Crowther.

"(b) That in passing the above Resolution the Committee affirm their desire

that an African Bishop or Bishops, whether assistant or independent, should be appointed in West Africa as soon as in the interests of the Church there such appointment appears desirable."

The Secretaries were instructed at the same time to summon a Special Meeting of the General Committee on May 24th, to authorize their taking immediate steps to seek for a suitable clergyman to nominate to the Archbishop of Canterbury. We are obliged to go to press before the 24th, and, notice having been given that amendments will be moved to the above recommendation of the Correspondence Committee, we refrain from saying more than is sufficient to acquaint our readers with the above facts.

No particulars have been received from the missionaries regarding the disturbances in Uganda at the time when we go to press. The letter of Mr. G. L. Pilkington, and the journals of the Rev. G. K. Baskerville and Mr. Roscoe, which we give in this number, are our latest intelligence previous to the April telegrams from Zanzibar. They are all deeply interesting. Mr. Roscoe's comparison of the crowds resorting to the House of God on Advent Sunday with the Meetings at Exeter Hall is specially striking just now. A few days subsequent to the appearance in the *Standard* of April 20th of the telegram which we quoted last month, a second telegram was published in the same paper to the effect that Mr. Ashe and Mr. de Winton had been killed. But on April 30th the Imperial British East Africa Company received the following telegrams from Zanzibar:—

"The news received in Zanzibar, independently of that from the French missionaries, as to the authenticity of which nothing is known, has come in letters from a British trader on the south of Victoria Nyanza. This gentleman wrote February 14th (on the authority of Lieutenant Langheld, the German officer at Bukoba, west of the Lake): 'Ashe and De Winton killed; Mwanga in Buddu collecting forces for an attack on Uganda.' On March 14th the same trader reported Ashe and De Winton both well, and that Mwanga had taken refuge in German territory. Neither letter mentioned sufferings of French missionaries."

"Mr. de Winton and Mr. Ashe are well. Owing to the strong feeling existing between the rival parties, Mwanga and his followers have withdrawn meantime into German territory. He is endeavouring to conclude an alliance with the Mohammedans against the Christians."

We are sure that prayer will ascend that our missionaries may be enabled to pursue their missionary work with minds and hearts as free as possible from distraction; and that Bishop Tucker—who wrote, on hearing of the troubles, how much he wished to be in Uganda—may be guided in his plans for himself and the two parties of recruits who will (D.V.) join his staff in the course of a few weeks.

THE reinforcements for East Africa just referred to consist of the following:—Mr. R. H. Leakey, Mr. E. Millar, Mr. J. H. Briggs, Mr. J. P. Nickisson, Mr. A. McGregor, Mr. A. B. Fisher, and Miss E. M. Furley. These, together with the Rev. W. E. Taylor and Mr. David Deekes returning to the Mission (both accompanied by their lately married wives), and the Rev. M. A. Dodds, proceeding to the Yoruba Mission, were taken leave of by the Committee on April 28th. The Instructions of the Committee were delivered by the Rev. R. Lang. Archdeacon Richardson addressed to them a few words of good cheer in the Lord's Name, and the Rev. C. G. Baskerville commended them in prayer. Mr. and Mrs. Deekes, and Messrs. Leakey, Briggs, Nickisson, McGregor, and Fisher, and Miss Furley, sailed for East

Africa on Monday, May 9th; and the Rev. W. E. and Mrs. Taylor and Mr. E. Millar will sail (p.v.) on June 12th from Marseilles.

AFTER our May number went to press, but before the Anniversary, the Committee accepted six other missionary candidates, namely, Messrs. John Percy Nickisson, Arthur McGregor, and Arthur B. Fisher, all students at the Society's Preparatory Institution at Clapham, and all appointed to the East Africa Mission; also Miss G. F. Tindal, Miss Margaret Nevill, and Miss Emily Young, the last-named lady for Ceylon. These additions must therefore be made to the numbers given last month of the candidates accepted in the year ending April 30th. The final figures are:—20 clergymen, 3 medical men, 18 other laymen, and 25 ladies; 66 in all, or rather, including six who were enrolled in the mission-field, 72. The particulars given last month regarding the number of graduates and of ordained men is not affected by the additions noted above.

SINCE the Anniversary the following have been added to the list of accepted candidates:—Mrs. Jane J. Harvey, Miss Wilhelmina Beatrice Josephine Williamson, Miss Elizabeth A. S. Huhold, and Miss Eleanor Selina Wigram, daughter of the Society's Honorary Secretary. Mrs. Harvey has been assigned to Japan. She and Miss Wigram go out as honorary missionaries.

THREE of the missionary speakers at the Anniversary Meetings made it known that their presence in England at this time is largely with the view to finding fellow-labourers for whom the Committee have been seeking, but hitherto in vain. The Rev. James Stone longs to obtain a European co-adjutor to join his Itinerating Band in the promising field presented by the middle and upper classes of Natives in the Telugu Country. Mr. Stone, an evangelistic missionary, in his speech at St. James' Hall, gave a warm and very forcible testimony to the good fruits of Mission schools, especially the Noble College at Masulipatam; and the Rev. C. W. A. Clarke, Principal of the Noble College, spoke no less convincingly on the same subject at Exeter Hall. Mr. Clarke has come home before his furlough was due, expressly in order to find a graduate to reinforce the Noble College staff in order to carry into effect the Committee's wish that it should be qualified to teach up to the B.A. standard. In November, 1893, fifty years will have elapsed since Robert Noble began the school with two pupils. Now that the number ranges between five and six hundred, it is a modest hope to entertain that the jubilee, when it arrives, will find the new status an accomplished fact. The third missionary referred to above was in his own person the strongest possible argument for Mr. Clarke's plea. It was the Rev. Jani Alli, brought to Christ from Mohammedanism under Robert Noble in the school at Masulipatam. Mr. Alli wants a graduate—he himself is a graduate of Cambridge—to go out and work with him among the Mohammedans of Bengal. His two schools, the Garden Reach and Mutyaburj Schools, in Calcutta, have obtained for him a recognized influence amongst upper-class Moslems, and it is much desired to strengthen his hands that advantage may be taken to the full of the opportunities which have been secured.

WE have received the thirty-fourth Annual Report of the Cambridge University Church Missionary Union, for 1890-1, with the Rules and lists of officers and members. It is brief and to the point. The Report proper, with the treasurer's statement, occupies only four pages, which inform us

that the five missionary bands, viz., "The Gonds," "The Hydahs," "The Mchwas," "The Singhalese," "The Yangtses," continue to prosper; that a University branch of the Gleaners' Union has been started, Mr. R. MacInnes, Trinity, being hon. secretary; that the number of new members of C.U.C.M.U. during the year was ninety-three, as compared with sixty the year before; and that thirteen Cambridge men had been accepted by the C.M.S. since the issue of the previous Report. Then follows a short account of the weekly meetings held during the October and Lent Terms, at which addresses were given by the following:—The Rev. A. E. Ball, Rev. John Barton, Rev. R. W. Stewart, Rev. J. P. Haythornthwaite, Mr. Krishnamma, a pupil and a convert of the late Rev. Robert Noble; Rev. A. H. Kelk, of the L.J.S.; Rev. W. E. Noyes, who described the work of reformation going on in Spain; Rev. F. N. Eden, Mr. J. Roscoe, Archdeacon Moule, Rev. J. H. Horsburgh, Rev. W. E. Martten, of the S.A.M.S., and Mr. Eugene Stock.

A list of Cambridge men who have gone out to labour among the heathen is given. The first gives the names of missionary chaplains who went to India before that country was open to direct missionary effort, with brief notes regarding them; the second is the list, brought up to date and corrected (we notice still a few errors, however), of men who have gone out in connection with the C.M.S., which we printed in the June *Intelligencer*, 1891; then a list of those who have gone out in connection with the S.P.G., which is stated to be incomplete; the fourth gives the men who have proceeded to Central Africa under the Universities' Mission; the fifth gives those who have gone out in connection with other Societies, &c.; and the last list gives the Missionary Bishops now labouring in the fields, whose names are not included in the previous lists. A summary of these lists gives the following interesting figures:—C.M.S. men, 156; S.P.G., 62; Universities' Mission, 19; other Societies, 13.

WE rejoice to notice that Trinity College, Dublin, has made an onward move in missionary enterprise by publishing a *Dublin University Missionary Magazine*, of which the editor is the Rev. T. A. MacMurrough-Murphy. It will be issued each term, and the first number, that for Trinity Term, appeared in April. It contained an article by the Bishop of Ossory on "Missionary Zeal of the Ancient Church of Ireland." Extracts also are given from letters of the Revs. J. S. Collins and J. McClelland, of the C.M.S. Fuh-Kien Mission, and from the Rev. K. W. T. Kennedy, of the S.P.G. Chota Nagpore Mission, for whose pecuniary support, and that of two other Chota Nagpore missionaries who went out with Mr. Kennedy, the C.M.S. and S.P.G. auxiliaries at Trinity College, Dublin, have made themselves in large measure responsible. We earnestly trust that the new magazine may convey a call to many to go forth, and may excite much prayer and other help.

WE had not space last month to notice the death of the Bishop of Goulburn, which makes the fourteenth of the Society's Vice-Presidents who have been removed since May 1st, 1891, of whom ten have been Bishops. We learned, with much regret, also of the death of Canon Payne, of Reading, and of H. R. Upcher, Esq., of Sheringham, Norfolk. Canon Payne presided at the February Simultaneous Meetings at Reading, and his so doing were almost his last public acts. Mr. Upcher took the chair for fifty consecutive years at the annual meeting of the Society at Sheringham.

THE Medical Mission Auxiliary, regarding which we publish information in this number, has entered hopefully on its career. Several meetings have

been held, attended by members of its Committee, Dr. Martyn Clark, and others. Dr. Downes' address at Eastbourne, on page 461, will be read with interest. The Committee of the Auxiliary desire to see Associations started in various centres for collecting funds; they have issued a missionary-box of an original design; and it is intended to publish from time to time an occasional paper to represent the needs of the work. They especially hope to assist in obtaining recruits from among the ranks of medical students. The Society's list of twenty-seven names of medical missionaries requires considerable enlargement, although it is probable that the C.M.S. now stands first among British Missionary Societies in the number of its missionaries of this description. *The Medical Missions at Home and Abroad* for January gave the numbers then of medical missionaries holding British degrees or diplomas as:—Free Church of Scotland, 25; C.M.S., 24; L.M.S., 16; Presbyterian Church of England, 13; United Presbyterian Church of Scotland, 10; Church of Scotland, 8; China Inland Mission, 8; I.F.N.S., 5; Baptist Missionary Society, 5; Wesleyan Missionary Society, 4; S.P.G., 3; &c.

One direction in which the Medical Mission Auxiliary has sought to aid the general cause of Missions has been by arranging for a series of "Health Lectures." These lectures will be delivered on June 2nd, 3rd, 10th, and 13th, at 2.30 p.m., at the Church Missionary House, by Dr. H. Martyn Clark. The subject will be, "How to take care of Health in the Foreign Mission Field." Missionaries and accepted candidates of other Societies, as well as those of the C.M.S., will be welcome to attend.

MEDICAL Missions have lost a devoted friend by the death, on May 8th, of the Rev. John Lowe, F.R.C.S.E., Secretary and Superintendent of the Edinburgh Medical Missionary Society. Dr. Lowe laboured for several years as a medical missionary in Travancore, in connection with the London Missionary Society. He was appointed in 1871 Superintendent of the Training Institution of the Edinburgh Medical Mission, and that Institution then entered upon a greatly wider sphere of usefulness, the students increasing from seven in 1871 to thirty in 1890; and in the latter year there were seventy former students of the Institution at work in the mission-field in connection with different societies. Several of those who have laboured with distinction under the C.M.S. were among these; one of the earliest being Dr. Elmslie, of Kashmir, whose biography Dr. Lowe wrote. The Rev. Dr. Hoernle, formerly of the Julfa Mission, the present Assistant Superintendent of the Institution, at which he was trained, was formerly a missionary of the C.M.S. at Julfa. Dr. Lowe published only a short while before his death a historical sketch of the E.M.M. Society, as a Jubilee memorial.

THE Religious Tract Society has just published three books which our readers should purchase. The appearance of the *Story of Uganda*, by Miss Sarah Geraldina Stock, is most opportune. Friends who wish to be quite *au fait* in the history of this Mission could not have a safer or more sympathetic guide than Miss Stock. The story is brought well up to date. *The Ainu of Japan*, by the Rev. John Batchelor, is full of valuable information concerning these remarkable people. Both books are illustrated and, we need scarcely say it, attractively got up. *Indian Gems for the Master's Crown*, by Miss Droese, daughter of the late Rev. E. Droese, who laboured in India as a C.M.S. missionary for forty years, was first published in Hindustani, from which it has been translated by the Rev. J. P. Ellwood.

LETTERS TO THE EDITOR.

PROPOSED CONFERENCE OF C.M.S. LAY WORKERS.

DEAR SIR,—It is proposed to hold next month a Conference with provincial lay friends of the Society, the main purpose of which will be to discuss the personal part which laymen at home can take in the cause of the Evangelization of the World, and to encourage, generally, C.M.S. lay work in the provinces. The Conference will consist of a series of meetings in this House on Tuesday, Wednesday, and Thursday in Whitsun week, June 7th, 8th, and 9th, commencing with tea and reception at six o'clock on the evening of the first-named date.

Will you kindly allow us to state that there will be a limited number of tickets, which we shall be pleased to forward to any who may desire to be present at one or more of the meetings, but whom the ordinary invitations may not reach?

THE HONORARY SECRETARIES.

C.M.S. Lay Workers' Union for London,
Church Missionary House, Salisbury Square, E.C.
May 10th, 1892.

NATIVE CHURCHES.

DEAR SIR,—May I send a thought on the question of European control of Native Churches in heathen countries? When God chose the seed of Abraham to be a nation of priests to the kingdoms of the earth, how long and patiently did He educate them, and how gradually and orderly did He unfold spiritual truths to them. Not to the mixed multitude that came out of Egypt was CHRIST revealed, not to the tribes learning under the judges the necessity of law and order, not to the kingdom learning the stern lessons of the bitterness of sin; but "in the fulness of time," then "full" for the first time, not only for the world, but also for the chosen nation, God sent forth His Son.

Now, after meditating on this, the thought naturally arises, "If God so long trained the Israelites before He saw them fit for the revelation of CHRIST, how can it be right for us to offer straightway the full development of Christianity to those who have had no preparation for it?" What, then, are we to do? Are we first to send them Moses, and then in the course of centuries the prophets, till their hearts and minds are ready for the Christian faith? That is apparently just what would please some. What, then, is our justification for a different course? (Our *authority* truly is the Word of Christ: that we are not discussing.) It is surely this:—That there is a stable Christian Church already in existence. I see, then, that to doubt the fitness of European supervision is to doubt the wisdom of God in deferring the revelation of CHRIST to the Israelites. The European superintendent takes the place of that long course of "law" which was a pedagogue to bring the Jews to CHRIST. W. B.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Anniversary; prayer that the appeals for men may bear fruit. (Pp. 401, 423—454, 465.)

Thanksgiving for work in Uganda, and prayer. (P. 418, 468.)

Prayer for the parties who have sailed and are about to sail for East Africa. (Pp. 468-9.)

Prayer for Medical Missions, and that the new Auxiliary may be guided in its plans and prospered in its aims. (Pp. 459, 470.)

Prayer for the Yoruba Mission; that the war against the Ijebus and Egbas may speedily terminate, and that it may be overruled to the opening of the country to the Gospel; and that the missionaries and converts at the interior stations may be preserved from danger and kept in peace. (Pp. 455, 467.)

Prayer for the Niger Mission, that whoever may be appointed to superintend the work may be endowed with all needed wisdom and love and power. (P. 467.)

Thanksgiving for journeying mercies to the Sz-Chuen parties. Prayer for their continued prosperity. (P. 458.)

LOCAL ASSOCIATIONS AND UNIONS.

Cambridge.—On Monday and Tuesday, April 18th and 19th, the first Parochial Missionary Exhibition was held in Cambridge. The courts were formed of rough scaffolding-poles, which looked in keeping with the rude though interesting exhibits; barriers of the same separated the courts from the visitors. One classroom was fitted up as a Japanese room, the ladies who explained and “watched” wearing Japanese dresses and “obis.” The members of the Juvenile Missionary Guild were allowed, on paying the entrance fee of 2d., to wear costumes kindly lent for the purpose; and a brief description of the habits of the people and what Christianity had done for them was given by the hon. secretary. The watchers at the courts were all box holders, and all regular subscribers were admitted at half-price on showing a special ticket of admission, not with the card of membership. One feature was some Hindustani songs. Time was too short to teach the children the words, but the effect was very pretty as the weird tunes were sung to “ku,” “ki” and “ko.” “God calling yet” has a strong Kaffir element, and was sung in English rather after the African fashion. There were loans from the C.M.S., the Rev. F. E. Wigram, South American Missionary Society, the Rev. A. Walker, Lady Wade, Professor Ewing, Dr. Cunningham, and other friends in Cambridge and Bedfordshire. K. A. R.

Carlisle.—The Seventy-fourth Anniversary of this Association took place on April 24th, 25th, and 26th. On Sunday sermons were preached in all the city churches, the Cathedral, and the neighbouring parishes of Stanwix and Upperby, by the Bishop of Carlisle, the Revs. T. Holden (Punjab), A. B. Hutchinson (Japan), T. T. Smith (Association Secretary), and the parochial clergy. The collections were, on the whole, in advance of the previous year. On Monday morning a meeting was held for members of the C.M. Union for the Archdeaconry of Carlisle, when the Rev. J. A. Fell presided, and addresses were given by the Revs. T. T. Smith and G. S. Karney on the present state of the Society, showing how much need there is for work, thankfulness, and prayer. The Annual Meetings were held in the afternoon and evening, at both of which the Bishop presided. At the afternoon meeting the Rev. A. B. Hutchinson gave an interesting account of the work in Japan and the state of the country, and the Rev. T. Holden followed with an account of work in the Punjab. Previous to the evening meeting about 250 friends responded to an invitation to meet the Bishop at tea in the Viaduct Temperance Hall, at the close of which the Rev. W. M. Shepherd (hon. secretary) welcomed the Bishop in the name of the members of the Association. The evening meeting was addressed by the Bishop, the Revs. G. S. Karney and A. B. Hutchinson. The singing was led by a special choir, accompanied by Mr. Clapperton, organist of St. James's Church. Two special hymns—“What shall the answer be?” and “The purchased slave of Jesus”—which had been prepared for the occasion, were sung during the evening. The financial report showed a decrease in the amount sent up to the Parent Society of nearly 100*l.* from the sum sent up last year. A new feature in the arrangements was a meeting for children and young people held on Tuesday evening in the County Hall. The Rev. A. B. Hutchinson showed his magic-lantern, illustrating “The people, the ways, and the religion of Japan,” to over 800 children and friends, chiefly from the Sunday-schools connected with the city and neighbouring churches, all of which, with one exception, were represented. There is much cause for thankfulness in the attendance and interest shown at all the meetings, and we may well take courage and go forward with fresh zeal in the present year. L. C. C.

Colchester.—The Annual Sermons on behalf of the Society, in connection with the Colchester and East Essex Auxiliary, were preached in the various Colchester churches on Sunday, May 8th. On Monday meetings were held at the Town Hall, Mr. James Round, M.P., presiding at the afternoon meeting, and the Mayor (Wilson Marriage, Esq.) in the evening. The Rev. F. Varley (local secretary) read the annual report, from which it appeared that the receipts were 605*l.* 6*s.* 3*d.*, of which 595*s.* 9*s.* 9*d.* had been remitted to the Society. These receipts were about 100*l.* less than last year. This was due to a loss of 50*l.* from one donor, 30*l.* less from Colchester sale of work, and 20*l.* not received from

Walton. It was to be regretted that Mr. W. H. Penrose, who for twenty-five years had been president of the Colchester branch, felt that he was no longer able to continue to hold that office. The report referred in feeling terms to the loss sustained by the death of Mrs. Charles Gray Round. The Rev. R. T. Dowbiggin (of Ceylon) gave interesting details of the progress of missionary work in that country, and was followed by the Rev. D. J. S. Hunt, of Stratford, with a stirring address. Mr. Dowbiggin also addressed the Gleaners' Union and Juvenile Association on Tuesday, May 10th.

Dartford.—The Eleventh Half-yearly Meeting of the West Kent C.M. Union was held, through the kindness of the Rev. Alan H. Watts, Vicar of Dartford, on April 21st. The Rev. Canon Hoare, the revered president, was able to be present as usual. On the previous evening an introductory service was held in the Parish Church, the preacher being the Rev. J. E. Rogers, Vicar of St. Peter's, Tunbridge Wells. On the morning of the 21st the Deanery Secretaries and Standing Committee met at 10.30 to take counsel, hear reports, and transact business; eleven were present. Colonel Urmston reported that the circulation of the West Kent *Gleaner* now amounted to 1330 a month. Archdeacon Hamilton gave some very useful statistics in connection with the area covered by the Union in the south-east district, which showed that out of nine deaneries with 192 parishes, thirty-seven remitted to C.M.S. only; seventy-eight to S.P.G. only; thirty-three remitted to neither; forty-four remitted to both Societies. Eighty-one in all remit to C.M.S., and 122 to S.P.G. The whole amount for C.M.S. last year was 3531*l.* 10*s.* against 3381*l.* the year before; but as 274*l.* 9*s.* was paid direct to the Parent Society, the total last year would be increased to 3805*l.* 19*s.* The Rev. John H. Rogers, Vicar of Thorpe Hamlet, then introduced the subject of "The Importance of Small Areas in Home Organization," and gave some very helpful suggestions for keeping in touch with the various parishes in the deaneries, and individual workers, by means of working in groups. He spoke of (1) The difficulties they had met with in their own Norfolk Union; (2) The way they had met them; (3) The results in twelve months. These groups were under the Union, or were children of it, and, as it were, worked up to it, and reported to it. The experiences were thought likely to be so helpful, that a sub-committee was requested to discuss the subject. After luncheon a General Meeting was held, at which about sixty-five were present. A very interesting exposition of Genesis xlix. 13—15, Deuteronomy xxxiii. 18, 19, "The blessings upon Zebulun and Issachar," was given by the Rev. Alan H. Watts, Vicar of Dartford. They were pointed out to be sister tribes, both having their own allotted work to perform, the one to travel, to dare, to bring the muscle and sinew to the work; the other to stay at home, to endure, to "understand the times to know what Israel ought to do." There is rejoicing for both, and to both God will give their reward. The missionary address was given by the Rev. H. C. Knox, from Fuhchow, on "China as a Mission-field;" and earnestly he pleaded for that country that there might be "a vast number of interpreters there between God and man, there being 900 walled cities with from 20,000 to 200,000 people in each, and not one missionary of any kind in them. Archdeacon Hamilton was heartily welcomed as he gave some of his late experiences on the Niger, and alluded to the encouragements as well as the difficulties there. In the evening another General Meeting was held, when the Rev. Alan H. Watts (Chairman), the Rev. John H. Rogers, the Rev. H. C. Knox, and the Rev. T. A. E. Williamson took part.

T. A. E. W.

Dublin.—The Seventy-eighth Anniversary Meeting of the Hibernian Church Missionary Society was held on Friday, April 29th. The address to the clergy at the Morning Clerical Meeting was delivered by the Rev. G. Ensor, M.A., and his eloquent and earnest words produced a very deep and, it is to be hoped, lasting impression. At the Annual Meeting at twelve o'clock, the President, the Earl of Belmore, presided, and among the speakers were Sir John Kennaway, Bart., President of the Parent Society, and Dr. R. N. Cust, and they received a hearty and enthusiastic welcome. The other speakers were the Rev. W. St. Clair Tisdall, M.A. (Bombay), who gave most interesting details of work among Mohammedans; the Rev. A. H. Bowman, M.A., formerly of Calcutta; and the Rev. G. Ensor, M.A.,

formerly of Japan; and certainly, as Dr. Cust said, the Society might well be proud of its missionaries. The meeting was altogether probably the most interesting for several years. At the evening meeting Messrs. Ensor and Tisdall spoke. The report for 1891 reports the joyful intelligence of a further increase of 574*l.* over the previous year—the total contributed in Ireland in 1891 having been little short of 10,000*l.* (9888*l.*), and this without any perceptible increase in legacies; one parish contributed 512*l.*, another 295*l.*, &c. In the past decade the income has crept steadily up from 5958*l.* in 1881 to 9888*l.* in 1891. The Annual Sermons were preached in upwards of thirty churches, on April 24th, May 1st and 8th. Amongst the preachers were the Bishops of Ossory, Cashel, Kilmore, and Clogher, the Revs. G. Ensor, W. St. Clair Tisdall, A. H. Bowman, &c. F. W. M.

Eastbourne.—The Annual Meetings of the Eastbourne Auxiliary of the Society were held at the Town Hall on Tuesday and Wednesday, April 19th and 20th. On Tuesday evening a tea took place, at which there was a good attendance, and subsequently a public meeting was held, at which there was a still larger gathering. Mr. Johnstone Bourne presided, the Deputation being the Rev. B. Baring-Gould, Mr. D. Deekes (Uganda), and Mr. Hind Smith (Y.M.C.A.). Mr. Deekes gave an account of his missionary work in Uganda, and Mr. Hind Smith having expressed his interest in missionary work, mentioned that he had visited sixteen foreign countries, in all of which the Church Missionary Society was ably represented. The Rev. B. Baring-Gould (Central Secretary) urged the meeting to make greater effort for the evangelization of the world.

On Wednesday afternoon the second meeting was held, at which the Rev. E. W. Foley presided. The Rev. W. A. Bathurst read the annual report and balance-sheet of the local Ladies' Association. From this it was seen that there had been 383*l.* 9*s.* 7*d.* collected, being a slight increase on the previous year. The sale of work in December produced 181*l.* 6*s.* 6*d.*, as against 174*l.* 13*s.* 10*d.* of the year before. The report of the whole Local Associations (Pevensey No. 1) showed the total amount collected to be 1135*l.* 18*s.* 5*d.*, a decrease of 13*l.* 6*s.* 1*d.* on last year. The Eastbourne Auxiliary proper, however, gave an increase of 3*l.* 9*s.* 11*d.*, and this was particularly pleasing, seeing that last year's amount exceeded the previous year by 162*l.* The chairman having spoken was followed by Mr. Johnstone Bourne, Mr Chambers, and the Rev. J. B. McCullagh, missionary from British Columbia, and others.

Hull.—The Seventy-ninth Annual Meeting of the Hull Auxiliary of the Society was held in the Royal Institution on May 9th, under the presidency of the Bishop of Beverley. The attendance included the Deputation, the Rev. W. H. Ball (Calcutta), the Rev. Cyril Gordon (Uganda), the Rev. H. McNeile, the Rev. W. P. Schaffter (India), and Dr. Martyn Clark (medical missionary from Amritsar); the Ven. Archdeacon Hughes-Games (Isle of Man), the Rev. Canon McCormick, and the Rev. J. Ford Simmons, Dr. Lunn, J. Briggs, Esq. (hon. secs. of the Hull Auxiliary), and many others. The report showed that the contributions of the local Auxiliary to the Parent Society had slightly increased—606*l.*, as compared with 549*l.* 9*s.* 6*d.* the previous year. The increase was due to the fact that Ferriby had for the first time sent its contribution of 24*l.* 15*s.* through the Auxiliary. The report urged a more faithful use of the missionary-box in order to increase their contributions to 800*l.* The chairman spoke of the good work which the Society was doing. They felt as they reached the eightieth year of the existence of the Hull Auxiliary how much progress had been made. They had learned a great deal, but there was no lesson they had learned more clearly than that all the sacrifices they had been called upon to make had not interfered with their interest in Mission work. Archdeacon Hughes-Games then made a stirring speech, and was followed by the Rev. Cyril Gordon and others. A collation and conversazione took place at the Royal Station Hotel in the afternoon. Another public meeting was held in the evening in the Royal Institution. There was a large number of ladies and gentlemen present. Canon McCormick presided, and most of those mentioned above were on the platform. The chairman, in an eloquent address, exhorted his hearers to renewed exertions. The Juvenile Meeting took place at a quarter-past four

o'clock, the Rev. A. Curtis in the chair. The Rev. W. H. Ball spoke at some length of the work of the Society in India, and was followed by the Rev. Cyril Gordon, who spoke of the work in Uganda, after which Dr. Clark addressed the meeting.

The Preparatory Prayer Meeting was held on Saturday evening, May 7th, at which the address was given by Archdeacon Hughes-Games. The Ladies' Union Meeting took place in the Church Institute on Tuesday, May 10th. The Rev. H. McNeile and Dr. H. Martyn Clark giving the addresses.

On Sunday, May 8th, sermons were preached in eighteen churches. There were also sermons in the afternoon to the young in thirteen churches, and a meeting in the afternoon in the Royal Institution, addressed by Dr. H. M. Clark.

The concluding service was held at St. John's Church on Tuesday evening, May 10th, the Rev. W. H. Ball being the preacher. J. E. S.

Margate.—The Twenty-seventh Annual Juvenile Sale was held in the Royal Assembly Rooms on April 5th and 6th, and opened by the Rev. W. Senior, Vicar of Holy Trinity. The result of the Sale and Palestine Exhibition was highly satisfactory, and the amount to be sent to the Society from the collecting-cards and profits of sale will be over 180*l.*, this being 30*l.* in excess of last year, and the largest sum ever sent during the twenty-seven years of annual sales, except on two occasions.

Newcastle-on-Tyne.—The Annual Sermons were preached in this city on Sunday, April 24th. Though one C.M.S. parish was unable to fall in with this Sunday, no less than thirty-four sermons were preached on the Society's behalf. The Deputation was a particularly strong one, including such tried friends as the Archdeacon of Lindisfarne, Canon Tristram, Canon Scott-Moncrieff, and the Rev. H. E. Fox. The local Committee had decided that though the first Sunday after Easter was not a good one, it was better to adhere to the last Sunday in April, which is now recognized as C.M.S. Sunday. There was, we fear, a falling off in the amount of the offertories, but certainly not owing to diminished interest. The anxiety and loss caused by the unfortunate strikes, no doubt, was the chief cause, and probably the fact of large collections having been taken in Easter offerings the previous Sunday also affected the contributions. The Annual Meetings were decidedly better attended, despite the wet and even snowy day. Canon Tristram spoke at the afternoon meeting on his recent tour, dwelling on the different phases of Mission work as carried on in Ceylon, Ningpo, and Japan. He was followed by the Rev. W. Morris, who gave a most interesting account of his work in the Chagga district. Archdeacon Martin was in the chair, and referred to the local progress made in the Society's behalf. Several new parishes have admitted the C.M.S., and the contributions, apart from legacies, have greatly increased. In the evening a good friend of the Society who undertakes the work of hon. treasurer, Mr. E. Gurney Hoare, presided. Addresses were given by the Revs. T. W. Drury and W. Morris. Mr. Henry Proctor, who was closely associated with the work of one of the parishes, and who is to sail for the Niger (n.v.) in June, said a few earnest words of farewell at both meetings. We are confident the cause of Missions has received a fresh impetus from the Anniversary.

T. C. C.

Rotherham.—The Annual Sermons were preached on Sunday, May 8th, in the parish churches in the Rotherham district in aid of the Society, and the Meeting took place in St. George's Hall on Monday, the 9th. The Rev. W. Law presided, and the Rev. J. A. Faithfull, Vicar of Holy Trinity, Scarbro', and the Rev. E. Lombe, Vicar of Swanton Morley, attended as the Deputation from the Parent Society, and gave stirring and interesting addresses on Mission work. There was a good attendance of local clergy and laity. The Rev. C. E. Kyndersley read the annual report, which stated that the local contributions had amounted to 206*l.* 8*s.* 9*d.* as compared with 299*l.* 9*s.* 6*d.* last year.

Wakefield.—The Anniversary of the Wakefield Church Missionary Association was held on May 8th and 9th. The Deputation from the Parent Society consisted

of the Rev. B. Baring-Gould, the Rev. J. P. Ellwood, and the Rev. H. A. Bren. On Sunday, May 8th, sermons were preached in twelve of the churches in the deanery, including the Cathedral, at most of which collections were made for the Society. The exact amount of the collections is not yet to hand, but it is known that many show a considerable increase over the previous year. On Monday evening the clergy connected with parishes in the deanery met for tea at the house of Mr. Alfred Haley, a warm friend of the cause, and after tea a stirring address was given by the Rev. B. Baring-Gould. The Annual Meeting was held at eight o'clock in the evening, in the Music Saloon, Wakefield. The chair was taken by Archdeacon Donne, the new Vicar of Wakefield, who spoke of the pleasure which it gave him to preside at a meeting of the Church Missionary Society. Thereport, which was read by the Rev. H. G. Ince (clerical secretary), referred, amongst other matters, to the elevation to the Bishopric of Sodor and Man of the late Vicar of Wakefield, Archdeacon Straton, who, during the seventeen years of his Vicariate, had proved a warm and devoted friend of the Church Missionary Society. The balance-sheet, presented by Mr. R. H. Fennell (lay secretary), showed that the total amount raised for the Society in the deanery during the past year was just over 300*l*. The meeting was addressed by the Revs. B. Baring-Gould and J. P. Ellwood. The collection at the meeting amounted to over 60*l*.

H. G. I.

SEVERAL Auxiliaries have held their Anniversaries during March, April, and May, such as Beverley, Burton-on-Trent, Driffield, Halifax, Lincoln, Liverpool, North-East London, Wareham, Wrentham, &c., but are either omitted or postponed for want of space. The Society's cause has further been advocated during March, April, and May, by either Sermons or Meetings, or by both, at Bedford (Juvenile Association), Belfast (Magdalene), Brislington, Bradford (Lay Workers' Union), Coleman Street (St. Stephen's), Combe St. Nicholas (near Chard), Dawlish, Evercreech, Great Horkeley, Haughton-le-Skerne, Oswestry (Parish Church), Pimperne, Rainham, Ripon (Holy Trinity), Tatworth, Temple Colston (Bristol), West Coker (Parish Church), Winsham, Wormhill, Yeovilton, &c.

SALES OF WORK, &c.—During April and May very profitable and successful Sales of Work have taken place at Dawlish, Highgate, (Kendal), Hove (over 140*l*.), Sheffield (St. Mary's), Whitehaven Worthing (over 124*l*.), Clifton (Emmanuel Church), &c.

THE LONDON UNIONS.

THE LADIES' UNION commenced the year with a Special Prayer Meeting, the usual monthly meeting being addressed by the Rev. A. E. Barnes-Lawrence, of St. Michael's, Blackheath, on "Necessary Qualifications for Missionary Work at Home." The February Meeting was taken by the Rev. W. H. Ball, of Calcutta; subject, "Mission Work in Bengal." In March, Mr. David Deekes spoke upon "My Life at Usamiro;" and in April the Rev. R. T. Dowbiggin gave "A Glimpse of Demon Worship and Buddhism."

THE YOUNGER CLERGY UNION had unfortunately to postpone their January Meeting. In February, a paper by the Rev. R. W. Atkinson, Curate of St. Paul's, Onslow Square, was read, on "The Lantern and Lecturing with it," and a lantern lecture on "Ceylon," for criticism, was given by the Rev. J. D. Mullins; and in March the meeting was addressed by the Rev. A. T. Pierson, D.D., U.S.A., and the Rev. B. Baring-Gould, the Central Secretary. In April, Mr. Robert P. Wilder, also of the United States, described "The Student Volunteer Movement," which has spread so rapidly through America.

THE LAY WORKERS' UNION began the year with a New Year's Address by the Rev. T. W. Drury, M.A., which was followed by a discussion, opened by Canon Acheson, of Chester, on "Lay Work for C.M.S. in the Provinces;" the February Monthly Meeting was addressed by Mr. D. Deekes, of the Nyanza Mission, and Mr. Ernest Millar, B.A., shortly proceeding to the same Mission; that in March by Mr. Eugene Stock, who described his recent European tour; and that in April by Dr. R. N. Cust, on "The Missionary Occupation of Africa." Extra meetings

included a lecture on "Mission Work in Mohammedan Lands," by Colonel C. E. Stewart; a Course of Three Lectures on Mohammedanism, by the Rev. W. St. Clair Tisdall, M.A., James Long Lecturer; a Lecture on "Mission Work in the Lands of Buddhism," and a Training Address to Children, by Mr. A. H. Cæsar.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 26th, 1892.—On the recommendation of the Clerical Sub-Committee, the Committee accepted Messrs. John Percy Nickisson, Arthur Macgregor, and Arthur B. Fisher for immediate service, and they were appointed to the Eastern Equatorial Mission.

On the recommendation of the Ladies' Candidates Committee, the Committee accepted Miss Gertrude Fanny Tindal, Miss Margaret Nevill, and Miss Emily Young as Missionaries of the Society, Miss Young for location in Ceylon.

The Committee resolved that any member of the Committee of Correspondence, and of the Group Committees, should be entitled to ask the officers of the Society any question, outside the Agenda and Précis papers, of which he had given twenty-four hours' notice in writing, and which the Chairman, in case of dispute, should rule to be relevant to the work of that Committee, and it was agreed to appoint a definite hour when such questions might be put. [11.30 a.m. was subsequently fixed as the hour for such questions.]

The Committee put on record their sincere regret at the death of Mrs. Lash, who for twenty years past had so faithfully laboured in the cause of education in South India, first at the Sarah Tucker Institution in Tinnevely, and afterwards at the Buchanan Institution in Travancore. The Secretaries were instructed to convey to Mr. Lash the expression of their very sincere and affectionate condolence.

The Committee expressed their cordial thanks to the Society for Distribution of Scripture Truth for their free grant of 500 copies of the Old and New Testaments in Persian.

The Rev. M. A. Dodds was appointed to the Yoruba Mission.

The Committee requested the British and Foreign Bible Society to publish the Timné translation of Genesis revised by the Rev. J. A. Alley, from the late Rev. C. F. Schlenker's translation; and they requested the Society for Promoting Christian Knowledge to publish, for the use of the Mission, the Sagalla first reading-book prepared by Mr. J. A. Wray.

The Committee had the pleasure of an interview with the Bishop of Mackenzie River, who was on a short visit to England. The Bishop referred to the accidental causes that had delayed his consecration and prevented his proceeding to his diocese until next summer. He had, therefore, carried out a previous purpose, which had been approved of by the Committee, of visiting Eastern Canada and the United States in order to stir up in those countries interest in Christian Missions. That visit had been prospered. He had received pecuniary gifts together with promises of future assistance, and also offers of two men from Wycliff College for work among the Eskimos and the Indians. He had come on to England for the purpose of carrying through the press, in Syllabic characters, portions of Holy Scripture and other books of Christian instruction.

The Rev. John Blatch, who had joined the Society in India in 1876, and had since that time laboured uninterruptedly in the Santhal Mission, was present and received a cordial welcome from the Committee. The large and varied educational work of the Mission, which had its chief centre in Taljhari, had for some years past rested mainly on Mr. Blatch, and he gave the Committee a description of the various branches of it with which he had to do, and the happy and important missionary results—in baptisms and in raising up of Native agents thereby for the Mission, and in other ways—which had flowed from it. Mr. Blatch pleaded strongly that the Committee would not forget the Santhal Mission, and that they would reinforce it with new men, and that they would always endeavour to keep up a good and sufficient staff of Missionaries in it.

The Rev. G. H. Parsons, who had joined the Bengal Mission in 1879, was present, and gave the Committee a very interesting account of the work in the

Nuddea (Krishnagar) district, with which for some years past he had been much connected, having had the chief charge of that district since 1838. He expressed his conviction that the level of spirituality throughout the Mission was distinctly higher than it was when he joined the Bengal Mission some twelve years ago. He spoke with much appreciation of the work of the Associated Evangelists in the north of the district, and pleaded strongly for a similar baid in the south of it. He reminded the Committee that the Nuddea district was in the hands of the Church Missionary Society alone, and earnestly pleaded for a vigorous prosecution of evangelistic work through the length and breadth of it.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Egypt, Persia, North India, Panjab and Sindh, Western India, South India, Travancore and Cochin, Mauritius, and New Zealand, various arrangements were agreed to with regard to those Missions.

Special General Committee, April 28th.—On the recommendation of the Patronage Committee the Ven. Archdeacon Blakeney and the Ven. Archdeacon Hughes-Games were appointed Vice-Presidents of the Society; the Rev. W. Salter Price, the Rev. E. P. Hathaway, the Rev. R. Lang, and Messrs. Frank C. Bourne, H. E. Thornton, and Clarence A. Roberts were appointed Honorary Governors for Life; and Mrs. Sandys, Miss Anna Judith Fenn, and Miss Sarah Geraldina Stock were appointed Honorary Members for Life.

The brief review of the year to be read at Exeter Hall was presented and read to the Committee, and, with slight emendations, was adopted.

The Committee took leave of the Rev. M. A. Dodds, proceeding to the Yoruba Mission, and the Rev. W. E. and Mrs. Taylor, Mr. D. and Mrs. Deekes, Mr. R. H. Leakey, Mr. E. Millar, Mr. J. H. Briggs, Mr. J. P. Nickisson, Mr. A. McGregor, Mr. A. B. Fisher, and Miss E. M. Furley, proceeding to the Eastern Equatorial Africa Mission. The Instructions of the Committee were delivered by the Rev. Robert Lang, and the gentlemen having replied, the party were then addressed by the Chairman (Henry Morris, Esq.) and the Ven. Archdeacon Richardson, and commended in prayer by the Rev. C. G. Baskerville.

On the recommendation of the Committee in charge of the Missions in Ceylon, South China, Mid China, and North-West America, various arrangements were agreed to with regard to those Missions.

General Committee, May 10th.—The Anniversary proceedings were reported, and the Committees and Sub-Committees were appointed for the ensuing year.

NOTES OF THE MONTH.

ORDINATIONS.

Yoruba.—On April 3, at Lagos, by the Bishop of Sierra Leone, the Rev. D. O. Williams to Priest's Orders, and Mr. J. A. Lahanmi to Deacon's Orders.

Mauritius.—On March 13, by the Bishop of Mauritius, the Revs S. Sunker Singh and J. F. Chorley, to Priests' Orders, and Mr. S. Susunker to Deacon's Orders.

Japan.—On March 13, by Bishop Bickersteth, of Japan, Mr. Parato to Deacon's Orders, and the Rev. C. T. Warren to Priest's Orders.

New Zealand.—On March 13, at Te Waipatu, Napier, by the Bishop of Waiapu, Hoani Piwaka and Hoeta Te Hata, to Deacons' Orders.

DEPARTURES.

West Africa.—Miss E. Dunkley left Liverpool for Sierra Leone on April 30.

Eastern Equatorial Africa.—Mr and Mrs. D. Deekes, Messrs. R. H. Leakey, J. H. Briggs, A. B. Fisher, J. P. Nickisson, and A. McGregor, and Miss E. M. Furley, left London for Mombasa on May 9.

North-West America.—The Rev. C. G. and Mrs. Wallis and Mr. B. Totty left Liverpool for New York on April 27.—The Right Rev. Bishop Reeve left Liverpool for New York on April 30.

ARRIVALS.

Egypt.—The Rev. W. F. Connor left Cairo on April 19, and arrived in London on May 4.

North India.—The Rev. J. J. Johnson left Bombay on April 23, and arrived in London on May 16.

Punjab.—The Rev. J. H. and Mrs. Knowles left Srinagar on March 29, and arrived in London on April 27.—The Rev. T. E. Coverdale left Batala on April 1, and arrived in London on May 4.

South India.—The Rev. J. Stone left Bombay on April 9, and arrived in London on April 26.

Mauritius.—The Rev. H. D. Buswell left Mauritius on April 9 and arrived in London on May 17.

North Pacific.—The Bishop of Caledonia arrived in London from Metlakahle on April 30.

BIRTHS.

Western India.—On April 13, at Sandown, Isle of Wight, the wife of the Rev. W. St. Clair Tisdall, of a daughter.

Japan.—On May 14, at Nagasaki, the wife of the Rev. J. B. Brandram, of a son.

MARRIAGES.

Eastern Equatorial Africa.—On April 21, at Hull, the Rev. W. E. Taylor to Miss Catherine Tesseyman.

South India.—On March 24, at Colombo, the Rev. Edwin A. Douglas, of Palamotta, to Edith, daughter of the Rev. J. D. Thomas, of Colombo.

Ceylon.—On May 11, at Bedford, the Rev. W. Welchman to Miss L. M. Griffith, daughter of the late Rev. E. M. Griffith, of Ceylon.

Japan.—On March 31, at Osaka, the Rev. C. T. Warren to Miss Wolton.

DEATHS.

West Africa.—On Feb. 11, the Rev. J. E. Taylor.

South India.—On April 7, at Tenkasi, Millie, daughter of the Rev. H. J. Schaffter, aged 4 years.

Ceylon.—On March 23, the Rev. J. Niles, Native Pastor at Jaffna.

On May 9, at Burlingham, Norwich, the Rev. C. C. McArthur (formerly missionary in Ceylon), aged 60 years.

PUBLICATION NOTICES.

The following New Publications have been issued since our last notice :—

Annual Letters of C.M.S. Missionaries, 1891-92.

Part VI. Containing Letters from North India, Western India, and Travancore and Cochin Missions. *Price 3d., post free.*

[N.B.—Parts I. to V. can still be obtained. *Price 3d. each part, post free.*]

Sudan Mission Leaflet, No. 19. Single copy sent post free on receipt of a penny stamp.

Abstract of Report, 1891-92. Including the General Review of the Year, as read at Exeter Hall. *Free.*

Seven Motives for taking part in the Evangelization of the World. By B. B-G. 8-page leaflet. *For free distribution.*

The Church Missionary Society; Its Purpose and Progress. A new 8-page leaflet for enclosing in envelopes, and for general distribution. *Free for any number.*

 **New Missionary Books published by the Religious Tract Society.** The following are supplied from the C.M.S. Book Room, Salisbury Square :—

THE AINU OF JAPAN	(6s.)	5s.	post free.
THE STORY OF UGANDA, &c.	(3s. 6d.)	3s.	„
INDIAN GEMS FOR THE MASTER'S CROWN	(2s.)	1s. 9d.	„

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS. The Letter for June, 1892, is entitled, **The Ainu: the Aborigines of Japan.** *Price 6d. per dozen, or 3s. per 100, post free.*

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE ANTI-FOREIGN RIOTS IN CHINA.

"Speaking now of the present time, what are to be accounted the most injurious things to the empire? They are . . . the plunder of the weak by the strong; the oppression of the few by the many; the scheming of the crafty against the simple; the insolence of the noble to the mean. . . . Yea, there is to be added to these the conduct of the mean men who employ their edged weapons and poisoned stuff, water and fire, to rob and injure one another."—*The Opinions of Mih Teth*, Professor Legge's translation.



THE reception of a telegram in London from Shanghai, under date of May 9th, to the effect that "at Shunching, in Szechuen, forcible measures have been taken to expel the British missionaries by the military students, who claim to have the Viceroy's connivance," suggests the appropriateness of some review of the Chinese riots which towards the close of last year claimed considerable attention in the West. Such reconsideration of the question will not only, we believe, conduct to a just estimate of the probable truth of the tidings which have been so recently communicated, but will in addition contribute to a more complete and correct appraisement of the present religious situation in the Middle Kingdom. The examination of the entire question will be also the more timely and satisfactory owing to the presentation to Parliament of a Blue Book which exhaustively covers the entire area of the subject we propose to consider. We cannot indeed profess to regard such official treatment of missionary questions as in any degree more deserving of credit than the statements of our own agents in the field; nor again, on the other hand, will we assume the slightest cause for the supposition that the statements of our professedly Christian countrymen may not deserve our cordial confidence because they are not connected with the Mission enterprise. We rejoice that, as a matter of fact, it has now at length become the rare exception rather than the rule for officials of light and leading to condemn the propagation of our National Faith, while it is reserved for a few obscure and irresponsible individuals at home and abroad to denounce with much pomp and ostentation the misguided fanaticism of the Christian propagandist.

There is, however, no strict pertinency in these remarks to the official documents which have been placed upon the tables of both Houses of the Legislature. They represent, on the contrary, a very serious effort to view these Chinese riots in their true light, and a very earnest desire not to recede a single inch from the high Christian ground which England, with all her grievous faults of dealing with the Chinese people, has not hesitated to assume and maintain in the great question of the Chinese recognition of Christianity. The ignorance and the fanaticism of Mission agents

is not now immediately accepted as a satisfactory solution of every misunderstanding which arises. It is not at present as obvious as it was once to some officials in China, and many readers of the English journals at home, that the ambassadors of peace must of necessity be the partisans of strife. The statements of the missionaries are now on occasion actually accepted by officers in the ranks of diplomacy and war as approximately representing some at least of the elements of the truth. All this is a very distinct and notable gain. It indicates an advance in the growth of our public opinion respecting Christian enterprise, which is in some degree commensurate with, to some amount in correspondence with, the expansion itself of that enterprise in the field abroad.

It will not, we consider, be necessary in this place to recite in detail and in particular the lamentable occurrences of the riots in China of last year, occurrences which, were we as superstitious as the Chinese, we might connect with the appearance of the dark spots and patches on the face of the great luminary of day. It would indeed be flattery to compare the Celestial Empire to the sun, but it would not be an erroneous comparison to liken the late outbreaks of savage and unbridled hate to the disastrous physical disturbances for which connection has been affirmed with the abnormal phenomena of the darkened solar disc. We shall recount only such of the incidents as appear to suggest instruction of permanent and universal value, of interest far transcending that of the passing occurrence of the hour.

Very extensive indeed has been the area occupied by the anti-Christian and anti-foreign spirit of animosity. Over the entire valley of the Yang-tse the cyclone of rancour appears to have passed. As far south as Nankin has been included within the territory of disturbance, and evidences of the latent energy of the same spirit were not wanting in the metropolitan province of Chihli. Our primary inquiry will be into the character and cause of this vehement and violent manifestation of feeling within the "Central Kingdom," and as to which of the classes of Chinese society the origin of the agitation is most correctly to be referred to. That Chinese feeling was deeply stirred admits of no denial. The plundering and burning of churches, hospitals, schools, and dwelling-houses indicated this. It is true that Mission property was privileged generally with a special degree of destructive attention. But neither missionaries nor their property enjoyed a monopoly of the infuriated hatred of the Chinese. The secular establishments of merchants were with admirable fairness damaged to the extent of the ability of the rioters; and while a Mr. Argent, a Methodist missionary, was cruelly beaten to death at Wusueh, a Mr. Green was also impartially murdered, being an Englishman, and that, too, though he occupied a post in the Chinese Customs. The methods of violence employed by the Chinese rioters exhibited a general sameness through the disturbed localities, and discovered a suspicious resemblance to the time-honoured traditions of the anti-foreign outrages of the past. There appears to be no doubt whatever that the unanimity of the rioters, and the identity of the ostensible grounds for their outrage, indicated a generic rela-

tion to the similar outbreaks of malignity which recur with regular periodicity in Chinese society.

There can be no question that the origin of these ebullitions of animosity on the part of the Chinese is not due exclusively to the presence of Missions in their midst. We are by no means prepared to affirm that Missions have not been a factor of considerable contributory force. We are even inclined to think that, given the conditions of a proud and exclusive ruling class and an ignorant and superstitious peasantry, they must almost necessarily be so. But we deprecate greatly the selection of the Mission agency as the scapegoat for all the anti-foreign ill-will of the Chinese. We the more disapprove of the connection which is usually attempted to be established between these periodic outbursts of Chinese outrage and the affirmed ignorance and injudiciousness of the clergy and other agents of our Missions. We cannot, of course, expect that so refined a theological conception as that of the "offence of the Cross" should approve itself to all our countrymen as adequate ground for the appearance of hostility to a Christian Mission, but we might not unreasonably hope that some elementary acquaintance with the history of the first propagation of the Christian religion would teach that persecution has ever attended its propagation even while under the guidance and conduct of the Apostles themselves.

That the last outbursts of Chinese ill-will were not exhaustively attributable to any *odium theologicum* would appear to be the opinion of our Consul Everard at Ichang. Writing from that city, under date of September 8th, to Lord Salisbury, to detail the circumstances of the attack upon foreigners and their property there, he says: "What struck me particularly was the intense hatred to everything of a foreign origin which is everywhere evinced. The rioters did not so much carry off, as smash into ten thousand pieces, whatever they could lay hands on of a breakable nature. They cut down the trees in the gardens, tore up the flowers and shrubs, smashed all the flower-pots, scattered the contents of tinned stores, and, in fact, behaved like the wildest savages."

The opinion of Consul Everard with regard to the hostility of the Chinese to foreigners as foreigners is not without support from the highest official authority in China. Our Ambassador at the Court of Peking, Sir J. Walsham, writing from that city under date September 30th, 1891, speaks of the "innate dislike the Chinese—and especially the class known as *literati*—have of foreigners." He also speaks of this dislike, "which is as strong as ever it was, suddenly taking the shape of undisguised hostility" in the recent riots.

The statement of our Ambassador is still further reinforced by the Protocol signed at Peking on September 9th, 1891, by the representatives of Belgium, France, Germany, Great Britain, Italy, Japan, Russia, Spain, and the United States. The testimony of the Protocol upon this point is as conclusive as it is important. It is that "the outrages against, and attacks upon foreign lives and property which, since the middle of May of this year, have taken place in the valley of the Yang-tse and elsewhere, and of which the

last instance so far has been the riot at Ichang on the 1st instant, are not so much the outcome of a deep-rooted animosity on the part of the lower classes towards Christianity and Christians, *which the Yamén pretends to believe*, and wishes the foreign representatives to believe, is the case, as the result of a systematic course of hostility instigated by anti-foreign and anti-Christian members of the literary class whose headquarters and centre must be considered to be the province of Hunan, but whose acolytes are distributed over the whole Empire, and are represented even among the highest officials of the realm." *

Thus have we, by the assistance of the Blue Book, satisfactorily disposed of the common asseveration that the messengers of Christianity are the exclusive occasion of the recurrent outbreaks of the people of China against foreigners. We have not thought it unnecessary to enforce our contention by the citation of these official statements because the communication of Vice-Admiral Sir F. Richards to the Admiralty, under date July 27th, 1891, would seem, though doubtless unintentionally, to refer all the outbreaks to the offence of Missions. The Admiral expresses strong disapproval of the selection by Mission agents of sites of occupation as far as possible from the treaty ports, and recommends that some reference should be made by them to Her Majesty's minister in the country respecting their location. It is not to be expected that our gallant sailors shall be versed in the details of treaties, much less the mysteries of international law, so it will not surprise our readers to learn that Admiral Richards, when he questioned the right of missionaries to reside in China outside of treaty limits, was not aware that that right had been secured to them by virtue of the Favoured Nation Clause as far back as October, 1860. †

Having, then, indicated that the outrages against foreigners are neither exclusively nor mainly attributable to the antipathy of the Chinese to Christianity, it will be important to point out under what circumstances the anti-Christian element did intervene. We do not deny the existence of the anti-Christian sentiment in China; we dispute only its domicile. We desire to show that the hatred to Christianity sprang not from the poor but from the cultured classes of China, and to prove our point we betake ourselves to the impregnable positions of the Blue Book.

The entire history of the outrages distinctly indicates that the Chinese officials had their part, and that, indeed, the lion's share, of the iniquitous proceedings. In the *Times* of Sept. 14, 1891, cited in the Blue Book, appears a short account of the exceedingly shameful manner in which a medical missionary, Mr. Greig, was treated for hours by the personal bodyguard of the Governor-General of Manchuria. After the infliction of most cruel and protracted torture, Mr. Greig was afterwards imprisoned in Kirin, the gaolers pleading the direct orders of the Governor. This same Governor suppressed the Imperial Proclamation requiring protection to be given to the lives and property of foreigners

* P. 89.

† P. 24.

and missionaries. Again, in the Protocol of September 9th, already cited, it is stated by the foreign representatives that the "Governor-General and the Tartar General of Szechuen have not hesitated to issue proclamations openly accusing and vilifying the Christian missionaries and Native converts." Once more, it affirms that the local authorities, if not openly hostile to foreigners and Christians, have proved themselves, at the least, lukewarm protectors of those confided to their care: their influence, if it has made itself felt, has done so only after lives have been sacrificed, property destroyed, and foreign missionaries and Native Christians driven from their homes. . . . The Tsung-li Yamên itself has been not less remiss in providing for the protection of foreigners and their property: what has been done by that body has been done reluctantly, ungraciously, and only under strong pressure."

It needs but to adduce the evidence of the anti-Christian pamphlets to conclude and establish the case that the anti-Christian agitation takes its rise from the official and educated classes of the Chinese. The terms are to a great extent identical in significance. These fiery and most influential issues have been most efficacious in kindling to fever-heat all the ignorant prejudices of the lower orders against foreigners and missionaries. They prove their own origin, for to be a pamphleteer requires in China considerable literary ability. This potent agency of sedition and animosity is a favourite implement in the hands of the Chinese gentry. Nor does it make against our contention that one of the most malignant of these publications, which was printed and distributed *gratis* at Hwang-p'i, a large town thirty miles north of Hankow, on the high-road to Peking, emanated from the establishment of a pawnbroker. It is a curious circumstance of Chinese commercial life that the pawn-shops are mostly owned by officials and the higher classes, and have a *quasi-official* status.* "It is inconceivable," says Consul Gardner, in his official communication to Lord Salisbury, under date September 28th, "that the pawn-shops of Hwang-p'i would have ventured to publicly print and disseminate this pamphlet unless they felt sure of powerful protection, more especially as the Imperial Edict ordering the arrest and punishment of the publishers and disseminators of such literature is widely affixed in Hwang-p'i."

The protest of the consular body of Hankow "against the lack of skill and energy of the provincial authorities in protecting the Christian religion," calls attention to the same fact of the emanation of these anti-Christian placards and publications from the educated rather than the uncultured classes. In that protest the consuls of the different nationalities state that they "think that the majority of these pamphlets and placards, if one judges by their style and diction, are not the work of simple men of the people, but really the work of educated persons holding high social positions."†

So far then, we think, do the pages of the Blue Book confirm our conviction and establish our contention that the recent demonstra-

* P. 73.

† P. 164.

tions of the Chinese against the presence of the persons and of the religion of foreigners within their borders have for their fountain of origin the educated classes of the country; that the so-called *literati* are the head and front of the offending, and that the lower orders, so far as they have been associated with the outrages, are responsible only in the second degree, are in effect little, if anything, more than the instruments of the *literati*, who have operated upon their prejudices by inflaming their imaginations and fanning the fury of their hate with malicious and unfounded tales. Nor would it be just to the Chinese uneducated classes to deny to them, if not solid grounds of extenuation, at least circumstances of very material mitigation. We have but to imagine for a moment the reversal of the conditions, and picture to ourselves the settlement of a party of Chinese in some of our own English country towns. We can imagine the effect upon the minds of the better disposed of our population when they were conscious that their religious prejudices were being deeply wounded by the proclamations of these foreigners, however cautious and conciliatory might be the terms of such announcements. We can without difficulty conceive the effect upon the mind of the town when vague and various rumours at length matured into the force and solidity of conviction that these Chinese were kidnappers of children, were wont to gouge out their eyes, were guilty of every foulest deed of criminality, and were not slowly infecting the people among whom they dwelt with the contagion of their iniquity. To what would this grow if the educated classes with the magistrates and municipal functionaries, instead of endeavouring to allay the vehemence of what might else appear a vulgar panic, not only countenanced, but dispersed the rumour far and wide? If circumstances of this complexion should occur within these kingdoms, it is not improbable that no force of arms would avail to compose the popular agitation or suffice to restrain the fury of an incensed people. Innocent or guilty, the unfortunate Chinese would perish to a man.

Nor is even the comparison which we have instituted an exhaustive one. There can be no question but that the Chinese officials are well advised not only in the supineness with which they have contemplated the perpetration of outrages before their eyes, but in their own direct and distinct instigation of such outrages. The communication of our representative, Sir J. Walsham, from Peking, under date November 16th, 1891, is sufficiently explicit as to the attitude of the Chinese Government. He says:—

“Lately there has no doubt been an improvement in the situation, but as this is due to the presence of foreign men-of-war ready to employ force in case of necessity, to the united action of the foreign representatives, and especially to the firm language held by Her Majesty’s Government and the other Governments of the West, no reliance can or should be placed on the continuance of the improvement, and if the joint pressure were relaxed in any of its details, the Chinese Government would relapse into that disregard of foreigners and their interests which is normal here.

“The Joint Protocol of the 9th of September recorded certain charges against China. These charges remained unaltered, and the repeated assertions of Chinese agents in foreign countries that the Chinese Government have acted

with good faith and energy can be disproved by facts, and are as plausible as the assurances that Native officials might now be safely entrusted with the protection of foreigners."*

But even more distinct in the intimation of what degree of censure the local officials might expect to receive from the Government of China are the facts apparent in the representation of the foreign Ministers, under date August 25th, 1891, to the Tsung-li Yamén. That communication points out to the Chinese Government its obvious desire to leave the local magistrates alone, and to decline all responsibility for their acts. The representatives also complain of the long delay in the publishing of the Imperial Edict demanded for the protection of foreigners, a delay amounting to from thirty to fifty days,† and the complete suppression of important parts of the same in the case of its publication by the Governors-General at Nanking and Foochow. They complain also of the lengthy immunity of the criminals. They proceed to roundly tax the princes and officers of the Tsung-li Yamén with unverity in the statement of their inability to procure the due publication of the punishment of the offenders in the *Peking Gazette*. It will be only necessary to adduce in addition a statement from the Protocol of September 9th, "that the highest provincial authorities, among others the Governor-General and the Tartar General of Szechuen, have not hesitated to issue proclamations openly accusing and villifying the Christian missionaries and Native converts, and in none of these cases have the Central Government or the higher provincial authorities taken any measure to inform the great mass of the population of their disapproval of such acts and of the punishment inflicted for their commission."‡ We may add the comment here that so far from any attempt to rightly inform the great mass of the population on the question of foreigners and their religions, the attempt has been exceedingly successful to inform them wrongly, indeed wholly misdirect them, upon topics of such gravity. It is, in fact, to the officials and the *literati* that the origination of these outrages is at present, as it has regularly been in the past, chiefly due. In the language of the representatives themselves, "*It is to this class of society, and not to the lower orders of the population, that ill-will towards foreigners is mainly attributable.*" §

Having, then, traced the stream of Chinese outrage to its origination in the animosity of the *literati* of China to foreigners and their religion, we would present to our readers the characteristic methods of the *literati* for communicating their ill-will to the simpler spirits of the less cultured mass. The study of the instrument employed by these *literati* will reveal the secret source of their own ill-will; the character of the machinery employed is the best illustration of the mind of its framers.

As to what is the chief instrumentality employed there is little doubt. The foreign Ministers assert that "the infamous placards and pamphlets have done more to create the riots than almost every-

* P. 95.

† The excuse that Imperial Edicts cannot be sent by telegraph is contradicted by the representatives from continually recurring statements in the *Peking Gazette*. P. 90.

‡ P. 90.

§ P. 88.

thing else." * And it is to the *literati*, as we have shown above, that these malignant issues are mainly due. As revelations of the strong conviction of the *literati*, the class of dominant influence in China, some brief examination will well repay our readers. The materials for the investigation lie before us in the same official volume upon whose authority we have throughout reposed our statements. The sample supplied is in every way adequate and satisfactory. The *literati* cannot complain that they are unfairly represented in the Blue Book. They have had the advantage of an official expurgation, and their grosser excrescences of foulness have been removed to render their pages legible to the eyes of the Lords and Commons of these kingdoms. But even though the field of this literature has been weeded of its more offensive growths, it was considered due to our Government that some lesser evidences of the depravity of the *literati* should remain to indicate the necessity for placing pressure upon the Chinese Government to restrain their dissemination.

The first of these pamphlets was the subject of a communication from Acting Consul-General Jamieson to Sir J. Walsham.† He enclosed two copies of a translation made of it by Mr. Hopkins, we presume a student-interpreter. "The original is written in a semi-colloquial style, in order to be easily understood by the masses of the people." It is anonymous. It is anything but seditious in its tone; on the contrary, Mr. Jamieson points out that it is exceedingly loyal in the attitude assumed in it of profound respect to the reigning House and the Imperial acts and attributes. It starts with the announcement that it is "printed and published by the Three Religions, and distributed everywhere within the nine regions." In accordance with this profession of embodying the consensus of the Buddhist, Taoist, and Confucian cults, it proceeds to devote about six pages to pointing out the nature and merits of the said Three Religions, and the author then advances to institute damaging contrast between their excellences and the enormities of the Christian creed. The writer enforces his position by passages and rhymes, for the omission of which he may thank Mr. Jamieson on the ground of their unfitness for appearance even in an official publication. Selecting from the unsavoury residuum the very small portion which can be perused of this very orthodox and religious publication, we find that it is laid to the count of the foreign teachers that they affirm that "the Chinese who venerate the ancestral tablets are wrong, all wrong. Ancestors being dead, are the same as worn-out utensils. Why should we venerate them?" If this be a true report of an actual illustration by a Christian missionary we should perhaps differ with him as to the judiciousness of the illustration, but we discover nothing worthy of stripes in the next statement attributed by the pamphleteer to the Christian advocate, that "it is enough to worship Jesus, and then there will be *such* happiness, without beginning or end." The author proceeds to express his deep disgust at the abuse which is heaped by the missionary upon "Wên Ch'ang, the god of literature ;

* P. 87.

† P. 117.

Kuan Ti, the god of war, Lao-tzu, Sakyamuni, Kuan Yin, the god of the hearth, the god of wealth, together with the greater and lesser true gods, which are abused without exception in the devil-books." It does not seem to occur to the writer that if the gods of war and wealth have any definite existence of their own, they might naturally be expected to have their say in the matter. But of course this would be "higher criticism" to the *literati* and altogether intolerable. We observe that our author is candid enough to state that so far Yao, Shun, Yü, T'ang, Wên Wang, Wu Wang, Chou Kung, Confucius, and Mencius, have escaped any uncharitable censure. But even this praise he qualifies by the expression of his apprehension as to how long this immunity may continue. Apparently he conceives that it would be better for the foreigners to be completely wiped out than that any prospective detriment should attach to the pious memory of Wu Wang. Forgetful also that foreign succour saved the dynasty from the Tae-pings, the writer charges them with having supplied arms to the long-haired rebels, and triumphantly indicates the deep and treacherous designs of the Western people in having entered Peking in *open rebellion* in the ninth year of Hsien Fêng, 1860. He thus urgently appeals to the Chinese by their love to the saints and sages, on the one hand, or the Rishis and Buddhas on the other, but, apparently under the impression that the religious argument may prove inadequately convincing, he proceeds to address himself to their own self-interest to exterminate the Christian sect. *Flectere si nequeo superos, Acheronta movebo.*

There is no question as to the origin of two placards recently issued in the Province of Hunan. They are acknowledged by himself to be penned by a Mr. Chow, expectant Taotai of Shensi. Consul Gardner states that he is the gentleman whose private note to the Governor of a neighbouring province procured the release of a disseminator of anti-foreign literature. It is exceedingly instructive, in view of the excessive terms of laudation employed lately by Sir Thomas Wade with respect to Chinese learning, to study the effusion of Mr. Chow in the pages of the Blue Book. Sir Thomas Wade's estimate of Chinese learning seems in inverse ratio to his appreciation of the amount of culture possessed by our missionaries, of whom he managed the other day to say some hard things in the congenial environment of many friends of the opium traffic.

It has been seriously urged in an organ of the Society for the Propagation of the Gospel that such damaging and depreciatory statements respecting English missionaries are calculated to strengthen the hands of Chinese officials in encouraging the outrages which are perpetrated upon them. With that we entirely agree. We deem it to the last degree impolitic for gentlemen of official precedent to select the present as suitable occasion for expression of such disparagement. Were the Government of China erroneously to imagine that the language of Sir T. Wade embodied the opinion of the English people respecting their missionaries in China, they could not but feel emboldened in their course of lawless and unbridled outrage. We are not surprised that Sir T. Wade

thinks highly of Chinese culture, as our late Ambassador to China has, we believe, generally been credited with taking the Chinese view of every question except one, to wit, disagreeing with them in their earnest protest against the opium traffic. But it is only fair, however, to enable our readers to form an independent judgment of the degree of intelligence enjoyed by a gentleman of the literary class in China, an expectant of high official position. The placard issued by Mr. Chow, to whom we refer, appears on page 166 of the Blue Book *in extenso*, with the exception of the omission of some passages which the compiler of the Blue Book considered rather too strong to be included in the vocabulary of parliamentary invective. Mr. Chow, being a poet, offers some New Year verses to his friends on the occasion of the death of a certain Chinese censor. The circumstances of the unhappy demise of the censor are stated at length by Mr. Chow. They, happily, are quite readable :—

“Suddenly a missionary came here to visit him. He (the censor) refused to see him on the plea of sickness; he would not take an excuse, but insisted on coming in, and sat down alone, and in a little time drew forth a bottle, and gave it to the censor's servant; he told the servant it was good medicine, and asked him to give it to his master, and that it would cure all diseases. The missionary then went away. The servant gave the bottle to the censor. The censor opened, smelt, and threw it away. In a minute or two the censor tried to speak, but found himself dumb, but his mind was clear, and he wrote a paper ordering his servant to call a doctor. The doctor said he did not know what was the matter with him, and therefore that no medicine could save him. Several other doctors were called, but they all folded their hands and could do nothing. His friends, relatives, and connections were all very sad, and came to the conclusion that the sickness was caused by smelling the stink of the missionary's bottle. At first some disbelieved, so they tried the experiment on a cat and a fowl, and directly they smelt the bottle they were unable to mew or crow; they also tried it on a falcon with the same result. Everybody was astonished. The censor was very angry, and wrote on a piece of paper: ‘The pig's religion is poisoning me. They fear my courageous denunciations. To speak now I must take paper and ink, I cannot speak with my mouth. I would wish to go to the gate of the palace, make nine prostrations, and present a memorial to the Vermilion Pavilion, to cut off my tongue with a knife, to slit my chest and drag out my heart, and die, and when the Son of Heaven (the Emperor) shall have heard of this thing he will pity me, and will graciously issue an Edict of Compassion.’”

The verses of Mr. Chow we have referred to, and which precede this highly sympathetic and appreciative notice of the misfortune and patriotism of the censor, are very forcible. He professes to give his life for the country; he compares himself and the gentlemen of his own way of thinking to tigers, at whose roar a thousand hills shall echo, and by whom the flesh of the foreigners will be eaten before the year is out. It is his personal conviction that he bears “upon his own shoulders tons of benevolence,” and he is prepared even go so far as “to distribute his beard and whiskers,” in which we assume Mr. Chow's courage resides, “all over the earth.”

We supply another of our series of elegant extracts from the pages of the Blue Book. It was enclosed by Consul Gardner to Lord Salisbury as an anti-Christian compact entered into by the Hunanese. These anti-Christian placards are, he remarks, “interesting because they are written by men of light and leading in China, are printed by

benevolent societies, and are distributed gratuitously, as meritorious and edifying literature." The Consul adds, however, in a note, that the more indecent of these have been omitted.

[TRANSLATION.]

"Document headed, 'Let us all, with one heart, act together. Agreement entered into by all Hunan.'

"First. It is agreed that throughout the province each clan shall investigate its clansmen, whether scholars, agriculturists, artisans, or merchants. If there is any one who does not sacrifice to the spirit of the great, complete, holy, ancient master, Confucius, and to the original lord of the ancestors, he certainly is one of those who have been drugged by the goat (foreign) devils, and has entered the Jesus pig-squeak (Christianity): we will immediately drag him to the ancestral temple, to be severely dealt with by the clan or family. We will force him to give up perversity and return to the right. If he dare disobey, the whole clan shall join together and take the piggish, goatish devil and all his family, young and old, male and female, and drive them all out of the place. We will print their names and the number of them, and send the lists to the neighbouring districts, prefectures, and sub-prefectures in all directions, that they likewise may drive them out. We will not lose them within the borders of Hunan. From the family registers we will erase the names of the pig-goat devils.

"Secondly. It is agreed that if in the whole province there is a clan that does not act stringently, who retains Christians, or treats them kindly, or protects them; or if a clan gives any sustenance to a single pig-goat devil,—when the neighbourhood has found it out, it must have no further intercourse with that clan. Thereafter, in the neighbourhood, no one must be allowed to make matrimonial alliances with that clan, no agriculturist must be allowed to plough or dig that clan's fields; no artisan must be allowed to enter that clan's service; no trader must be allowed to have any intercourse with that clan. If that clan has any small pig-goat devils who wish to enter into the civil or military examinations, none of the *literati* are allowed to be his guarantee, none of the Bachelors of Arts shall be allowed to report his name.

"Thirdly. It is agreed, if any travellers come to the province as traders, doctors, photographers, pedlars, &c., it may be difficult to secure that among them there may not be pig-goat devils. The whole province must carefully search into this. That such persons should not carry about with them the tablets of their ancestors is not to be made a cause of quarrel: what is to be done is, to watch their conduct on the festival days of each month. If they do not worship the spirits; if, on the anniversaries of their parents' birth and death, they do not worship their ancestors; if they do not perform the *sacra* they are to be suspected. They must be asked if they worship Jesus . . . whether they eat Jesus' flesh. If they begin to argue or prevaricate, then let all gather together and drive them out without mercy.

"Fourthly. It is agreed that, as recently among the civil and military officials it is reported there are some who stifle their consciences and disregard our sages and saints and the Emperor of China, and aid the pig-goat and devil's countries, assist the pig-goat devil squeak, oppress the innocent people, and, following the goats, change into devils and worship the pig, the guilt of such scoundrels is abominable. They shall not escape the punishment of our country, nor the chastisement of heaven. Our whole province has sworn not to follow the goats and become devils, and not to worship the pig. If persons who have so sworn come to Hunan, we shall neither venture to oppress them nor be able to oppress them. We also agree that there shall be no false denunciations, leading to unjust expulsions and riots, but at the same time it is absolutely necessary to set on foot secretly inquiries constantly, and not be stupefied by drugs nor induced by gain to destroy the foundations of morality. If, therefore, any one is really a child of the pig-goat devils, and is not really calumniated by spite, then we will gather together and draw a picture of him and a picture of his progenitors to three generations as pig-goats and devils. We will give a description of him, his offices, his surname, and his name, and we will report him to the high authorities at Peking and of the provinces, and beg them to memorialize the

Throne, and beg that it will inflict such a punishment as to extirpate the plague.

"Fifthly. It is agreed that if the pig-goat devils dare to resent this conduct of the country and create trouble, then, at the word of the Emperor, for our young men to oppose them. The heads of the clans throughout the province shall immediately, in person, gather their young men together and give up their lives for the Emperor. For those who die, the clans will provide the money for the funeral rites and coffins, and to support their parents and widows, If there is a clan that fears to fight, or refuses to give money for the sake of the killed men's ghosts, then their neighbours shall esteem that clan as a pig-goat devil clan.

"Sixthly. It is agreed that if the pig-goat devils dare enter our Hunan Province in order to gratify their spite and defile our boundaries, the larger sub-prefectures and districts shall provide 20,000 men, the medium-sized 15,000, and the smaller ones 10,000 men. We will subscribe and pay the costs, if necessary, of war, and we will ask the Chinese authorities to distribute the troops, and at once proceed to fight the foreigners.

Seventhly. We agree, whether there is trouble or not, we will not allow the burning of missionary premises; first, because such might lead to the destruction of Chinese houses in the neighbourhood; and secondly, because they can be confiscated and sold by the authorities, to the benefit of the revenue, and therefore, the burning of them would be a pity.

"October 15th, 1891."

Our anti-foreign Chinese friends will, we think, recognize that we have done their animosity to us full measure of justice in selecting this threatening notice for its illustration. We should explain that the elegant appellation of the "pig" religion is a Chinese play upon the word "chu" ("Lord"), which occurs so frequently in China in the term "Teu-chu" ("Lord of Heaven"), the term which the Roman Catholics use for "God," and which in consequence is commonly used to designate the Roman Catholic religion. By a tonic alteration "chu" may be sounded "pig" as well as "Lord," and this opprobrious term has thus come to be applied sometimes to any form of Christianity.

We have transcribed this anti-Christian compact from the Blue Book *in extenso*, neither adding to nor taking from it, that our readers may consider for themselves the spirit of the learned classes of Hunan. We admit that even this Chinese publication is a feeble representation of the rest. It does very imperfect justice to the violence, the virulence, and the viciousness of the series. We may not load our pages with the foulness of their arguments and the filthiness of their abuse. But even in this anti-Christian compact there is one hopeful feature. Even in the swine's snout there is a jewel of gold. There appears evidence of some even of the impossible *litterati* succumbing to the sword of truth. There is a not obscure suggestion that some of the officials are coming under its sway.

We add but one more brief illustration of the Chinese opinion of Christianity. It is a threatening notice sent to the Protestant and Catholic missionaries at Kuchang on September 6th, 1891:—

"From the time of Panku to the present dynasty many generations have elapsed. When Ta Kuang and Hsien-fing came to the throne, heaven was unpropitious, and, unexpectedly, you devils came to the country, and said your object was commerce and trade and the teaching of the Roman Catholic and Protestant religions. You openly used money and bought converts, and seduced men's hearts to follow foreigners. You are hateful.

"The Chinese who swallowed your religions, old and young, male and female, sold their ancestors, the living and dead of their families, and went with the foreigners. They no longer wanted ancestors. Is not that a crime? You

scoop out eyes. You foreigners don't in the least know we are going to sweep foreigners out of the place.

"This winter, or next spring, we will kill every one of you. We will not leave you a root. You have insulted the spirits and the sages. Your crimes are complete. The people of all the provinces will rise with the determination of driving out you devils, and we will early seize the scoundrel converts of Protestantism and Roman Catholicism.

" 'Heaven will not tolerate you.'

" 'A salutation to the foreigners.'

" *October 15th, 1891.*"

In conducting now our discussion of the riots in China to a termination, we think we have shown sufficient ground for the conviction that these ebullitions of Chinese animosity are not wholly, not principally, due to the presence of the Mission element in that land. We have, we believe, sufficiently indicated that the dislike attaches to all foreigners, and on grounds altogether apart from the question of religion. We have further attempted to demonstrate that the seat of the ill-will is not in the lower orders of China, but that it springs from the antipathy of the literate or educated classes of the Chinese; and these constituting the class from which all the officials are selected, are of necessity the most formidable. We have also, while illustrating the character of this vaunted Chinese culture, pointed out that the religious systems of China, its Buddhism, its Confucianism, its Taoism, so far from forming any helpful breakwater against the tide of outrage, lend themselves with complete facility to the service of the foulest and most malignant calumnies against the Christian religion, and are employed by the educated classes of Chinese as authority and encouragement to them in their fiercest and most sanguinary assaults upon its followers, both men and helpless women. The historic epistle which we have referred to at some length on page 488 devotes some six pages to the doctrinal exposition of the three creeds before it proceeds in its hortative portions to incite to the plunder and murder of the adherents of Christianity. And it is this pamphlet, styled "Kwei Chiao, Kai Sze" ("The Devil Teachers ought to be killed"), and of which 800,000 copies were printed, that Consul Gardner, in his communication to Lord Salisbury, describes as mischievous, obscene, and most virulent. He adds that "the doggerel rhymes at the end are now (September 28th, 1891) being sung about the cities of Hwang-p'i."* We are quite aware that not a few dark deeds are recorded in history, done in the name of that which Mr. Froude terms the "most terrible tyranny of an ignorant conscientiousness." But such we may not condone, nor is there any candid, intelligent mind at this day which would seek to establish connection between the spirit of the Christian Creed and the perpetration of the cruelties of our obscurer days. But Buddhism, Taoism, and Confucianism are each of them more ancient than Christianity, and we discern no observable tendency in any of them to restrain the spirit of unrighteousness. The spirit of benevolence has perished from the Confucian mind, and the teachings of "the master," which have failed to regenerate Chinese society, are employed to compass the destruction of the "brethren of the four seas."

We cannot but think, however, that the occurrences of violence in

China indicate the advent of change. We would interpret them as the presaging phenomena of a vast upheaval of Chinese society. Never was there an hour when the thought of the evangelization of the Central Land was so seriously entertained, never a season when the attempt was so earnestly undertaken. We do not believe that a matter of such magnitude may be lightly accomplished. We expect that the recovery of a quarter of our race from the realm of darkness will not be permitted without some reluctance by the god of this world. But the magnitude of the prize will constrain to the greater diligence of the effort. A Christianized China must mean the spiritual regeneration of the Continent of Asia, and the sound of the fall of the walls of Chinese idolatry will serve but as the signal to the expectant tribes of heaven to acquaint them that the hour for which the earth was made has arrived, and the time to accompany their Redeemer King on His return to dwell with His ransomed Church has come.

GEORGE ENSOR.

MEETING OF THE SOCIETY OF ARTS ON THE OPIUM QUESTION.



THE purpose of the following paper is to consider the chief arguments brought forward to defend the continuance of the Opium Monopoly on its present scale in India. It is reasonable to believe that a very adequate summary or representation of these arguments was brought forward at the meeting referred to in the title. A report of that meeting is given in the *London and China Telegraph* for the 4th of April, a report which, considering the tone of that newspaper, may be relied upon, as regards at least the reasons there given against making any change in the present policy.

The grounds on which the change is asked for are somewhat as follows. The export of Indian opium to China is causing immense misery in that country, and must continue to do so, either directly by supplying the opium, or indirectly by stimulating and maintaining the excessive growth of opium in China itself. Again, the increasing cultivation of opium in India is causing, and if continued must cause, evils of the same kind to an ever-growing extent in that country also. Lastly, it is further alleged, on the same side, that the cultivation and therefore the export of Indian opium can be curtailed to almost any extent by Government action. If these premises are true every Christian man, every man whose moral sense is rightly constituted, will at once draw the conclusion that, at whatever pecuniary cost, such action should be taken.

Let us now consider what was advanced before the Society of Arts on the other side.

Mr. Batten's paper, which forms the main substratum of what was urged by those who took that view, and which seems to the editor of the *London and China Telegraph* to be "singularly carefully worked out," and to proceed "from step to step in a most logical manner,"—begins with a review of the past history of the trade. In this review the

only point which can possibly bear on our contention is the assertion that the Indian Government has always, since the establishment of the monopoly, avoided anything that would stimulate the growth of opium in China, and that this has been one of their motives for taking care always to keep up a good supply of opium from India. Doubtless. But Mr. Batten goes on to say that "nowhere" in the records of the Government of India "can be found any indication of a desire to stimulate the consumption of opium by the Chinese." Does he mean by this that the Indian Government had no desire to stimulate the consumption of opium independently of the fact that the opium so consumed came from India? Of course they had no such desire. Who could ever suppose that they had? But does he mean that they had no desire to stimulate the consumption of Indian opium? Why, the very facts that he has adduced prove the contrary. Or will it be said that the rulers of India had satisfied themselves that the amount of opium sent from India to China was exactly so much as would be consumed by the Chinese beneficially or harmlessly, and that therefore, while they endeavoured to keep it up to that amount, they were not at all desirous that it should be increased? This would be too absurd. Surely it is perfectly clear that all those who rejoiced in the large revenue obtained for India from that source would also have rejoiced if that revenue could have been increased through the increased consumption of opium by the Chinese. These considerations apply, of course, as much to the present and the future as to the past. If the moral arguments of the anti-opium party are worthless, they furnish no reason why the consumption of opium should not be stimulated to the utmost. If they are valid, they forbid the continuance of the system on its present scale just as unquestionably as its increase.

Mr. Batten goes on to consider the pecuniary value of the trade as regards British India generally, and as regards its public exchequer. Our argument is moral; and we are addressing this article to those persons only who believe that moral considerations must override pecuniary, that no pecuniary benefit or loss can justify any nation in doing what is morally wrong, that a righteous God governs the world, and that therefore the well-being of any nation is impaired and not promoted, by any disobedience to the moral law. But Mr. Batten's statements on the pecuniary side of the question will be considered in this paper further on.

Another point urged is that England is not responsible for the first introduction of opium into China. With this we need not trouble ourselves just now. We are inquiring, for the moment, whether there is any reason to doubt that the present action of the Indian Government is directly or indirectly causing misery to millions in China. The question as to the responsibility for the first introduction of opium into that country does not *per se* touch the moral argument with which we are dealing.

The next portion, however, of Mr. Batten's paper directly touches what may for shortness be called the anti-opium case. That gentleman is desirous of proving that the present action of the Indian Government does not, to any appreciable extent, increase either the

misery caused by opium in China, or even the consumption of opium itself. With this view it is argued that England never forced the Chinese Government to admit opium; that any difficulty felt by the Chinese Government on the subject in former years had reference not to the import of opium itself, but to the necessity of paying for it in silver; that the Chinese Government have, at the present time, the power by treaty to place a prohibitory tax on that import; and further, that if the import of Indian opium into China were now to cease altogether, the consumption of opium in that country would not thereby be diminished.

It may be that Chinese politicians during the last ten or twelve years have not been so unwavering or unanimous in their utterances on this subject as they once were. Would it be surprising if such were the case? Up to the time of the well-known despatch of Sir Rutherford Alcock in May, 1869, and perhaps even later, these statesmen had not given up the hope of persuading the British Government to leave them free as to prohibiting the import altogether. This is evident from their language as quoted in that despatch. It is clear, too, that they did not then regard themselves as possessing that freedom. Is it not equally plain that Sir Rutherford Alcock concurred with them in this last point? The substance of their representations as then reported by him is as follows: "How irreparable and continuous was the injury which they" (the Chinese ministers) "saw inflicted upon the whole empire by the foreign importation of opium. . . . If England ceased to protect the trade, it could then be effectually prohibited by the Emperor; and it would eventually cease to trouble them." What Sir R. Alcock's opinion on this subject was is sufficiently clear by his evidence, two years after, before the House of Commons Committee on East India Finance in 1871. *Question* 5884: "You consider that they" (the Chinese Government) "are thoroughly in earnest in the matter, and that they are only prevented from doing anything by the superior power of England in forcing the sale?" *Answer*: "That is the general tendency of my evidence, that they are honest in so far as they really desire, or would desire, to see the consumption of opium put a stop to, and that they feel that they are powerless in face of the determination of England to have it inserted in the tariff." And again, *Question* 5809: "Is there anything in our treaties to force them to take our opium?" *Answer*: "Yes, it is put in the tariff of articles of import." 5810. *Q.*: "Then they are bound to allow the free import of opium?" *A.*: "That was the condition introduced into the treaty which Lord Elgin made." 5811. *Q.*: "But we do not enforce the purchase?" *A.*: "Not the purchase; but they cannot prohibit the import of opium; it is among the admitted articles in the tariff."

If Sir Rutherford Alcock was then of opinion—whether rightly or wrongly, it matters not—that the Chinese Government were at that time forced by England to admit opium, may it not be regarded as certain that the Chinese Government themselves thought so? What was, what must have been, the probable result of that

state of circumstances? The possible result had been very clearly intimated in a note, dated July, 1869, from the Shungli Yamen to Sir R. Alcock. "There are others," this note observes, "who suggest the removal of the prohibitions against the growth of opium. They argue that as there is no means of stopping the foreign (opium) trade, there can be no harm, as a temporary measure, in withdrawing the prohibition on its growth. We should thus not only deprive the foreign merchant of a main source of his profits, but should increase our revenue to boot. The sovereign rights of China are indeed competent to this; such a course would be practicable, and, indeed, the writers cannot say that, as a last resource, it will not come to this; but they are most unwilling that such prohibition should be removed, holding, as they do, that a right system of government should appreciate the beneficence of heaven, and (seek to) remove any grievance which afflicts its people; while to allow them to go on to destruction, although an increase of revenue may result, will provoke the judgment of heaven and the condemnation of men."

It would be easy, of course, to characterize the above language as hypocritical; but let it be remembered that two years after this Sir R. Alcock, who had been many years in the British Embassy in China, declared before the House of Commons his belief that the Chinese Government were perfectly sincere in their desire to put an end to the consumption of opium. We have just quoted his testimony to that effect. On the same occasion he remarked also as follows:—"The Chinese Government are seriously contemplating, if they cannot come to any terms or arrangement with the British Government for restricting the area of growth in India, . . . [the permission of] the cultivation of opium without stint in China, and producing opium at a much cheaper rate [obviously with the purpose of putting an end to the import of opium from India]. Having done that they think they will afterwards be able to stamp out the opium produced among themselves. I doubt their power to do so, but that is their theory." That is to say, the Chinese ministers in 1869 intimated that they still hoped England would cease to do what they and Sir R. Alcock believed England was doing, namely, to force upon China the import of Indian opium; but that if that hope should be disappointed, they might not improbably permit the cultivation of opium in China. Sir R. Alcock knew this. Knowing it, not only did he think, notwithstanding, that they were perfectly honest in their wish to prevent or diminish the consumption of opium, but he believed them honestly to hold the theory that by temporarily permitting the cultivation they would be ultimately able to stop in China both the production and the consumption of the drug. As a matter of fact the Chinese Government are practically, at least to a large extent, taking the very step which the British Ambassador said in 1871 they were seriously and honestly contemplating with the view of ultimately stamping out the noxious use of opium altogether. The immediate result on the moral and physical well-being of their subjects, the Chinese authorities well knew, would be most lamentable; and so it has proved to be. Sir R. Alcock doubted whether the object at which they aimed—

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honestly in his judgment—would be attained ; and there is reason to fear that his doubts were well founded.

It must be remembered that Chinese statesmen pointed out, at the time, that such a step would, as long as it was continued, increase their public revenue. It must be supposed that this has proved to be the case. Moreover, there are of course now very large numbers of persons in China who are deriving pecuniary profit from that trade. It is also asserted, even by missionaries—an assertion which, if true, does not really weaken the “anti-opium” argument—that there is an increasing number of Chinese who consume opium almost, or even altogether, without any injury to themselves. These and other facts and considerations cannot but tend to diminish, or at least to counteract, the strong desire felt, or once felt, by the Chinese rulers to bring about the complete ultimate suppression of which they spoke. On the other hand, the policy adopted has had the effect of lessening the price of Indian opium, and so far lessening the pecuniary motive to the Indian Government for maintaining the traffic. If, however, the anti-opium zeal of Chinese authorities has been thus unhappily chilled, this does not prove that the former profession of zeal was dishonest, or merely assumed. Nor must we conclude that it cannot again be quickened.

The recent increase, then, of opium cultivation in China, though very lamentable, does not prove that the desire to suppress both its cultivation and its consumption has ceased to exist among Chinese rulers ; or that, if it has diminished, it cannot again be called into activity. But is there any positive reason for believing that this can be done ? Most certainly there is. For, whatever may be the feeling among Chinese magistrates or governors, it is certain from the testimony of the only Europeans who really know the feelings of all classes of the population throughout the provinces of China—the missionaries, who are practically unanimous on the subject—that the feeling of the inhabitants of China generally against the unlimited supply of opium in their country is exceedingly strong ; and, indeed, stronger than it ever was, simply because the curse is more widely diffused. To say that this general feeling, if so strong, should of itself prevent the excessive consumption is idle. Every one knows that in England the desire for State action in checking and curtailing the supply of alcohol will often be strongest in the very places where the number of its victims is largest. Not only are these slaves of drink always, or almost always, in the minority, but also they themselves are often the very persons who beg for repressive measures. So it is and will be as regards opium in China. And in every country, however despotic its government, a strong and decisive and permanent wish of the population generally must ultimately carry its point. If it is asked why this end has not been sooner effected, we answer without hesitation, “Because it is not generally known in China that England now leaves to the Chinese Government freedom of action in the matter.” Up to 1871 at least that Government and Sir R. Alcock believed that there was no such freedom. Probably they never will believe it, as long as the traffic yields revenue to the Indian Government. Let the export of Indian opium to China be formally and publicly terminated ; and let

that be known throughout China, as the missionaries will take care that it shall be; and it will be impossible for the Chinese Government—even if they wished it—to resist the popular demand for opium suppression.

Mr. Batten, whose knowledge of China is, we believe, secondhand, derides the notion that the Chinese Government can be induced to act in the manner just referred to. But this is simply because he is not aware of the strength of the popular feeling on the subject. We do not mean to say, however, that success will come immediately. Some time must elapse before the Chinese population will understand the real state of the case. And there are, of course, now “vested interests” that will have to be overcome.

These, then, are our grounds for maintaining that “the consumption of opium in China” is most seriously “affected by the imports of Indian opium.”

The next point touched upon in the paper read before the Society of Arts was the effect of opium-smoking on those who practise it. This, however, need not detain us. We hear from the testimony of missionaries that the effects are terrible. To suppose that such witnesses could be mistaken on this point is as absurd as to suppose that they could be guilty of wilful misrepresentation. These evil results, enormous in quantity, of fearful intensity, have forced themselves upon missionaries in almost every part of China. They therefore exist, and cannot be destroyed by the fact that some other observers have not seen them. But this part of the subject was sufficiently discussed in the *March Intelligencer*. The assertion that Indian opium is comparatively harmless is sufficiently refuted by the fact that the missionaries who came in contact with the evil at a time when almost all the opium which was consumed came from India were as strong in their statements as those who now witness the ravages of China-grown opium. Statements on the other side, in a book called *The Truth about Opium*, written in 1882 by the professional advice of the Hong Kong opium-farmer, were amply replied to at the time by a pamphlet, entitled *The Truth about Opium-smoking* (published by Hodder and Stoughton), containing testimony of overwhelming strength from missionaries and British officials in China.

Let us now consider how the opium monopoly as at present conducted affects the interests of British India. Of course if, as we have argued, the export of Indian opium to China injures that country, it ought to be stopped, whatever pecuniary benefits India may derive from it. But if the monopoly as now administered is injurious to British India also, it is clear that something more is required than the mere cessation of the export of opium to China. On this subject a Blue Book has been lately issued, entitled, *Consumption of Opium in India*. We append a few extracts:—

“Opium-smoking in India is a degrading vice, the mark of a debauchee, and ninety out of every hundred who practise it are degraded and worthless, perhaps criminal persons. As a rule, an opium-smoking Native of India, of whatever rank of life he be, is vicious and without any sense of self-respect.”—*H. E. M. James, Esq., Commissioner Northern Division, Bombay Presidency.*

Does not this sentence by itself prove the absurdity of the assertion

that opium-smoking is no worse than alcohol-drinking? Could any intelligent person be found to say about alcohol-drinkers in England what Mr. James says about opium-smokers in India? But again :—

“Opium-smoking is the worst of all vices. It does not give strength at all, but makes the smoker weak and pale. Most of the smokers live upon gambling and other offences, such as petty thefts, cheating, &c.”—*Rao Bahadur Munsahram Mulji, Inspector of Police, Ahmedabad.*

Again :—

“I think opium-smoking the worst habit. Opium-smokers become sluggish, weak, haggard, lazy, and great miscreants.”—*Rao Saheb Ajitrai Shivdas, Opium Inspector, Ahmedabad.*

Again :—

“The vice of opium-smoking evidently possesses a fearful fascination when once it is acquired; and its effects are deadly, depriving the victim of all moral resolution. With these facts made palpable, it is a serious thing for Government to offer any facility for acquiring the vice.”—*The Collector of Satara, Bombay Presidency.*

Again :—

“Opium has done and is doing great harm to the Arrakanese Burmans, and the best of all opium reforms would be to prohibit its sale or possession or use (save for medicinal purposes) throughout Burmah.”—*Colonel Sladen.*

Again :—

“The entire prohibition of opium will save present and future generations from threatened ruin.”—*Joint letter of various Native officials at Akyab in Burmah.*

Again :—

“It is a proved fact that, except medicinally, the use of opium by the Burmese is an unmitigated evil, and that it has no title to be considered a legitimate luxury.”—*Mr. F. J. Copleston, Commissioner of Excise in Burmah.*

Again :—

“Opium should only be sold as a medicine, and by medical practitioners with licences. It should be prohibited in its various forms as an intoxicant.”—*Collector of Sholapur, Bombay Presidency.*

Again :—

“Every effort should . . . be made to put a stop to the smoking of opium in all its forms, practices which are universally condemned as degrading and pernicious by all Native opinion with which I have come in contact.”—*Commissioner of Excise in the Central Provinces.*

It must be admitted that officials in some of the northern Indian provinces assert the harmlessness or even usefulness of the drug as an article of habitual consumption. No one, of course, denies its great occasional utility as a medicine. The Madras Government, while maintaining that the “generally fine physique of the opium-smoking classes” proves that the consumption of opium is not, speaking generally, deleterious, yet adds that, “So far from teaching the people to rely on opium as a febrifuge, we are doing all we can gradually to wean them from their hereditary habit of using it on all occasions.” This is plain proof that the Government regards the habit as deleterious in some respects.

Even if, then, we were to accept the statements above referred to, of some of the northern officials, it is clear that there are extensive tracts of India where the consumption of opium is deleterious. It also appears from the Blue Book that opium is largely smuggled

into Bombay from those parts where opium is grown for export to China. It is, further, conclusively shown by the Collector of the Land Revenue duties in Bombay, that the opium vice has spread enormously in Bombay, through the presence in that city of warehouses for storing Malwa opium for export to China. The cessation, therefore, of the export of opium to China, which has been proved to be the duty of India to that country, would appear also to be a duty to itself. As for the plea that opium is necessary as an article of habitual consumption in malarious districts of India, it is an assertion that is contradicted by preponderant medical authority. The allegation that opium is of special value under similar circumstances in China has been emphatically denied by Dr. Dudgeon, of Pekin, and Dr. Maxwell, formerly of Formosa. It is equally distinctly denied by Brigade-Surgeon Pringle, M.D., as regards the salt land and hill tracts of Orissa, and the Doab of the North-West Provinces. There are districts where malarial fever prevails in England as well as in India; but in neither country need opium be habitually used as a febrifuge, nor even as a medicine. Under such circumstances, when once opium has been used, a morbid craving for it is apt to arise. But, as Mr. J. Ferguson, of Ceylon, in a letter addressed to the *London and China Telegraph*, has pointed out, the right remedy against both the fever and the craving for opium is quinine, which latter drug, happily, in British India can be obtained for just half the price.

Let, then, the example of the Madras Government be followed : let every effort be made to "wean the people from the habit" of using opium; and for this purpose let the growth for export cease, let the growth for inland use be largely curtailed, and let the sale be regulated as it is in England. The poppy when in flower is such a conspicuous plant that its cultivation could not escape notice. A small reward given to informers would soon bring the matter before the officers of Government, so that the restriction, or, where thought desirable, the virtually complete suppression, of its growth would be perfectly feasible.

What about the loss to India and to its exchequer? Mr. Batten speaks as if he thought that because the value of the poppy crop in India is about 13,000,000*l.*, all this would be lost if the poppy were no longer cultivated. But it is obvious that land on which the poppy can be grown will also furnish nutriment for many other plants, and that virtually wherever the poppy ceases to be grown, some other growth will take its place. It is impossible to say beforehand whether this substitution of one crop for another would produce any loss whatever, and if it does, how much or how little that loss would be. It is certain, however, that it would be very much less than 13,000,000*l.* How Mr. Batten can assert the contrary passes comprehension. For calculating the loss to the exchequer there are, of course, more data. The Budget Estimate for the current year takes the opium revenue at Rs. 53,187,000, equivalent at the estimated rate of exchange to 3,800,000*l.* But this subject was discussed in our March number, to which our readers will kindly allow us to refer them. We will

only add that Sir John Strachey, a high authority on financial questions, has stated that, if necessary, 4,000,000*l.* a year could be raised in India by a tax on tobacco. We may also remind our readers that every penny on the income tax in England yields 2,300,000*l.*

Lastly, let us all believe assuredly, and remember always, that if the proposed sacrifice is really called for by justice and humanity, He who rules the nations will not suffer us or our Indian fellow-subjects to suffer from making it.

One word in conclusion to Indian civilian and military officers, those now serving and those whose Indian career has been completed. We know that you have that sense of honour which characterizes English gentlemen, and that many of you are not ashamed openly to confess yourselves servants of Christ. The Indian Government, in the days of the old Company and up to the present time, has had its faults. But it has also had its merits. One of these last has been its honourable and kindly conduct towards its European servants. The feelings that have prompted such conduct you most loyally reciprocate. So have your predecessors. You and your predecessors have always felt it your duty to defend the action of that Government whenever you could. But has not this led in past generations to the defence of that which you now acknowledge to be indefensible? Long ago English public opinion called for the abolition of sutteeism; Indian officials strenuously withstood the demand. English public opinion asked that Western education should be given to more advanced Native students; Indian officials urged their exclusion from all but oriental studies. English public opinion called for the tolerance of Christian Missions; Indian officials opposed. English public opinion clamoured in Exeter Hall and elsewhere for the disconnection of Government from idolatry; Indian officials, the majority of them, treated the cry at first with scorn, and to the last with vehement aversion. In all these cases, which side was in the right, which side ultimately triumphed? Now, again, there is a loud protest, a loud appeal in the name of justice and humanity and piety. Do not, we beseech you, confront with unavailing efforts the awakened conscience of English Christendom, and the indignant repentance of a great nation.

C. C. F.

"THY GOD, THY GLORY."

An Address on Isa. lx. 19, at the C.M.S. Clerical Breakfast, May 3rd, 1892.

BY THE REV. W. WYNTER GIBBON, M.A.,

Canon Residentiary of Ripon.



HE very glorious chapter from which these words are taken, will be completely fulfilled at the Second Advent; when it will be said of the Church of Christ, Jew and Gentile, "The Lord shall be unto thee an everlasting light, and thy God, thy glory."

I have no wish to rob the Jew of his full share in these wondrous promises, but I humbly claim for C.M.S. that blessed Presence, which

even now is "a Light to lighten the Gentiles." I have no new story to tell you this morning. May the great and loving Spirit "stir our hearts, by way of remembrance," while we look for a few moments into some of the old truths which have been the true glory of C.M.S., and will, I trust, ever remain as the foundation and top-stone of all our future work. We are often complimented on the success of our beloved Society, and sometimes we ourselves are led to call C.M.S. "our great Society." Great it is in privilege, and great in cause for thanksgiving, as we shall hear again to-day; but, alas! how small compared with the cry from heathen lands, "Come over and help us"! Our highest praise to-day will be, to have inscribed on every meeting, and on every speech, "Thy God, thy glory."

God has ordained that His Church will be an efficient Church, and a growing Church; when His ends are that Church's ends. The extension of Christ's Kingdom is one of God's ends. The extension of Christ's Kingdom by C.M.S. is a means to lead the heathen to Heaven. Heaven is an end, but Heaven is eternal happiness. The eternal happiness of the heathen is an end, but the eternal happiness of the heathen is a means to the Glory of God, and here we rest. Once we see that God's Kingdom springs from God's grace, and in other words we proclaim that the highest honour that can be given to C.M.S. must be this, when it can be inscribed on all the work of our beloved Society, "Thy God, thy Glory."

Let the great missionary, St. Paul, speak: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Would we then ever find our glory in God, (1) We must find it in the Cross of Christ, we must walk by faith, ever recognizing the unseen Presence of the crucified, the risen and the glorified Lord, connecting with that Presence all our proceedings, great and small, tracing everything, failure and success, directly to His will and power. (2) We must have a true idea of what it is to have Him as our glory. That glory is not the passing pageant of a gorgeous ritual, not the praise and favour of the world, not "a corruptible crown." But it is that Presence which gives rest; that Presence which is fulness of joy; that Presence which in itself is glory. (3) And once more, we must realize that that Presence is ours; we must appropriate His own most precious promise, "And, lo, I am with you alway, even unto the end of the world." Thus it shall be written up, of C.M.S., "Thy God, thy glory."

But if I read that promise rightly, it is a conditional promise. Look at it for a moment with its context. Hear the risen Lord speaking to us this morning, as He spoke, not to the eleven only, but when "He appeared to about five hundred brethren at once:" "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name (not the names) of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world." If, then, the Church is a living Missionary Church, if she

holds fast with holy grasp and cleaves with purpose of heart to the Great Trinity in Unity; if, unmoved by modern criticism, she is faithful to the blessed teaching of the inspired Word of her Lord,—then she may look for His constant Presence? There are multitudes of conditional promises in God's Word. I can but refer to a single one. Our Saviour says in John xiv. 15, 16: "If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." "Here," says Bishop Westcott, "Christ promises after His departure an abiding Presence to His disciples, but that Presence depends upon their fellowship with Him through loving obedience." Godet thus paraphrases these verses: "In the name of the love you bear Me, remain in the road laid down by My directions; and you will be in a position to receive that Supreme blessing I proclaim unto you." And what was that blessing? Even His Presence, by the indwelling of the Holy Spirit. We have, then, the blessed Presence, promised to the Church. When she is a living Missionary Church, faithful to the blessed doctrine of the Trinity in Unity, and holding fast the faithful Word; and when we have that presence, "all the days;"—"defeat has lost its bitterness, and sorrow all its sting." Yes, this promised Presence has helped God's dear servants, when tempted to forget Him, in the hour of human joy, or to doubt His nearness in the solitude of bereavement. What strength and peace that Presence gives to God's dear servants in the mission-field! As the dew to the tender herb, as the rain to the mown grass or the dry and thirsting earth, as the sunlight to the flower, as the oil to the fretting wound, as fire to the benumbed with cold, as the icy spring of living water to the fevered mouth, as the father's strong arm to the wearied child, as the mother's breast to the helpless babe, such is the Presence of Jesus to each believing child of God.

Over the London vestry, where the first founders of C.M.S. met in obedient faith and earnest prayer, was it not written up in the Book of Life, "Thy God, thy glory"? and from that day to this, in Salisbury Square, or in our distant mission-fields, is it not inscribed in the invisible, but everlasting, records of God's work, "Thy God, thy glory"?

What led the forlorn hope in Western Africa to storm the fortress of heathenism? While Europe rang with the fame of men who were shedding freely their heart's blood for England's glory, mounting the deadly breach of Badajos, or standing firm to the last in the ranks of Waterloo, a little band of unnoticed heroes were silently following each other into the valley of death, "each stepping where his comrade stood the instant he fell," uncheered by the world's applause, or even by the Church's sympathy, strong in the faith of God's Holy Word, and the conscious preciousness of the felt Presence of their Lord. Truly of each African missionary in those fatal days it was written up in the records of Heaven, "Thy God, thy glory." And ever since, when the great Lord of the harvest has opened doors, and has called and fitted men; when He has permitted trial, and sometimes apparent failure; when He has given success where least

expected;—whether in sorrow or success, the record is inscribed on high, "Thy God, thy glory." What helped Paul and Silas of Philippi? What cheered and sustained them, when with lacerated bodies, and frames fixed in the torturing stocks, they prayed and sang praises in the damp and pestilential dungeon of the common gaol? What but the sustaining Presence of their loving Master? And over that dungeon it was written, "Thy God, thy glory." What kept the brave Bishop Hannington in perfect peace, when stricken by the spear of the savage he came to save? What constrained the learned and devoted Bishop French to go and live and die in the Moslem stronghold of Muscat? What sustained the saintly Bishop Parker, when smitten with the breath of pestilence? What kept the intrepid Alexander Mackay in holy confidence in Uganda, in the dark and dreadful days when the Native Christians were cruelly martyred? What filled the heart of Robinson as he lay under Death's cold hand, and with thankful trust made him, in a gleam of consciousness, cry out, "The Lord be praised"? What lifted the large heart of Wilmot Brooke above earth's affections and bodily infirmities, and enabled him to "endure, as seeing Him who is invisible"? What upheld Gordon and Walker in their noble work, and filled their hearts with trust and love? What prompts the whole-hearted Dobinson and Bennett to hold the fort amidst exceptional trial and difficulty? What has made Bishop Ridley "more than conqueror" in one of the most tried, and now most successful of modern Missions? What enables Bishop Bompas to hold on at the Youcon amidst privations and trials that few could endure? What carries Bishop Horden forward in his grand life-work? What constrains him to remain at his post till he has finished his translation of God's blessed Book and then revised it? What sustains our apostolic Bishop Tucker and his noble companions in their dangerous and arduous work? Where lies the secret of all this wondrous work? What has *kept* this "cloud of witnesses," and "out of weakness has made them strong"? What but the indwelling of the Holy Spirit? What but the power of the Holy Ghost? What but the love of Christ shed abroad in their hearts by the Holy Ghost? "All this worked that one and the self-same Spirit." He "strengthened them with might in the inner man;" He caused "Christ to dwell in their hearts by faith;" He revealed the felt and precious Presence of Jesus Christ; He gave these servants of God "a Banner to be displayed because of the truth," and on that Banner is inscribed, "Thy God, thy glory."

What a spring of ever-fresh delight and peace and strength is this constant Presence of the Lord; what fulness of satisfying happiness it brings to our dear brethren and sisters in the mission-field! From morning to evening, in the lone hours of night, amidst the awful solitude of heathenism, and the dreadful darkness of idolatry; in the moments of devotion; in the labours of translation; in the weariness of mastering an unknown tongue; in the conflicts with the sinful nature; in the longings for home and relatives dear as life. From chapter to chapter in life's short story, in the days of bright hope, and the gloomy hours of disappointment, that child of God, who is

striving to spread the dear Master's Name and Kingdom, who rests in simple faith on the blessed Trinity in Unity, who takes God at His word,—that child of God is ever "kept in perfect peace," and hears the Master's voice, saying, "Fear not, My grace is sufficient for thee; I am with you all the days." "My presence shall go with thee, and I will give thee rest." Oh! my dear brethren, we, the clergy, are surely only half-awake; this promise of Christ's Presence all the days, which so wonderfully blesses effort in the mission-field, does not dispense with personal effort at home.

"If our faith were but more simple,
We should take Him at His word,
And our lives would be all sunshine,
In the Presence of the Lord."

Let us, then, "awake from our sleep, and arise from amongst the dead, and Christ will give us light." Let us no longer be content with a Missionary Anniversary. Missionary work, like all true spiritual work, must be carried direct to the hearts and to the homes of our people. The supply must come before the demand will arise.

Do we really care for our parishes? Do we really love the souls of our people? Do we long for the eternal happiness of our children? Then let us train up all within our reach to love the true work of Missions. Oh! that every dear brother in this room to-day would return to his home and his parish with this resolve:—"As for me and mine, from this week, Missions shall have that place the Lord of Missions would have them take in my heart and my home, in my church and my parish. And above my dwelling, my church, my school, and, God helping me, in every home within my reach, it shall be written up, 'Thy God, thy glory.'"

"Oh! Son of God, who lovest me,
I will be Thine alone,
And all I have, and all I am,
Shall henceforth be Thine own."

And oh! the blessedness and the peace that will surely come, when we have learnt to give up all, self and family, heart and mind, body and estate, to Him, and it is inscribed on all, "Thy God, thy glory."

"All," said Adolphe Monod, just as he left this world, "All in Christ, by the Holy Spirit, for the glory of God; all else is nothing."

MAURITIUS.



N atmospheric disturbance, exceptionally disastrous in its consequences, has reminded the British public of the existence of a little island which is not often in evidence, but which is of considerable importance notwithstanding. It may be well to take advantage of the awakened interest in Mauritius by drawing attention to its claims as a missionary centre, and to the present position and prospects of Church work in the diocese.

Readers of the *C.M. Intelligencer* will hardly need reminding that

Mauritius is a small island in the Indian Ocean, about five hundred miles east of Madagascar, "a tiny speck in the midst of the ocean waste," yet important from a missionary point of view, as "a place of confluence where diverse races meet," races which, if Christianized, can carry back to the countries from which they come the Gospel they have there learnt.

The island was discovered by the Portuguese in 1505. Forty years later Portugal took formal possession of it, but did not remain there. In the seventeenth century the Dutch took possession of the place, and named it after their Stadtholder, Maurice. After a few years they abandoned it, worried out of their lives, it is said, by the rats which infested the island. Early in the eighteenth century the French established themselves there, and were not long in discovering its commercial and strategic value. The Colony has been in our possession since 1810. The necessity of relieving the French of the government of the island, the *Stella clavisque maris Indici*, was forced upon us in consequence of the mischief done by their cruisers to our Indian traders. When the island was captured, the British engaged to respect the laws, the language, and the religion of the inhabitants. This engagement has been more than honourably met, although by the terms of the Treaty of Paris in 1814 the British Crown acquired *unconditional* and *full* sovereignty over the Colony.

Sugar production is the sole industry of the island, consequently the planting interest is supreme. The cultivation of other marketable products is neglected, partly in consequence of the supposed relative profitableness of sugar, and partly in consequence of the destructive character of the hurricanes to which the island is exposed, and which completely denude trees and shrubs of foliage and fruit.

As regards the population, we might search the world over without finding in the same space such a variety of races—English, French, Creoles, Africans, Malagashes, Chinese, and Indians—merchants, traders, and coolies from the three presidencies of our great Indian Empire. For convenience' sake the population is roughly divided into two sections, general and Indian; the former comprising all who are not from India or of Indian extraction, chiefly Creoles of African or Malagash origin, ex-apprentices as they are called, descendants of the slaves introduced by the Dutch and French. These Creoles still retain a sense of the miseries and degradation of the system under which they were regarded as the goods and chattels of the planters. The less said about the slave-trade the better. The slave-owners in Mauritius were neither better nor worse than those of other colonies. Kind owners there were, but there were others so cruel that the code known as the Code Noir, drawn up with a view to protect the slave, and to provide for his just and merciful treatment, sanctioned hamstringing and death as the penalties of desertion. If this was mercy, what must cruelty have been? Slavery was abolished in 1834, and the planters of Mauritius received upwards of 2,000,000*l.* in compensation from the British Treasury. From that day to this, the Negro, not partial to work under the most favourable circumstances, has refused to engage in field labour, retaining an ingrained aversion

to the employment associated with his former condition of servitude. He will, when he thinks proper, handle the saw and the hammer, but a *pioche*, never.

When the Colony fell into our hands, the proprietors of the place were, of course, French, and the religion Roman Catholic. The presence of British soldiers, and, in process of time, the influx of British merchants and civil servants, created the necessity for the ministrations of the English Church. Under the auspices of the British Governor, Sir R. T. Farquhar, the first serious efforts were made to provide schools for the instruction of *all* classes; efforts in the initiation and prosecution of which the Rev. J. Le Brun, of the London Missionary Society, whose memory is still fragrant in the island, was conspicuously earnest.

The emancipation of the slaves afforded us a grand opportunity of evangelizing the masses of the Colony. Gratitude for blessings received would have disposed them towards the faith and worship of their benefactors, had we risen to our opportunity, but we failed in our duty. Others were there at hand, and took what might have been and what ought to have been our crown. It cannot be said that nothing was done. The Rev. J. Le Brun, of the L.M.S., and the Rev. L. Banks, one of the two chaplains in the island, did their best to instruct such as they could reach, and baptized a considerable number; but what were they amongst so many? Many of the descendants of their converts, from one cause or another, chiefly on account of inter-marriage, have gone over to the majority.

The refusal of the ex-slave population to engage in field-work compelled the planters to look elsewhere for labourers, hence the introduction of coolie-labour from India, which has undoubtedly proved, in many respects, advantageous to all concerned. The immigration system, under adequate surveillance, as in Mauritius, is a boon to employer and employed, at least from a worldly standpoint. Drawbacks of a serious nature there are unquestionably, the greatest perhaps of which is the extreme looseness it begets in regard to marriage obligations, a point to which insufficient attention is paid by the authorities; but the surplus peasantry of India can hardly find a place where they will be better paid, better fed, better housed, and better protected than in Mauritius. Planters, in their own interests, are considerate towards their labourers. Masters and men alike can carry their complaints before stipendiary magistrates who, thanks to the precautions taken by a former Governor, are men of experience from India, independent of the planting interest.

The presence of these Indian immigrants in the island is the *raison d'être* of our missionary work there. The attention of the Church Missionary Society was first directed to Mauritius as an important centre for missionary operations by the Rev. David Fenn, who visited the island in 1854 in search of health. Impressed always with the value of souls for whom Christ died, and with the reality of eternal things, he could not live, even for a few weeks, amongst a race to whose service he had consecrated his life, without hearing the unuttered cry for help. He prevailed upon a pious young

officer to form a "Juvenile C.M. Association," and to employ a young Indian who had been baptized a short while before by Mr. Banks, and who seemed anxious to make others sharers in the blessings he had found. This Christian native proved a very capable man, and the most effective worker the Mission cause has had in the island. Mr. Fenn urged the Home Committee to send missionaries to the Colony, and his appeal was forcibly seconded by Bishop Ryan, who, in the good providence of God, was shortly afterwards appointed to the newly formed Diocese of Mauritius. The advent of Bishop Ryan gave an impulse to Christian effort in every direction. He was not the man to rest himself, or to allow the committees of the great Missionary Societies of the Church to rest, so long as the heathen in his diocese were uncared for.

The C.M.S. definitely added Mauritius to its list of Missions in 1856, and the Rev. S. Hobbs was sent from Tinnevely as its first missionary. His arrival was soon followed by that of Mr. Anson from Krishnagar. The Mission of the S.P.G. among the Indian immigrants began a year before that of the C.M.S., and has had, from the first, a succession of experienced missionaries to superintend it. The operations of the C.M.S., however, have extended to immigrants from North India, as well as to those from South India; hence its adherents are more numerous.

Soon after the arrival of the European missionaries the usual methods of giving effect to the Master's commission to preach the Gospel to every creature were diligently pursued. Preaching-tours were undertaken, services for the scattered converts were provided, schools were opened, evangelistic agents were prepared and sent forth, and local support was sought and secured.

The growth of the work has been gradual; not rapid, but real.

Twelve years ago the Parent Committee, considering that the Native Church in Mauritius was strong enough to be entrusted with the management of its own affairs, followed with reference to it the course it had adopted with reference to other Missions. It instructed the missionaries on the spot to take steps to form a Native Church Council with the sanction and under the patronage of the Bishop. That Council has been at work ever since, and those who are able to compare the Native Church of to-day with that of the time when the Council entered upon its functions, will thankfully acknowledge the wisdom of the course pursued.

There is no fear of the Council being other than helpful to diocesan organization, especially with Bishops, such as Mauritius has been fortunate enough to have, whose sympathies with missionary effort are warm, and whose relations with missionary agents are paternal and cordial. The problem is, of course, suggesting itself to those who are the most anxious to promote the solidarity of the Church in the diocese, as to how the members of the Native congregations may be made to realize their oneness both in interest and responsibility with the English and Creole members of the Church in the Colony. There is no real ground for misgivings as to the future of the Native Church in this connection. Indian Christians who understand

English or French feel themselves free to attend the services conducted in those languages, and in many instances find it convenient to do so. The tendency in this direction will probably increase as the rising generation comes under the influence of education, nor should it be discouraged. It is, however, extremely undesirable that the intelligent members of the Indian Church should be encouraged to dissociate themselves from their brethren, just when their presence is a source of strength and advantage; or from the vigilant and effective supervision of the Native clergy, to whom they owe so much.

It must be mentioned that congregations, as they are formed in general, are not put to the expense of erecting their own churches, as the churches of the island are kindly placed at their disposal by the colonial chaplains. Some of the churches, however, were constructed with a special view to the Indian congregations. Divine service is regularly conducted in nearly all the churches of the Colony in three or four different languages.

The twelfth Report of the Native Church Council, recently issued, represents the number in connection with the Council as nearly 2500, distributed in six pastorates. Of these adherents, 654 are communicants. There are twenty-eight schools with about 1600 children. Four of the pastorates are presided over by ordained Native brethren. The number of adherents would be much greater were it not that the rate of mortality for several years was exceptionally high, and that many of those baptized have returned to their own country, and others have migrated to other colonies. In illustration of the statement that the rate of mortality for several years was exceptionally high, it may be stated that when the fever, which has now become mildly endemic, was first introduced, or rather when it first broke out in 1867, in one month the death-rate of Port Louis, containing a population of 70,000, averaged 200 a day; in two months the registered deaths were 10,000.

The educational work of the island, which has from the first been one of the most effective branches of missionary effort, has, notwithstanding the liberal intentions and provisions of the Government, always been carried on in the presence of great difficulties. The primary schools of the colony owe everything to Protestant effort. In 1836 the Rev. A. Denny, senior chaplain, was empowered by the Archbishop of Canterbury and the S.P.G. to open schools for the evangelizing of the ex-slaves and the poorer population generally. In the same year the Rev. J. Le Brun was appointed director of the Mico benefactions in Mauritius. The object of Lady Mico's charity was "to extend the advantages of religious and moral instruction to the Negroes and coloured populations of the British Colonies." Most of the schools thus founded in Mauritius were subsequently taken over by the Government, and have been and are still amongst the most successful educational establishments of the Colony. It appears that, thirty-five years ago, the principle upon which these schools were founded was so far departed from that "the exclusion of all religious teaching was one of the rules most stringently enforced in those schools." I can only say that since I have been in

the island, religious instruction, so far from being discouraged in Government schools, has been in every way encouraged; and I believe the Mauritius system is unique in the facilities it affords to Christian ministers for the imparting of instruction to the children of their respective communions.

At the period referred to, viz. 1857, all the grant-in-aid schools—schools in which religious instruction was not interfered with—belonged to the Church of England. Subsequent to that date the Church of Rome recognized the necessity of taking up this department of work vigorously. At the present moment that Church has an educational department of its own, an *imperium in imperio*, with a Government inspector at its head, nominated by the Bishop of Port Louis, nominally subject to a departmental chief, but actually independent, as that chief cannot even enter one of his schools without instructions from the Governor. As this inspector measures the results of the work done in the schools under him, and as the results earned are paid for out of the annual sum voted for primary education, it is not surprising that the managers and masters of other schools complain bitterly of the exceptional advantages which have been conferred upon the Roman Catholic Church. The inspector in question is a man of undoubted capacity, absolutely devoted to the interests of the communion to which he belongs. He is also a member of the Board of Education, and at the table of the Board can and does criticize and oppose his (nominally) departmental chief. His influence is such that, finding the teachers of the schools under his control unable or unwilling to qualify for grants-in-aid by examination, he succeeded in getting the Board to pass a measure exempting from examination those who had worked in schools for five years, a measure by which he very largely increased the number of certificated teachers under his direction. When it is remembered that the payments made to teachers thus certificated practically comes out of the pockets of those who have earned their certificates by hard study, it will be recognized that these latter have a distinct grievance.

The Indian section of the community, for whose benefit C.M.S. schools are specially carried on, complain, and with reason, that the Board of Education, in every possible way, discourages instruction in their vernaculars. All the efforts of those who have taken special pains to ascertain and to meet the wishes of the Indians themselves in this matter have been in vain, and that notwithstanding the many intimations given by successive Secretaries of State that careful attention should be given to the needs of Indian children.

It would be unjust, however, to convey the impression that the Local Government is opposed to missionary effort. The reverse is, and, so far as my experience extends, has always been, the case. Since the time of Sir Henry Barkly, and till within the last eighteen months, a substantial sum has regularly been assigned in aid of missionary operations; a sum, however, lost since ecclesiastical grants were readjusted during the Government of Sir J. P. Hennessy.

No mention, thus far, has been made of Church work in general or of C.M.S. work in particular in the Seychelles Islands. The C.M.S.

opened an institution at Mahé sixteen years ago for the children of rescued slaves, expecting that Her Majesty's cruisers would carry to that island a certain proportion of the unfortunate slaves they might capture. That expectation has not been realized. The Home, however, is still continued, and children of the ex-slave population are there educated and cared for. Very important work is done both at Mahé and Praslin; in the former island by clergy for whose support the Bishop is responsible, and in the latter by an earnest deacon, partly supported by the S.P.G.

This paper must not be closed without an allusion to the terrible cyclone which has recently wrought such destruction and desolation in the island, and which has not only to a great extent undone the work of the last thirty years, so far as regards buildings, the outward evidences of efforts made, but has ruined many of those friends in the colony to whom we have been accustomed to look for support, and has so crippled the few that are not absolutely ruined that it is quite clear that the damage done is not remediable by local effort. The details in the papers have given a general idea of the extent of the mischief done, but they hardly help one to realize what such a hurricane means to those who experience it, what terror it strikes in the minds of all during its progress, and in what ghastly characters it registers its track. The real force of the recent hurricane lasted only about an hour and a half, but in that short space of time one-third of the town was destroyed; that is to say, three thousand houses out of nine thousand. Whole streets, containing some of the finest houses in Port Louis, were literally swept away. Says one writer:—

"There is not a Mauritian family but is in mourning, not a family which is not ruined; whole households are houseless and homeless; whole families have disappeared, crushed under the ruins of their dwellings. The funeral knell is continually tolling, and carts conveying the dead and wounded are to be met in all the streets. . . . Champ de Mars and Champ de Lort are vast charnel-houses, where the bodies of human beings and of animals are putrefying in deplorable proximity."

A few extracts from a letter written by the Rev. R. J. French to the Secretary of the S.P.G., and which will doubtless be published in full in the *Mission Field*, will, I trust, help readers of the *Intelligencer* to appreciate the claims the island and the diocese of Mauritius has at this present juncture upon the practical sympathy of the Church at home:—

"The loss of life and property has been enormous. The whole population has been terror-stricken by the calamity, which will stand out as unprecedented for its untimeliness, fury, and desolation. The anguish of women was beyond tears, and that of men beyond utterance. . . . It is my part to record the losses of our Church, and especially of the S.P.G. Mission. St. James's Cathedral, only recently re-roofed . . . has been greatly damaged, but its massive walls (nine feet thick) have stood the shock, and the building is now a hospital for the wounded. St. Mary's lies in ruins, and with it fell a third part of the town of Port Louis. The parsonage on one side and the mission-hall on the other are both demolished. The last wall of the church fell on the parsonage, and the Rev. D. J. David and family were buried beneath the ruins; three children were crushed to death, but Mr. David and his wife and two children were rescued, and are under treatment in the hospital, with some hope of their recovery, though much injured. An aged deacon, who had just retired to Port Louis to end his

days, did end them, but with unlooked-for suddenness, for his house fell upon him; and although he was taken from under the *débris*, he died of the shock half an hour afterwards. . . . In the meetings of those whose lives were saved, no thought was taken of material losses; gratitude for dear life spared was the one prevailing sentiment. . . . Our new Bishop, on the very anniversary of his enthronement, has had to witness this overwhelming disaster to his diocese."

Christian friends at home will doubtless feel it a privilege at this crisis to come to the help of the Bishop and of Church work in his diocese. May those whose lives were spared be enabled to yield themselves to God and His service! Thankful that God stayed the rough blast in the day of that terrible north wind, may they hold what they possess and what He yet may give them in trust for Him! It is pleasant to know that the zeal and resourcefulness of the Acting-Governor and of those in authority were quite equal to the emergency, and that the ladies of our community—wives of the resident merchants, officers, and civil servants—did splendidly in nursing the sick and wounded in hospitals and elsewhere. The task, doubtless, will have been a benediction, opening up to some of them new possibilities of enjoyment, teaching them the luxury of doing good and of serving their Lord in the person of the needy and suffering.

Thus may this calamity, so terribly overwhelming to all who witnessed it, be productive of spiritual good.

The Bishop, the missionary staff, the clergy, and helpers in Christian work in general will not look in vain, it is to be hoped, to England for prayerful sympathy and for substantial aid.

H. D. BUSWELL

TROUBLES IN UGANDA.



THE Marquis of Salisbury informed the House of Lords on June 13th that news had been received by telegram from Zanzibar to the effect that Captain Williams, of the Imperial British East Africa Company, who was at Muanga, at the south of the Victoria Lake, on March 30th, reported that fighting in Uganda was ended, and that hopes were entertained by Captain Lugard of coming to terms with Mwanga and his adherents. Lord Salisbury stated further that he inferred from the telegram, which was not quite explicit apparently, that both the French and English missionaries were all well. The former, nineteen in number, were at Bukoba, the German station; the latter, it is presumed, were at Mengo, the capital of Uganda.

It would seem probable that the long delay in the arrival of despatches from the English officers and missionaries in Uganda is due to the road to the coast *viâ* the British territories being blocked by some of Mwanga's forces. The Protestant chief Melondo, whose murder appears to have been the exciting cause of the fighting between the Roman Catholic and Protestant adherents, owned the land of Kyagwe, to the east of Mengo, and between it and the River Nile. After his death, this position was doubtless occupied by one or more Roman Catholic chiefs, which would give them the power, so long as they held possession, of obstructing communications by that route with the coast. The only other route is by crossing the Lake and proceeding through German territory, and it is probable that only the necessity of doing so would induce Captain Lugard to avail himself of it. Despatches by the latter route have now, however, as already stated, reached the coast, forwarded by Captain Williams, and if, as is reported, the fighting has ceased (and the fact that

Captain Williams could be spared to cross the Lake is in itself reassuring), it may be expected that letters by the British Company's route will soon also be received.

Pending the arrival of the long-deferred tidings from our own missionaries, and from the officers of the I.B.E.A. Company, our readers will be glad to have in full the important letter of Monseigneur Hirth, the Roman Catholic Vicar-Apostolic for the Nyanza region, which has occasioned, on account of its grave representations against various parties, so widespread concern and comment in France and Germany and in this country. The letter was written to Mgr. Lavinhac, Superior of the Missionaries at Algiers, and is dated Bukoba, February 10th, 1892. We have not seen the original. It was, of course, written in French, and some discrepancies appear in the translated extracts which have been published in the various papers. The following is taken from the Roman Catholic paper, the *Tablet*, of June 4th, which says of it that it "amounts to a full translation of the very important document," &c. :—

Letter of Mgr. Hirth.

February 10th, 1892.

A terrible drama has just been enacted in Uganda. The Catholics, who have long been persecuted, have just been foully betrayed, and driven out, with their king, Mwanga, at their head, accompanied by their Bishop and seventeen missionaries. This is the work of the Protestants, supported by the agents of the English Company. In place of the fair Catholic kingdom of Mwanga, the domination of the Crescent has sprung up, which the English themselves have had to call in to find a king to give the conquered country to. This is one of the most shameful pages of the civilization of the Dark Continent. It is wholly due to the Protestant missionaries and the British East Africa Company. Escaped from the shipwreck of the Mission by a peculiar Providence, I arrived at Bukoba at the very moment of the departure of the courier for the south, after wandering for three weeks in the islands of the Lake and along the shores of Buddu. I cannot write you a letter, but I ought to lose no time in giving immediate information of the course of our disasters since January 23rd.

You know the history of Catholicism in Uganda during the last three years. You know how, during the days of exile in Usagara [the same as Usagala, the country where the Christians took refuge during their exile], the Protestants desired to form a group apart, and thus give birth to a Protestant party separate from the Catholic party; you know how, on their return, these two groups divided Uganda among themselves in two equal por-

tions, apportioning all the districts between the two camps without any reference to the number of Protestants, who were in a minority.

You know of the struggle that followed this division of country, and how that struggle from day to day became hotter. Religion and politics were mixed up together, without the missionaries being able to separate the two questions. By a piece of diabolical malice the British flag was taken by the Protestants as a signal for gathering together against the Catholics, and the attempt was made to force the flag upon King Mwanga and the whole country. Ten times they begged him to accept it; ten times he refused it, owing to the fault of the Protestants themselves, who wished to swallow every district, and impose their religion there. Mwanga, before planting the flag in Uganda, claimed a guarantee from the officers of the British fort that the flag should afford protection to both parties equally. Instead of this, his authority and that of his party was systematically undermined. The aggressions of the Protestants against the Catholics increased day by day, and were supported at the English fort. The justest decisions of the king remained without effect when they were given against Protestants. Half the Sésé Islands were taken by force from Mwanga by the English, disregarding the indignant protests of the whole country; attempts were made to assassinate the king himself, and the assassins were acquitted by the fort, and rescued from pursuit, &c.

At last, not being able to acquire the

important charges confided to the Catholics, they carried war into the provinces. Whole villages were taken, always with the assistance of the fort; threats of death were hurled against all the Catholic chiefs, particularly against Kimbugwé, charged with obstructing their interests. I received also a threatening letter signed by the Katikiro himself. For a long time our Christians had no access to the English fort, which was occupied night and day by the Protestants.

About January the fort received two consignments of arms and ammunition, the only things that arrived from Mombasa. This coincided with Captain Lugard's return from Unyoro. He had there met the old troops of Emin Pasha, who were sent by Emin on their way to Bukoba. Captain Lugard negotiated with them, left half of them in Unyoro, that they might annoy King Kabarega by their inroads, and led the rest to Mengo, which thus received a force of 700 or 800 trained men. From that time the Captain's plans were laid, although they were still kept secret. The Catholics, who from day to day became more numerous, were to be put an end to. For about a month Mwanga had openly acknowledged the Catholic faith, and once a week at least went with his whole Court to the Mission at Rubaga, to attend the preaching there, and the whole country seemed to be inclined to follow him. The Protestants were greatly exasperated, and it was said that it was they who prompted the Captain to take violent measures. For fifteen days anarchy reigned. Murders and thefts of rifles became more frequent, the Catholics having the disadvantage. Captain Lugard wished to settle one of those disputes himself. It concerned a Protestant chief who had been killed on the estate of a Catholic, against whom he had led a band armed to the teeth, and furnished with firebrands. The case was a perfectly clear one, but the Protestants would not admit it. While at the fort they were negotiating with the king for justice, they were distributing by night hundreds of English army rifles; a like distribution had already been made some days previous in the capital of the Pokino. At last, on Sunday, January 24th, the matter came to a crisis. In the morning a few shots were heard, and again, towards two

o'clock, more were fired. The Catholics were obliged to answer. Their first shot hit Sembera Mackay, one of the seven Protestant deacons, just as he was about to aim at one of us. A hand-to-hand combat immediately ensued. The struggle was too unequal; there was no proportion between the arms of the two parties. The Catholics had the whole English fort against them, but they fought for faith and country. They saw themselves being hunted from their country; they did not wish to go without a supreme effort to obtain the victory of justice. In half an hour the fight was waged for life or death. The head chiefs fell first, and had to be carried away, which caused some confusion. But Gabriel Mysoi was to be seen everywhere, encouraging them, and trying to restore order. Five times he forced the Protestants back to the fort. The fifth time he penetrated into it under the fire of two mitrailleuses, but after firing sixty-eight cartridges his ammunition was exhausted, and he withdrew to the king's residence in order to remove him and his court. The Catholics were vanquished.

Captain Williams now left the fort with a number of Nubians. He marched straight to the royal residence, which he found deserted. Mwanga had left it. Our troops, who withdrew in good order, conducted him to the Lake a few miles off. Williams had the royal flag taken down, and was still able to prevent some of the huts from being burnt. He thought of pursuing the king, but soon gave up the idea, and then determined to withdraw to Rubaga, our residence.

What meanwhile was become of us, isolated upon our hill? God had worked a miracle. Two hours before the fight Captain Lugard had made an offer that we should surrender to him, he promising to send soldiers for our protection until we should be in sight of the fort. The proposition was not acceptable; we should clearly expose ourselves to massacre on the road, and we should leave behind us our Mission to be looted. We considered it our duty to ask for some soldiers to guard us as far as Rubaga; their presence would have sufficed; we should have been respected. In similar instances, on two occasions, they had been granted to us. This time they were refused.

We were in God's hands. Our tallest boys, with the arms of the Mission, took up a position on the plateau. The missionaries retired with the women and the smallest of our orphans to a mud-house, which served us for a magazine; it was, among our buildings that had been scarce begun, the only one which had been finished. Our children defended themselves bravely (they were alone, for all the Catholics were attacked on other points). Francis Gogé, our doctor, received a ball in his heart, and fell like a stone; another, Cyprian, your old servant, had his head broken; the others were scattered. In a moment all Rubaga was in flames, and—what contributed not a little to fill our Christians with terror—they believed their Fathers dead, for they knew the hatred of the Protestants. In fact, we were bombarded on two sides in our poor mud-house, the fire was all around us, and we were bound to be burnt alive. Some catechumens were there who had not yet been regenerated; these were the young children who, after seeing their master fall, had been able, through fire and flame, to reach our house; they were all cleansed in the saving waters; I gave a last absolution to all the Christians and to the missionaries, and received it myself from the Father Superior. It only remained to die.

Our aggressors, meanwhile, haply ignorant of our retreat amid the flames, withdrew to pursue our Christians. The firing altogether ceased. What meanwhile would become of us in our prison? The first plunderers, an immense band of vultures that descend upon the battle-fields of Uganda, approached. We were discovered; but our numbers terrified them; they withdrew, doubtless to seek reinforcement. Through the black smoke which covered the capital reduced to ashes, two of our children volunteered to go in order to carry to the fort a note in which I made a last appeal to the humanity of Captain Lugard. An hour afterwards the Captain arrived himself with a strong force. Our lives were saved. We had passed two mortal hours surrounded by the flames.

In passing out we found everything burnt around us. We buried our poor Francis, despoiled and half burnt, and by his side Lukula, another Catholic chief, while the soldiers ate the cooked flesh of our animals burnt in their

stables. The Captain left a guard to protect our few effects rescued from the magazine, and the missionaries sadly took the road for the English fort, amid the insults and boots of the Protestants who remained masters of the battle-field. At the fort we were well treated during the two days that we spent there. During this time the Captain parleyed with the king, who was a refugee in the famous islet of Bulingugwé. They wished to restore him to his throne, on condition that he would accept the Company's flag, now the Protestant flag, and that he would yield to these last the chief Catholic charges. On the 26th the missionaries themselves received permission to quit the fort, in order to go to persuade the king to return. An escort accompanied us to Munzunya; we found the country a desert. What a welcome when our dear faithful saw us saved!

The king, meanwhile, would not hear of returning to Mengo; he would have been the slave of the Protestants. For the Catholics there was this sole choice between apostasy, death, or exile. During the parleys the king assembled his people, who poured in from every corner of the country, and joined the boats together which should transport him to Buddu. Alas! the manœuvre did not progress rapidly enough. On the 30th, however, some boats from Sésé appeared, and the missionaries had to profit by the first of these. Already, on the previous day, Fathers Bréas and Toulze had been able to embark each in a canoe. We were on the borders of the Lake, keeping with us the most precious of our effects, or the most indispensable. Once I returned to the house of the king for five minutes to say farewell to him. It was two o'clock in the afternoon. On the road I saw fifteen boats rapidly approach the island. All of a sudden the bullets began to rain upon the royal hut, making a terrible noise in the cove that surrounded us; it was the Maxim mitrailleuse, which joined its fire to that of the boats loaded with soldiers. The king seized me by the hand and dragged me away; if we were not riddled it was the Lord who shielded us. A crowd of women and children fled with us. How many fell! We had soon gained the other shore of the island; the bullets could no longer reach us. But what a sight! Just a few canoes, and a crowd of

3000 or 4000 throwing themselves into the water to cling to them; it was heartbreaking. What shrieks! What a fusillade! What deaths by drowning! The king was pushed into a boat; I had to follow him in without ever thinking of my six colleagues I was leaving behind. We were soon in open water, whence we saw the flames that marked the presence of the enemy in the island. It was disputed foot by foot. Gabriel and all the rest of our bravest—Fundi, Kangao, Kaggo—were there. They drew to a head on the wooded crest of the island, and were under fire the whole night.

And the Fathers! I have not seen them since. I am told that at the first firing they also rushed for the boats; one only remained. They leapt inside, and filled it with Christians until the boat broke at the side. Once more they resigned themselves to death; I am told that they themselves went first, avoiding a *mêlée* with the fighters. They were able to surrender to the Bagandas before being wounded, and these, moved by certain shreds of humanity, contented themselves with looting them of all they possessed, even taking their hats. The children were utterly despoiled; they were dragged in the water to the first boats, and set upon the mainland, where they found the captain. They were conducted to the fort, where they are prisoners. Under favour of the night all who had not been killed on the island were taken by the boats to the mainland.

For my part, I rowed sadly, very sadly, on the Lake, withdrawing slowly, for our overcharged boat threatened even to capsize, engulfing thereby the last hope of Uganda, its king, and its bishop. With difficulty we emerged from the creek, leaving all around us Uganda in flames.

After a whole night and day on the water, without repose, without nourishment, we landed at Sésé. I had to leave the king to continue his course alone towards the south of Buddu, in order to take counsel, on my own part, to save the last colleagues that remained to me in Sésé itself or in Buddu.

All of us then slowly proceeded to the Kagera and the German frontier. It is not exile, but rather a new fatherland for us, for an immense emigration, beginning from the frontier of Unyoro

and the banks of the Nile, has followed us for several days. The whole of Buddu has become a Catholic province; the Protestants, though ten times more numerous, have been driven out. God only knows how this terrible trial will end for us. I have trust in Him, and in the holy martyrs of Uganda. Humanly speaking, all our hopes seem destroyed. Our people are dispersed. Many chiefs have been killed (they wished to strike them all, according to the Anglican minister, in order to draw the people *en masse* to Protestantism), all our stations ruined, our churches burnt, and women and children dragged off by the thousand. Even the Mohammedans never made so many slaves. All baptisms are postponed. Over 5000 persons would this year have completed their four years of probation, and 50,000 catechumens would still have been there. Nevertheless, I trust that God will awaken faith on the Nyanza, in spite of the endeavours of the East Africa Company to bring us under the Mussulman yoke. The last letters from Captain Lugard to Mwanga threatened to surrender Uganda to Mboge, king of the Mussulman Baganda. All the European conferences have not prevented these sad events. If Mwanga had for one year been free to act as he liked, there would at present have been no Mussulman State here, and no more slave-trade. But that is not what the officers of the English Company look to. One of them lately said to me, "Among the three sects known in Unyoro—Protestants, Catholics, and Mussulmans—I like the last much best." Indeed, he has built for the last a school in the fort and a mosque. It is infatuation which makes him speak against the Catholics; but he seems to do justice to the Protestants, whose morality is as bad as that of the Mussulmans. Besides, they all smoke hemp furiously.

According to the latest news they do not even seem disposed to leave Mwanga at Buddu; they tell him particularly not to listen to the Catholic priests. Pokino even mentions the name of Monseigneur. God knows if I have ever had any interests but those of the holy faith.

Deign to reply to the calumnies which they will invent against us; deign especially to beg for us the compassion of the faithful, for we have lost

much. We ask neither for bicycles nor for champagne; but let them not refuse what is needful. It is three weeks since I have been able to say either Mass or Office.

It is not to the English officers that blame principally attaches; they have only the blame of allowing themselves to be blinded so easily by the Bagandas, themselves persuaded by the "Reverends." If I had not lost my papers in the island I should have been able to send you my correspondence with

the fort. The calumnies spread about us are unspeakable.

We regret one thing—not to have been held worthy of the crown of martyrdom; all chance is not yet lost. I have to entrust to you the responsibility of communicating in our regard with Cardinal Lavigerie, our venerable Father, that you may inform him of our position, and ask from him and from the Sovereign Pontiff a particular blessing for us. We have new martyrs who will speak in good time.

It may be doubted whether the writer of this letter in any degree realized the attention it would receive from the French and British public press, and from the respective statesmen of these countries. He could not well have anticipated that it would furnish practically the only source of information on a topic of deep interest for several weeks. We cannot express any assurance, indeed, that this knowledge, had it been possessed, would have imposed any measure of restraint in respect of some of the expressions used by the writer, which, notwithstanding the sympathy naturally accorded to one in his painful circumstances, have certainly created a prejudice against his reliability. With very few exceptions, the English press has counselled a suspension of judgment until further evidence appears, and has pointed out a certain tone of irritation and disappointment in Mgr. Hirth's letter, which renders it specially untrustworthy, so long as it stands alone, in incriminating men of unstained honour and of tried capacity. Even those papers which have shown their indifference or hostility to Missions by freely using the occasion to sneer at both parties, Roman Catholics and Protestants alike, have proceeded to discredit the letter on account of the extravagance of its language. French writers, it is true, have not shown a like caution and moderation, and some of their leading papers, upon the first publication of the letter, immediately accepted its most serious allegations. Nay, even the Minister for Foreign Affairs, M. Ribot, in replying to an interpellation by Prince d'Arenberg, referred to the letter as a reliable source of information, and informed the French Chamber that he had indicated to the English Government that it would be held responsible by France for the acts of the East Africa Company, and that, "if cruelty had been done, it must repair it and repudiate it, and wash its hands of deeds which are a shame to civilization."

In this speech M. Ribot alluded to the Protestant Missions as having been founded in Uganda "shortly after" the French Mission was introduced. This impression M. Ribot shares with a wide circle in this country, as well as, no doubt, in France. For that reason it was a specially opportune thought, on the part of a correspondent of the *Standard* newspaper, to communicate an extract from Mr. Mackay's letter of July 14th, 1879, giving an account of the conduct of the first Roman Catholic missionaries soon after their arrival in the country in 1879, and of the lamentable effect which their open abuse of our missionaries—already nearly two years in the country—as "liars" and "false teachers" had upon King Mtesa.

It would, of course, be premature to attempt to traverse the letter of Mgr. Hirth. There are one or two points of contact and of contrast between it and the letters from our missionaries printed in our issue of last month, which it may be well to point out. Mgr. Hirth refers to one of the disputes which he says, "concerned a Protestant chief who had been killed on the estate of a Catholic *against whom he had led a band armed to*

the teeth and furnished with firebrands." This would seem to be the event referred to in the telegram of April 20th, which stated, "The Catholic party, headed by King Mwanga, has killed the most important chieftain of the Protestant party;" and, as we pointed out in our May number, this appears to have been the very event which the missionaries were apprehending in December. But, if this proves to be correct, Mgr. Hirth's version of the case in describing the Protestant chief as aggressing on the estate of a Catholic chief is at issue with the Rev. G. K. Baskerville's and Mr. Roscoe's statement. The latter, writing on December 4th, says:—

Great excitement has prevailed all to-day. It appears a party of Roman Catholics were sent off yesterday to Chagwe [or Kyagwe] to burn down the country house of a Protestant chief. The chief heard of it and went to Captain Williams, told him, and from him obtained permission to go and defend his property. Before the chief went he told Mwanga he was going. The king was very angry, and said, "You must not

go." Doubtless he had sent Roman Catholics. The chief went, and last night the king sent off a large party of the pick of the Roman Catholics to murder him for going. To-day this is generally known, and now both the Protestant and Roman Catholic chiefs' war-drums have been going all day. People of all classes have been rushing madly about, fully armed, to their respective chiefs to swear allegiance.

Again, it will be observed with grief that Mgr. Hirth informs us that the first to fall in the fight (it is not, however, said that he was killed) which commenced on Sunday, January 24th, was Sembera Mackay, one of the seven whom Bishop Tucker licensed as Lay Readers in January, 1891. "He was shot," Mgr. Hirth says, "just as he was about to aim at one of us." Let these words be compared again with Mr. Roscoe's and Mr. Baskerville's. The former wrote on December 4th:—

This afternoon Sembera came again; he had been about from place to place, unarmed, trying to get the chiefs to stop and have a talk for peace. He has had several narrow escapes. One

Roman Catholic chief told one of his men to shoot him. Sembera asked the chief if he would shoot an unarmed man who was trying to secure peace. The chief then called off his men.

And Mr. Baskerville, on the same date:—

Dear plucky old Sembera Mackay, he has visited the king when no one else would go! He has gone unarmed. One of the big Roman Catholic chiefs

ordered his men to fire on him, but no one dared to do so, and he walked past all into the king's enclosure.

We find it difficult to believe that this man, of all others, should have been the first to provoke strife by pointing a gun at one of the opposite party, and this on the Sabbath day, when, even in the times of greatest excitement, as on December 6th last, the Protestant Christians attended the services, leaving their guns and weapons at home.

Mgr. Hirth traces back the bad feeling between the two parties to the time of their exile in Usagala in 1889, and he gives a brief account of the period which followed the return of Mwanga to the throne in terms which lay the whole responsibility for the strained relations on the Protestants. A correspondent of the *Morning Post*, who has evidently followed the course of events in Uganda with peculiar interest and intelligence, has supplied to that paper in its issue of June 4th a review of the two past years, which gives a different colour to events from that which Mgr. Hirth conveys. That writer says:—

Article in the "Morning Post" of June 4th, 1892.

Two communications which appeared in the *Morning Post* on May 16th and 22nd, 1890, relating to the establish-

ment in Uganda of French ecclesiastical influence, attracted a good deal of attention at the time, and may usefully

be recalled at the present moment as indicating the tendency of aims which even then had received a fixed direction. It was asserted that Cardinal Lavigerie had come to a provisional agreement or understanding with the German East Africa Company whereby the latter was to enjoy, as far as it was possible to secure it, a monopoly of the trade of Uganda on condition of supporting the efforts of the French Roman Catholic Mission to acquire exclusive influence in the country. With a view to this latter object Cardinal Lavigerie addressed, on the 19th of March, 1890, a letter to Baron Lambert, as President of the Brussels Anti-Slavery Conference, urging the Conference to a formal declaration excluding Uganda from the sphere of influence of any European State, and proclaiming the country as open to the trade of all nations. At that time the negotiations were in progress between the British and German Governments which resulted in the Agreement of the 1st of July following, and it was obviously in view of the certain result of those negotiations as regarded Uganda that the action of the Cardinal was taken. The Brussels Conference took no notice of Cardinal Lavigerie's communication, its members being fully aware of its object, and declining to regard themselves as being possessed of such functions as they were invited to exercise on behalf of the French Missions. In regard to the alleged understanding with the German Company a contradiction (to which we shall again refer) appeared in the form of an unauthenticated telegram from Algiers in the Paris newspapers, but it was observable that no corresponding denial was made from those European quarters which were as much concerned in the negotiations as Cardinal Lavigerie, and concerned in a more especial manner in view of the pending negotiations between the German and British Governments. The attempt to use the Brussels Conference towards the accomplishment of the purpose aimed at having failed, the agreement fell to the ground. The French Missions in Uganda were obliged to work out the end they had in view without external alliances. This end was the acquisition of such political predominance in Uganda as would virtually exclude the missionary enterprise of any other nation.

It need hardly be mentioned that the pioneers of Christianity in Uganda were the apostles of the Church Missionary Society, and that the French priests only came on the ground when the British missionaries had already established themselves in the country. They were thus in the position of trespassers, who sought to eject the first-comers from the field of their labours. We have referred to the action taken in Europe by Cardinal Lavigerie in the spring of 1890 for the purpose of pointing out that the policy embodied in that action was already being steadily pursued in Uganda itself by the French priests. Many persons will recollect how Father Schynze, one of the Cardinal's priests, whom Mr. H. M. Stanley humanely relieved from a condition of distress on his way to the East Coast, attached himself on the journey to Emin Pasha, and held long and secret conversations with him. As soon as information reached the coast that Dr. Peters had so far succeeded in his mission as to have reached the confines of Uganda, Emin Pasha was despatched in that direction with a German force, and Father Schynze accompanied him. The object of that movement is now matter of history. Dr. Peters, with the aid of the French priests, had made a treaty with the King of Uganda, and, meeting the Pasha on the way, armed him with a copy of it to enter Uganda and take possession. Emin, however, was not enabled to carry out the project. At the south end of the Lake he encountered Mr. Ernest Gedge, of the British East Africa Company, who was occupying Uganda in the name of that Company. To him Emin disclosed his treaty and his object, but immediately afterwards the Pasha received an official notification from the coast of the terms of the Anglo-German Agreement just concluded, by which Uganda was definitely included in the sphere of British influence. It is right to add that from that day to the present Emin Pasha (while he remained a German official) and the officers who have succeeded him on the German side of the boundary line of the Lake have signalized themselves by a loyal and friendly discharge of their obligations to their British neighbours.

The French missionaries, however, adhered to their purpose, in spite of the Anglo-German Agreement and its prompt and entire acceptance by the

Germans. The priests saw the danger to their supremacy of the approach of British influence. Mr. Jackson soon learned that "Père Lourdel and the Catholic chiefs were very much against our coming, and would oppose us in every way they could; also that Dr. Peters had not improved matters, and although he had left the country in disgrace, he had carried off his treaty with him, in spite of my letters to the king. This, however, was Père Lourdel's doing." And yet, while Cardinal Lavigerie's subordinate was thus helping the Germans into Uganda and opposing the British with all his influence, the compact disclosed, on the highest authority, in the *Morning Post* in May, 1890, was declared to have no existence. "In the morning (of April 17th)," says Mr. Jackson, "we went to have a private interview, but found Père Lourdel already there; and as he made no sign of going, it was quite evident that the king did nothing without him." Mr. Jackson endeavoured to explain to the king and the Roman Catholic chiefs the terms of a proposed treaty, but, he says, "no amount of explanation or argument had the slightest effect on him or the Roman Catholic chiefs. The truth is, he would not see it, and Père Lourdel never attempted to explain it to them, which he could have done, and was asked to do. It was quite obvious that he and the Roman Catholic chiefs were dead set against the king's signing the treaty in any form. It was also equally plain that the king had little or nothing to do in such affairs, and is a mere tool in the hands of Père Lourdel and the Roman Catholic chiefs. Père Lourdel's sole reason for not signing the treaty was simply because he knew that if the king once signed it he and the Roman Catholic chiefs would have to take a back seat and not be allowed to meddle with politics. I explained to them again and again that the Company would treat all parties alike, and make no distinction between Roman Catholics, Protestants, heathens, or Mohammedans; that the Company would protect the country and put it in a good defensible position by sending troops up, &c.; that it would improve trade by opening up a shorter route to the coast; that people of any nationality could come into the country for trading purposes, but would have to pay duty on imports and ex-

ports not passing through British territory. Père Lourdel's idea was, that the country should be thrown open to all nationalities, so as to encourage trade by keener competition, and by this means introduce a sufficient quantity of arms and ammunition to enable the people to defend themselves, and, not being under English or German protection, he would have a free hand to act as principal adviser to the king, which meant that the Roman Catholics would eventually get everything into their own hands." Mr. Stokes, the trader, was at this time on his way up from the coast with a large consignment of guns and ammunition for the use of the king and Catholics, but he was frustrated in delivering it by the action of Captain Lugard and Emin Pasha. Père Lourdel died while Mr. Jackson was in Uganda, and was succeeded by Père Lombard. "The king," says Mr. Jackson, in summing up his observations, "has absolutely no authority in the country, and is ruled entirely by the French priests and the Roman Catholic party. Père Lombard is said to have more influence with the king than Père Lourdel had, and should he be opposed to the country falling under the rule of the Company, he may incite the Roman Catholics to fight the Protestants at any moment. This is all the more likely to happen should Stokes get up there before a Company's caravan, as most of the guns and ammunition would fall into the hands of the king and Roman Catholics, they having most of the ivory in their possession"—the ivory with which the consignment was to be paid for.

Mr. Ernest Gedge was left behind in Uganda by mutual arrangement, to represent the Company until the arrival of Captain Lugard, and his report gives an interesting insight into the methods of Mgr. Hirth and his Fathers in the promotion of their objects. The French Mission station at Bukumbi, at the south end of the Lake, was Mwanga's agency for procuring guns and gunpowder from the Arab traders. The king sent ivory down to Bukumbi, which the Fathers traded for the required munitions. Mgr. Hirth admitted, in a letter to Mr. Gedge, that this was the case, explaining, with characteristic reservation, that the arms and gunpowder obtained for Mwanga by the French priests were

not sent up to Uganda for "political or commercial" purposes. With the willing co-operation of Emin Pasha, Mr. Gedge put a stop to this missionary industry on the part of the Fathers, by whom he appears to have been well hated on both sides of the Lake. Since Captain Lugard's arrival in Uganda the French priests have not abated one jot of their hostility to British authority and the British Protestant Mission. They have opposed him at every step, and made a task which would have otherwise been arduous enough—the task of bringing peace and good government to a distracted country—as difficult as it has been in their power to make it. The interests of Christianity have been altogether put aside during the past year, and the contest has resolved itself into a desperate struggle, not for the unmolested freedom and protection which Christian teachers require for their work, and which it has been the aim of the Company's officers to secure equally for both parties, but for the attainment of that political supremacy which would enable the dominant faction to control the country and extirpate its rivals. Until we are in a position to compare Mgr. Hirth's copious accounts of the recent conflicts with the evidence of the other parties concerned, we must take leave to form our presumptions from what we know of the methods and aims of the French party since it obtained a footing in Uganda. In the meantime, we have a shrewd suspicion that if it was the Protestants who began the shooting on January 21st last, Mgr. Hirth would not have failed to say so in terms of no ambiguity. The inference, from his account of the affair, is obviously that the firing was commenced by the Roman Catholic faction, and, subject to what we may learn later on, it looks very much indeed like a final desperate effort to obtain supremacy. The letters and telegrams arriving from the French missionary sources are too extravagant

and contradictory to be accepted without great reserve, and afford unmistakable evidence of the heat in which they are dispatched. Bishop Lavinac telegraphed to Lyons on April 22nd: "Disaster attributable to agents English Company arming Bagandas with rapid rifles." This is quite probable, although not in the sense intended by the Bishop. Had the Protestants been left without arms to defend themselves, the "disaster" would pretty certainly have been the other way. The allegations of the imprisonment by British officers of nuns "treated like slaves," and the shooting, by Captain Williams, of women and children with Maxim guns, which "fortunately did not injure them," are too monstrous and absurd to obtain credence even in Paris. Of a like character are the particulars telegraphed to a London morning paper from Zanzibar of Catholics being seized in large numbers and sold as slaves, &c.; of Captain Lugard, by another French account, preparing to hand over the country to the Mohammedans, and of the "Catholics and Mohammedans massing their forces with a view to renewing the attack on the fort" at the same time. It is all a good deal too wild for serious consideration. But whichever party may eventually be found to have precipitated the last conflict, three principal facts remain—first, that the policy of even-handed justice and strict impartiality steadily maintained by Captains Lugard and Williams has from time to time brought upon them the indignation of both factions; second, that these internecine hostilities have been carried on reckless of the injury inflicted upon the country and of the danger at their door in the shape of a common enemy; and, third, that for all the reverses suffered by themselves and their adherents, and for all the misfortunes which this war of factions has brought upon Uganda, the efforts of the French priests to acquire political supremacy are wholly responsible.

It is probable that we owe to this same writer a careful statement which appeared in the *Morning Post* of May 31st, of the occurrences in Uganda during December and January, gathered from all available sources, and we make no apology for quoting from it also, as it is helpful in this time of suspense to have a clear view of what is to be known. After quoting Mr. Baskerville's journal of December 4th, the writer says:—

On December 5th, "the morning rose tumultuous, murmurs of war, and in-

cessant noise and parading of men. Of course, no work could be done. About

noon we could hear the the Mjari's war drums. He is a Roman Catholic, and was the first on a former occasion to commence; then he pleaded drunkenness as an excuse." Then follows a description of some apparently unprovoked and gratuitous shooting and clubbing of Protestants by Roman Catholics—all tending to show the violent elements which were ready for outbreak on any pretext or provocation. The chief called Mjasi above appears to be the same individual whom Mgr. Hirth celebrates for his valour in the conflict in January, which resulted in the defeat and expulsion of the Roman Catholics. Apparently the war apprehended by the missionaries in the early part of December did not come off just then. On December 9th, Mr. James Martin arrived in Uganda with a caravan bringing supplies for the Company's forces. This caravan was the "two consignments of arms and ammunition from Mombasa" which Mgr. Hirth describes as arriving "about the middle of January," and "coincident" with Captain Lugard's return from Unyoro. We may relate here in chronological order everything of which authentic information has been received since that date, and from this it will appear that the main facts as given in Mgr. Hirth's last report are substantially correct. Captain Lugard is reported to have returned to Mengo (the capital of Uganda) on December 31st. Martin left Uganda on January 8th to return to the coast, and after remaining one month in Kavirondo awaiting letters from Captain Lugard (which failed to reach him), he proceeded to the coast, and arrived at Mombasa on May 10th. He reported that Captain Lugard was probably in Buddu when he came away from the Lake, and that Mwanga had taken a position one day's march from the left bank of the Nile and blocked the passage to Usoga, but he spoke of no fighting at the time he left. The reported blocking of the Nile must also have taken place after Martin's departure, and while he was waiting in Kavirondo, and from the subsequent movements of Mwanga the blockade in question, whatever its motive, must have been soon removed. Martin brought up to Uganda a steel sailing boat sent out from England by the Company, and on December 17th, Mr. Stanley Bagge left Uganda in this vessel for Usambiro at the south end of

the Lake. He arrived at Bukoba on Christmas Day, and at Usambiro on January 9th. Returning on January 14th, he wrote from Bukoba on the 22nd, and referring to a rumour of the Company's retirement from Uganda (consequent on the decision come to in the month of August last, and subsequently deferred till December 31st next), declared he "could hardly believe it possible; we have done so much to quiet the country; there is still absolute necessity to keep troops here, otherwise it would immediately became a scene of internal warfare; the whole country would again become devastated, and the slave trade worse than ever." On the 23rd of January Mr. Bagge sailed in the steel boat from Bukoba for Uganda, accompanied by a German officer, Mr. Kuhne, who was going to see Captain Lugard on some matters of business, and who took with him three canoes with six soldiers. On the way they heard that Mwanga had left Uganda and gone to the islands, that a fight had taken place at the palace, that the Catholics had been beaten, and that they were destroying all the plantations and burning all the villages on their way south. The German officer, flying the Imperial flag, went ashore at Sese Island, which was occupied by the Catholics and Mwanga, and learned that the latter was "anxious to kill all the English he could get hold of." Mr. Bagge made his escape from those dangerous waters where numerous boats were out watching for him, and by the persuasion of Mr. Kuhne returned to Bukoba; while on the way a boat from Uganda overtook him, carrying letters from Captain Lugard, warning him of the danger of being caught if he went north, but a letter of three days' later date informed him he might now return with the messengers, who would show him the way. Two days after the departure of Mr. Bagge from Bukoba on the first occasion—that is, on the 25th of January—the boat of Mr. Stokes, the well-known trader, left the same place for Uganda, and fell into the hands of Mwanga, who confiscated all the goods and the mails of the Church Missionary Society. Mwanga was going to hang the boatmen and burn the boat (which he did not know how to navigate), when Mr. Kuhne arrived and saved both by his intervention.

AFRICAN NOTES.



EASTERN SOUDAN.—It is stated by *l'Afrique* that the Egyptian Government is considering the question of the prolongation of the railway-line so as to reach Wady Halfa. It seems that there are pecuniary resources provided enough for this if the upper part of the line be on the narrow-gauge system. Major von Wissmann, who lately visited the Egyptian southern frontier so far as Sarras, reports also that the appearance of the Egyptian troops is now excellent, and that they have the strategical advantage of a good line of defence. He is of opinion, however, that Suakin is a better basis of future advance than the Nile valley. The later news from Omdurman is that Mahdism, as a religious movement, is extinct in the Soudan. The Khalifa's rule is a mere military tyranny, supported mainly by the Baggara tribe. The country is worn out by successive bad harvests and fatigued with long years of anarchy, and the Government is generally detested. This is the recent testimony also of Father Ohrwalder and others. It is thought that the country may be thus regained to civilization with little or no resistance.

British East Africa.—A *Times* correspondent telegraphs from Mombasa, June 10th, that the British East Africa Company's new Courts of Justice were on that day officially opened by Judge Cracknall, in the presence of Mr. Gerald Portal. This is an important event, and will greatly contribute to protect the rights of the Natives, of the Indian residents, and of all classes. Mr. Berkeley, Administrator of the British East Africa Company's territories, had returned from Witu, where peace is now fully assured, and there is every prospect of the development of the country. The ex-Sultan, Fumo Omari, and many of his followers, visited Mr. Berkeley at Witu, where they now propose to settle. The Administrator had visited Kismuyo also, and the River Juba, the northern limit of the Company's territories. The difficulties reported to exist there he found exaggerated. He had an interview with the chief of the local Somalis, and intended returning at the end of the month to meet all the chiefs, including many from the interior, to arrange for the peaceful navigation of the Juba. This will be an event of great importance, aiding to penetrate the country, and tending to promote civilization and progress.

Zanzibar.—From a letter of the Rev. W. M. Mercer, quoted in *Central Africa*, we learn that the slaves in Zanzibar are getting very restless. "It seems they are being very cruelly used by the Arabs. They come to us," he writes, "with complaints nearly every day now. Yesterday we had a woman here, who said she had been brought to a house in the town to be sold with some others, and she said there was another house in the same district where the same thing was going on." Another woman said "she had escaped from a slave-caravan crossing the island." Other similar details are given, showing that there is need of more vigorous action on the part of the authorities. The *Anti-Slavery Reporter* quotes the opinion of a Parsee gentleman in Zanzibar, so far back as January, 1889. "I am," he says, "an ardent advocate of the total abolition of slavery from the islands of Zanzibar and Pemba, as I am firmly of opinion that this is the time for striking a death-blow to this diabolical institution here; and that if the present opportunity be allowed to escape, I am afraid it may take several years before such another opportunity presents itself." Actual experience has verified this judgment. A system of slave-redemption has been successfully carried out by the British East

Africa Company, all the tribes of the interior having treaties with it being declared free people and incapable of being held in servitude. In Zanzibar itself a proclamation was issued by the Sultan on August 1st, 1890, giving the slave a right to purchase his freedom at a just and reasonable tariff, to be fixed by the Sultan and his Arab subjects. Immediately afterwards this right was, however, cancelled in the following terms: "If any slave brings money to the Kathi to purchase his freedom, his master shall not be forced to take the money." It seems, then, high time that the further step should be taken, so successfully pursued in India, of doing away with the status of slavery as recognized by law. This would unquestionably lead rapidly to total emancipation, while it might prepare for it and lessen the shock of an immediate change. If in India so great a change was successfully carried out, the Muscat Arabs, the great slave-holders in Africa, have no such position or power as to resist a transition so beneficial to the many. The present position of affairs is also favourable to action. The Arabs must know that the slave-hunting trade is doomed; and from the fall in the price of cloves, the clove plantations, where so many slaves are employed, will soon cease to bring in any but a small profit.

Mr. Portal, in his report issued by the Foreign Office, prophesies that in the next few years large quantities of land will pass from Arab into Indian and European hands. Pineapples, aloes, cocoanuts, oranges, sago, manioc, and vanilla are some of the cultures which he thinks may be successfully undertaken. The commercial prospects of Zanzibar are good. In 1891 the number of vessels which entered the harbour was 223, with a tonnage amounting to 206,248 tons; the total value of imports of every kind, 1,360,000*l.*, and the estimated value of exports, 1,354,000*l.*

German East Africa.—It is satisfactory to find that German East Africa continues to make steady progress. British interests and the security of British Missions are alike furthered by this. Since 1891 there are a growing number of European traders and an increase of trade, which is now carried further into the interior; the mortality among the officials diminishes; the military and police forces are better organized and more efficient, notwithstanding the losses sustained under Lieutenant Zelewski and Captain Kreuzler. From Kilimanjaro there comes the information of the existence of saltpetre near the Donjongai volcano, and large deposits of sulphur, it is expected, will be found in the crater. This may give rise to an important trade. Baron von Soden has his headquarters at Dar-es-Salaam; his administration seems to be good, and he is on friendly relations with British officials and missionaries. The territory is divided into three districts, over which Major von Wissmann, Dr. Peters, and Emin Pasha were selected as Commissioners. The last-named, it would appear, never received the intelligence of his appointment. Emin Pasha has now, it is reported, returned from his old province with Dr. Stuhlmann, with many cases of sickness. The expedition never reached Wadelai, being arrested at Undussama by sickness and famine. But the accounts regarding Emin Pasha are still so vague that it is better to suspend any judgment till further information is obtained. Dr. Kayser, Chief Colonial German Secretary, is about to make a tour of inspection in East Africa to investigate as to the working of the Imperial administration. It is still a question whether a military administration, such as that of Major von Wissmann, or a civil administration, such as Baron von Soden's, best suits the country. Probably it may be found that the latter is best for the coast districts and the former for the distant interior, which still continues disturbed. Herr Borchert and his company are reported as having reached

Mpwapwa on their way to Lake Victoria Nyanza to make arrangements for the transport and launching of a German steamer on the Lake. Major von Wissmann is expected soon to follow in the same enterprise, taking as his basis Lake Nyassa and gradually reaching the other Lakes. What is, perhaps, of more importance for the future of the German State, its German Protestant missionaries are now establishing themselves there. Some Moravian Brethren are already settled at the north end of Lake Nyassa in German territory. The Berlin *Kreuz Zeitung* gives an interesting account also of the founding of the Berlin Protestant Mission in the same district. The Mission is headed by Mr. Merensky, well known in South Africa as an able and successful missionary, the superintendent formerly of the Transvaal Berlin Mission. No man is better qualified to judge thus of such a field of labour and its prospects in Central Africa. He writes of the friendly reception he and his companions met with on the part of the Scottish missionaries at Lake Nyassa. He was so fortunate as to engage at Bandawe six Amatongas, three of them Christians, who understood mason-work, who could act as interpreters, understanding the Angoni and Konde languages. He also could obtain some books in the Konde language. The labours of the Berlin Mission are in the first instance directed to the Konde tribes living at the north end of Lake Nyassa, reaching on to the Livingstone Mountains. He speaks of this region as almost an idyllic country—extensive banana-groves, well-kept roads, homely, comfortable cottages, large cow-stalls, all so clean and neat that in Europe they would be called pretty. They have established their first settlement some twenty or thirty miles from the Lake, at a height of some 1000 feet, surrounded by Konde villages. Lake Nyassa is thus begirt by Missions, five at least now actively at work, with more than thirty stations, and already there is the promise of a harvest larger than even a Livingstone with his large faith in the future could have anticipated.

Lake Nyassa.—While Missions on Lake Nyassa are making rapid progress, the Arabs and the Native chiefs are, as might be expected, engaged in a last desperate effort to maintain their infamous slave-trade. A clear instance of this is to be found in the unhappy disaster which befell Captain Maguire and his followers. There is every reason to believe that the attack on him, on the *Domira*, a steamer belonging to the African Lakes Company, and also on Fort Johnston, was the result of a combined plot of Kasembe, Makanjila and other chiefs. Captain Maguire was an able and experienced Indian officer in command on Lake Nyassa of a small Sikh force under the direction of H.M. Consul-General, Mr. H. H. Johnston. On his return from the north of Lake Nyassa, in the *Domira*, he was informed by Kasembe that Makanjila, a chief on the south-east side of the Lake, was preparing to transport a caravan of slaves across, on their way to the coast. On arriving at Fort Johnston, on the south side of the Lake, he took means of informing Mr. Johnston of this. It was stated at first that Mr. Johnston gave him then instructions to return and seize the slave-gang. Mr. Johnston contradicts this, however, stating that Captain Maguire did not wait for instructions from him. Upon this whole subject there is still, however, a want of full and reliable information. What is certain is that Captain Maguire returned to the part of the Lake opposite Makanjila's, found two dhows on the beach there, intended for the transport of the slaves, landed, fired one of the dhows, and, on attempting to reach the other, was attacked by some 2000 of the enemy, and forced to retreat with his Sikhs and other followers to the shore. Owing to a storm on the Lake, however, the *Domira* had drifted on to a sandbank, and the only means of reaching it was by swimming. Captain

Maguire and others attempted this ; unhappily he was shot when nearing the vessel, and was drowned. In all, three Europeans were killed in these conflicts, three Sikhs, and some two Natives ; eight were also wounded. The Natives sought to get possession of the *Domira*, but for six days the Sikhs and others bravely defended it, and at last the vessel was floated, and returned to Fort Johnston. There the fort, it was found, had been also attacked by the Natives, a seven-pounder outside the fort taken, and some of the defenders wounded. Later reliable accounts as to the Lake are still wanting. From a communication of Mr. H. H. Johnston, March 22nd, we learn that at least as regards the Upper Shiré, "steamers and boats have been plying constantly at all times, and there has never been any fighting on or near the river." He adds that a telegram, he had learned, had been sent from Nyassaland by the Lakes Company representatives, stating that the Upper Shiré had been closed, and that it was impossible to carry on trade ; and that this statement was absolutely false (see *Times*, May 9th). We fear from this statement, and especially from the terms in which it is expressed, that there are misunderstandings among the officials in Nyassaland, which is very much to be regretted. It is clear, indeed, that there must be some additional forces sent ; some, indeed, arrived from India soon after the disaster. There will also be needed, however, if the British cause is to be wisely administered, much prudence, foresight, and unity. The latest official intelligence received from Mr. Johnston is that the principal slave-traders have at last been chased from the Lakes. We may state here that there are now on Lake Nyassa four vessels belonging to the Universities' Mission, two steamers and a sailing vessel belonging to the African Lakes Company. A steam-launch is also being prepared for the Free Church Mission at Bandawi, and funds are being contributed for a steam-launch for the Blantyre Mission. On the Upper Shiré there are two British gunboats, on the Zambesi there are two British cargo-boats, and one Dutch, two British gunboats, and four Portuguese. The British Government has, it is understood, ordered the construction of two gunboats, to be placed on the Nyassa as speedily as possible. The mails now reach Chinde, at the mouth of the Zambesi, in some thirty-four days from London. One of the engineers of the Universities' Missions' steamer on Lake Nyassa reached England lately in fifty-four days, the quickest passage, it is said, as yet made.

Bishopric for Nyassaland.—The appeal of Bishop Smythies in behalf of a Bishopric of Nyassaland will doubtless find a cordial response. The Universities' Mission for a time, after the disasters that befell Bishop Mackenzie, retired very much from this sphere, but it has latterly occupied in considerable force the east side of the Lake. Its work has been well organized, and it has found in Likoma, an island in the Lake, a centre of Mission enterprise in some respects akin to the Caldee Mission of Iona. Zanzibar is far too widely separated from Nyassaland to be united in the same bishopric. Bishop Smythies has indeed devoted himself with wonderful ardour and self-sacrifice to embrace in his visitations this vast diocese. He has been five times to Lake Nyassa, meaning thus either a walk of 475 miles from the East Coast, or a tedious voyage from Zanzibar, by Quilemane, the Zambesi, and the Shiré, to the Lake. Under this immense Mission enterprise, his health has broken down.

Mashonaland.—There is not much that is new as regards this South African field of colonization. Mr. Bent furnishes much valuable information regarding the ruins of Zimbabwe, the traces of ancient gold-mines worked

there, and the religion of the people which seems to have been of a gross character. Persian and Chinese potteries have been found, and foreign coins also. But we must refer our readers for information on the subject to the Proceedings of the Royal Geographical Society and other journals. As to the gold-bearing reefs of Mashona and Manica lands, they have not yet been fully prospected, but rich finds have already been proved. The wealth in gold of South Africa is being ever more highly estimated. Further south in the Transvaal the mines of Witwatersrand are reckoned as likely to yield four millions sterling yearly. There is every prospect also of the development of the gold-fields of Zoutspansberg, and there are reasonable grounds to believe that Mashonaland may yet outrival any in wealth.

Religious Statistics of South Africa.—The *Mission Field* informs us as to the statistics of the Churches in South Africa furnished by the recent Government census. The Dutch Reformed Church stands at the head, having some 298,000 adherents, of whom 220,000 are Europeans. The English Church stands second, with 139,000 adherents, of whom one-half return themselves as Europeans; but as regards this the Bishop of Cape Town is morally sure "that a considerable number of them have a decided strain of colour, but prefer to be called white;" "the other half consists of Kafirs, Fingoes, and 46,000 of mixed blood." The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed coloured blood. The Roman Catholics number 17,000, the Presbyterians 32,000, and the Independents 66,000. These returns are for the whole Cape Colony, but do not, of course, include Natal or the Dutch Republics. In the former colony the proportion of members of the Church of England is probably larger as compared with other bodies. In the Republics, again, the Dutch Church is stronger, although it may be doubted if this be the case in the mission-field.

The Congo.—There is not much to notice as regards the Free State, the Belgian Congo. The exports for the last year amounted to some million and a half francs to Belgium—a small amount comparatively, yet sure to increase rapidly. The exports to Holland were much more—six millions. The Budget for 1891 is deficient seven millions, two millions of this being covered by a royal subvention, and five millions advanced by Belgium. Attention as regards the Free State is now especially drawn to Katanga, the kingdom of Msidi or Msiri, under Belgian protection, and that for two reasons. In the first place its great wealth—Katanga is the richest region in the new State. Its copper-mines are famous in Africa; there are also alluvial gold, quicksilver, and coal. It exports, in addition, ivory, salt, and indiarubber. Some fifty millions of acres are now held by a Belgian company, a third, however, of the shares being, it is said, in British hands. There are rights of railway, &c., besides, over 150 millions of acres. But with these rights there must be corresponding responsibilities.

The French Congo.—As regards the French Congo, the Government seems much more occupied with strategical considerations for the extension of that State than with the development of the country. M. de Brazza has abandoned the idea of marching on Lake Chad. He proposes to establish himself strongly on the Upper Sangha, so as to develop French influence on the higher valley of this important river. M. Liotard is to carry out a scientific mission, penetrating into the regions of the Niam-Niam, and the Monbutus, who are near to the

Upper Nile. The French authorities seem to extend French territory much further to the east than was supposed. The French administrator at Brazzaville has caused it to be observed to M. Delcommune, of the Congo Free State, that Yakoma and Bangasso are to be regarded as French territory. All treaties with them are to be submitted to the rules in vogue in French Congo. Captain Monteil, we are informed, has reached Kano, in Sokoto, from Say on the Niger. He had previously brought Mosi and Gurma, regions on the west of the Upper Niger, under French influence. He is *en route* for Kuka, in Bornu, and hopes, it is said, that, if energetic, France may yet secure the trade to the mouth of the Niger. Meanwhile Lieutenant Mizon, finding it impracticable to reach Lake Chad from the Binue, has turned south-westward at Yola to the Congo, and has met M. de Brazza at Comasa, on a western tributary of the Sangha. This has caused some alarm in Germany, as this territory they regard as belonging to their Hinterland, and if arrested here they cannot reach Lake Chad, a darling ambition of theirs.

The Guinea Coast.—The Guinea Coast has been of late in a disturbed condition. As regards Sierra Leone, things look now more settled since the capture of Tambi; but at Lagos and the Dahomey coast there is open war between the Natives and the British and French. Lagos is a most important centre of British trade, but if shut out from the Hinterland must languish and decay. The present disturbance has arisen from the Jebus, probably stirred up by the Egbas, throwing obstacles in the way of carrying out a treaty made and ratified with our Colonial authorities for opening up the trade routes of the interior. The Jebus hold an important position, their country forming a frontier along the lagoon giving access to Lagos, extending some miles into the interior. Jebu Ode, their capital, has been successfully attacked and captured by the British forces, and the road to the interior is again reopened. Mr. Carter, Governor of Lagos, arrived at Ode on May 26th last, and the Natives now show every anxiety for reconciliation. The main British column has returned to Lagos, and a number of the special officers who were engaged in the war have left Lagos again by steamer.

As to Dahomey, different opinions seem to prevail in France as to what action should be followed. Some influential Marseilles merchants, well acquainted with the coast, counsel moderation, a policy likely to be adopted. An inland expedition, it is calculated, would cost some thirty millions of francs, and demand 10,000 men. It is more likely that the French will be satisfied with taking Whydah and repulsing the Dahomeyan forces on the coast. King Behanzen, who, it is said, we know not on what authority, was partly educated at Paris, is firmly disposed to resist. It is stated that he commands some 14,000 men, armed with 4000 swift-firing rifles, possessing also four cannons and six revolving rifles. French authorities regard the settlement on the coast as now assured, since the arrival of the last reinforcements.

Looking to the north of Sierra Leone and to the Senegal country, it seems that the joint British and French Commissioners do not well agree. The chief French Commissioner, it is said, has returned to Marseilles, stating that he had strenuously to resist British pretensions; and, after serious difficulties at Dakar, the Commissioners travelled apart, but on parallel lines, on what each supposed to be his own proper boundaries. The British Commissioners seem to have been more fortunate than the French, as the latter, with the friendly escort of some 200 Natives, were obliged, when some five or six days' march from the Niger, to turn very hastily back, and to retrace some 600 miles on foot.

J. E. C.

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THE MISSION-FIELD.

EASTERN EQUATORIAL AFRICA.



TELEGRAM from Zanzibar was published in the *Times* early in June, which reported that Baron von Bülow, commander of the German station at Kilima Njaro, had told the English missionaries, viz. the Rev. A. R. Steggall and Dr. Baxter, to leave Moschi in Chagga, as he was on the point of making an attack upon it. In reference to this report the *Reichsanzeiger* published the following official explanation:—"This information is so far in accordance with the news received here from East Africa that Herr von Bülow was intending to attack the Moschi district, and prudently warned the English missionaries in time. The British representative in Zanzibar will meanwhile have been informed of the true state of the case, and that hostilities against the Natives were only to be sanctioned under extreme pressure."

PERSIA.

We learn from Mr. Robert P. Stubbs, the brother of Miss Stubbs, of the Julfa Mission, that another massacre of the Babis has recently taken place outside the gates of Ispahan, which has greatly shocked the European and Armenian community of Julfa. Mr. Stubbs kindly sends us a cutting from the *Newcastle Daily Chronicle*, giving an interesting account of the Babis, from which we extract the following:—

We have before us perhaps the most important contribution yet made in Europe to the history of this sect, and, therefore, to the history of Persia also—*A Traveller's Narrative written to illustrate the Episode of the Bab*. This work is the result of the journeys made by Mr. E. G. Brown, lecturer in Persian to the University of Cambridge, to the original home of the sectaries, and to Cyprus and Acre, where their exiled leaders have found a refuge. Mr. Brown gives a pleasant and graphic narrative of his experiences as an introduction to the body of the book, which is an able translation, enriched by copious notes, of a history and vindication of the sect, written by one of themselves so late as 1886. The Bab, though originally a young merchant, seems to have been a man of the most potent personal magnetism, irresistible eloquence, and pure character, and there seems no doubt that the tenets of these dissenters are loftier than those of the orthodox Shi'ites. This may account for the

unscrupulous calumny and savage persecution by which they were assailed. The sectaries were treacherously massacred at Muzanderan in 1848 and at Zanjan in 1850, while in the same year the Bab himself, with several of his chosen disciples, were seized and shot. Maddened by these unprovoked outrages, a few fanatics made an abortive attempt upon the life of the Shah in 1852. This, of course, was the signal for a blind outburst of official passion, and the massacre of all the principal Babis, although the latter had been no parties to and did not approve of the assassination plot. Since then the sectaries have been a proscribed and secret body, seven or eight of whom were massacred only two years ago. The leaders, as stated above, are in exile, but Mr. Brown believes that their followers are increasing in number, and that they are destined to affect the future development of the Persian people in the most profound and beneficial way.

NORTH INDIA.

The North India Localized Edition of the *C.M. Gleaner* thus refers to a recent baptism at Krishnagar:—

On Sunday, April 3rd, a young Hindu, Nogendra Nath Sircar, was admitted into the Church of Christ by baptism at Krishnagar. He was brought to a knowledge of the Saviour through

the instrumentality of one of the Normal School students, who three years ago had been his fellow-student in Calcutta. After they parted company, these two continued to corre-

spond, and the Christian young man did not forget to urge upon his friend the claims of Christ. About two months ago Nogendra's father, who is a Sanskrit pundit, ordered his son to visit the shrines sacred to Hinduism in Northern India. Nogendra communicated his intention to his friend; whereupon a reply was sent pointing out the uselessness of making such a tour, and inviting him to come and learn about Jesus Christ. He came and learnt. The grasp which Nogendra soon had of the elementary truths of our holy religion pointed to the presence of the Divine Teacher and also illustrated Tertullian's saying about man being "naturaliter Christianus." After

five weeks' instruction, it was felt that he was ready to put on Christ in baptism. A week before the date fixed for the event, he wrote to his father telling him his intentions. The father's reply was characteristic as pointing to a change of front on the part of intelligent Hindus: "If you are really converted, I shall raise no objection to your baptism." At the baptism the student who had been instrumental in bringing Nogendra to the Saviour, stood his chief witness, and our young friend chose Philip as his Christian name. As a Christian named Philip had brought him to the Saviour, may we not hope that Philip may be a missionary and lead his friends to Christ?

The Nuddea District Church Council was held at Kapasdanga on March 9th, and that of Calcutta on March 22nd. Before either of them, however, the Central Council had its meeting in the Divinity School, Calcutta, on March 3rd, the Bishop of Calcutta, as usual, kindly presiding. The Rev. P. I. Jones supplies the following report of the proceedings of this last body:—

The most important of these was the duty of Church members in assisting the pastor in his work. The Bishop pointed out that at the root of the whole matter lay the personal Christian character of each individual, which must first be assured. Then, if that is true and living, the fresh added responsibility of being an appointed Church member would at once open new opportunities for serving Christ. The next main subject for discussion was the "spiritual care of Christians who live away from the regular means of grace." This led to a long and useful discussion on the best methods of shepherding the Christians living in outlying villages, remote from the church and pastor, or those who, for work and other causes, come to great cities and are absorbed in the flow of the busy city life, and are often quite unknown to the Christian pastors in such places. House-to-house visiting, and letters of commendation were urged by the Bishop, who spoke of his own parochial experience, both in town and country, in England, and said that the pastor did not do his work because he was ordered to, or because his diary would be inspected, but from love to the souls for whom Christ died, and because the true pastor would be unhappy if his people were not ever

cared for, and their spiritual welfare watched over. Mention was made of Christians who, living away from home, had feigned to be Mussulmans, and of others who had been, on the other hand, faithful witnesses for Christ in distant places.

At the afternoon session the subject before the Council was, Evangelistic work among non-Christians: (i.) its progress, (ii.) means of carrying it on, (iii.) obstacles. The Bishop again pointed out that the prime necessity for conducting effective missionary work is the true spirituality of the Christian Church. All over the world, in all time, the great hindrance to the progress of the Truth has been the imperfect lives of Christians. We are not only to "preach the Gospel," but also to "let our light shine before men." And as the Prophet's call came of old to those who were waiting and ready, longing to do work for God, and who were grieving over the sins of their nation and time, so will now God call His chosen ones for His work. The Council session closed at 4.30, so that not much time was available for discussion. But the opportunity given to the Bishop of meeting and addressing the C.M.S. pastoral agents is of much practical value.

PUNJAB.

We learn from the newspapers that cholera is now raging in Kashmir. It was stated at the end of May that nearly one thousand deaths had occurred in four

days, out of some seventeen hundred cases. The Rev. J. H. Knowles, who is now at home on furlough, writes :—

We know experimentally what an awfully solemn time this must be for all our dear co-workers in Kashmir, and for all the dear Native brethren there.

Safe in the arms of Jesus, may the peace of God keep their hearts and minds. May I ask that special prayer be offered up for them all ?

CHINA.

We have referred under "Editorial Notes" to a telegram regarding outrages in the neighbourhood of Kiong-Ning-fu, in the Fuh-Kien Province, and at Chung-King, up the Yangtse-Kiang River. As we stated last month, the male members of the Rev. J. H. Horsburgh's party arrived at Chung-King at the end of February. One of them, Mr. E. B. Vardon, wrote on March 19th :—

We hear that we are likely to meet with very real difficulty in attempting to open stations. The officials are doing their utmost to turn Mr. Hope Gill, of the China Inland Mission, out of Suen K'ing. Mr. Beauchamp (whom we have had the pleasure of meeting) says that nothing but the intervention

of God can prevent their succeeding. Should this station be given up, more harm probably will be done than if no attempt had been made to open it, as it will make the fourth station that the China Inland Mission have had to retire from lately. There is need for much prayer.

A month later, April 18th, Miss Wells, who was travelling up the river with Mr. and Mrs. Horsburgh, wrote from I-Chang :—

All the way along we have felt that God has gone "before" and "searched (us) out a place to pitch (our) tents." Although we have actually had no tents to pitch, the way in which we have been moving about lately, taking our beds and all our belongings with us wherever we go, reminds one very forcibly of the tent life.

We left Han-kow to begin our inland journeying on March 22nd, and God has wonderfully prospered us.

I have not much to tell you about the journey so far; everything has gone well, and God has graciously kept us from every kind of accident, and shielded us from known and unknown dangers.

We stayed one day at Sha-shi, where a Christian teacher came on board and had some prayer and reading with us; also a few Christian women paid us a visit, some from the shore, and some from a neighbouring boat. We talked to them as well as we were able to, but I could not understand their dialect,

and they did not understand my attempts at Mandarin very well.

We got into I-chang on Friday morning, and had to stay a few days.

Yesterday was Easter Sunday. We contrasted it with former Easter Days at home—everything was so different! Our boat was one of six, anchored in a row in the middle of the river, more boats behind, and more in the front.

We could not sing, as the Chinese do not understand, and we have found that it attracts so much attention; but we had a delightful little service in the morning, and read the Easter hymns, which we could not sing.

We hope to leave I-chang early tomorrow morning, and in all probability shall reach Ch'ong-king in about another month; then we go on in smaller boats to Pao-ning.

We do thank God for the prayers which we know have been offered on our behalf, and which He has so abundantly answered.

The secretary of the Missions to Seamen, Commander Dawson, R.N., has kindly forwarded to us the following testimony to missionaries from sailors. He believes the missionaries referred to were C.M.S. men :—

The last China mail brings a pleasing incident of Jack ashore, full of encouragement to Missions, narrated by the Seamen's Chaplain for Hong Kong Harbour, on Sexagesima Sunday. The chaplain writes :—

"We had a special Communion Service for some of the men-of-war's-men leaving the China seas. The late crews of H.M. ships *Severn*, *Linnets*, and *Archer* go home on board the *Tamar* at the end of the week.

They and some sailors remaining still on the station met with us in the Seamen's Church to say 'Farewell in the Lord' around the Lord's Table. There were about fifty naval seamen altogether, including two or three officers. It was an impressive and solemn service. Many of those present came out to the China seas wild and reckless; but, owing to the influence of some of the whole-hearted missionaries at Shanghai and other ports in these seas, they are now returning home to England not ashamed to confess the faith of Christ crucified. 'Thank God for the missionaries,' was the exclamation of one of the seamen who communicated a few days before. And this is a sentiment echoed by many other sailors who have been brought to Christ by the instrumen-

talities of these servants of God on the coasts of China and Japan.

"We all felt it was good thus to bid our dear sailor brethren farewell in the Lord, 'kneeling down,' almost literally 'on the shore and praying.' How could we have more appropriately said goodbye than in that Holy Communion service, which, while it reminds us of the great love of our Saviour thus dying for us, is also a pledge of the everlasting spiritual presence of Christ amongst His people? It was that sailors might have such opportunities of being in the Spirit on the Lord's Day that the Sunday cargo-working ordinance gave to sailors at Hong Kong, from last August, freedom from unnecessary cargo-labour on Sundays in that harbour; an example about to be followed at Singapore and Calcutta."

NORTH-WEST AMERICA.

The Rev. E. J. Peck writes from Fort George, dated January 13th:—

I have been busy this winter translating St. Matthew's Gospel into Eskimo, and, if God gives me health and strength, I hope in time to go on with the remaining Gospels. In this connection I should not forget to mention the very great help we receive from translational work of the good Moravians. I do not, however, take for granted anything contained in their works, but try to dig out the meaning from the original Greek myself, and all is finally revised, with the help of my Eskimos, before we feel satisfied.

I have had with me this winter one Eskimo student, who has been regularly instructed. We have gone carefully through St. Luke's Gospel together, and I have explained the various incidents of our Lord's life as we went on. There is nothing better, I think, than a devotional, systematic study of the Word of God to give light, peace, and comfort to men's weary souls.

Through the winter we have had regular day-school for resident children, and as several bands of Indians and some Eskimos have called, and continue to call, at the post, I find my time well occupied in seeking them out and instructing them.

I mentioned in last year's report the fact of our having taken down the iron church at Little Whale River. We were also desirous of dragging it over the ice to Great Whale River, but the ice was piled up in such vast heaps in

the vicinity of Little Whale River that the project had to be abandoned. I am calling upon all our Eskimos to remove and rebuild the church for nothing, and this they will, I believe, cheerfully do. I shall, however, need nails, boards, &c., to rebuild, and, in a great measure, restore the building. The heavy storms have shook and weakened the edifice.

I have asked our good Bishop to allow me to go to Ungava Bay this next summer, and to this request he has readily assented. You will be sorry to hear that the Roman Catholics in Canada are trying to get a footing there, and it behoves us to do all that lies in our power to spread the pure Gospel of God's grace and love in that region at once. I only wish we had a man stationed there. All the Eskimos living on the southern shores of Hudson's Straits assemble in the winter months at Fort Chimo (the Hudson Bay Company's post at Ungava). There are also some five hundred Indians connected with the post, together with a large party of English-speaking residents. Nothing, I am sure, would give our Bishop greater joy than to see this station occupied, and we might then look forward to the time when the whole Labrador Peninsula would be won for Christ. We have not as yet an Eskimo fitted to commence work there alone. To start the work we need a man from home, and, with God's blessing, Native help will follow.

THE AUSTRALIAN DEPUTATION.

LETTERS FROM MR. EUGENE STOCK.

Bishopscourt, Melbourne, April 25th, 1892.

THROUGH the good hand of our God upon us, the Rev. R. W. Stewart and I arrived at Melbourne yesterday morning, our ship, the s.s. *Britannia*, having made the fastest passage on record, thirty-six days and a half from London. The mails, which we took on board at Brindisi and landed at Adelaide, occupied less than twenty-eight days. The voyage was prosperous throughout, and the stoppages, though brief, at Gibraltar, Malta, Brindisi, Port Said, Suez, Aden, Colombo, King George's Sound, and Adelaide, added much to the interest. Of our visit to Colombo I have already sent a separate account for the *Gleaner*.

We entered the great inlet of Port Phillip at seven o'clock on Saturday evening, the 23rd, and at ten we reached Port Melbourne, which stands in the same relation to the city as Blackwall and the Docks to London. It took a long time, however, to manœuvre the great ship in the dark and get her alongside the pier, and, as there was no landing that night, we retired to our cabin at midnight. We were already asleep, when there was a knock at the cabin door, and a voice said, "Is Mr. Stock here?" It was our true and hearty friend the Rev. H. B. Macartney, of Caulfield, accompanied by Mr. Walsh, of Sydney. They had been waiting on the pier three hours for a chance of coming on board to welcome us to Australia; and they had a two hours' journey before them to get home again that night, including a six miles' walk! This was an Australian reception indeed. I need hardly say that Mr. Macartney is the ardent friend of every good work for Christ—Home, Colonial, and Foreign. His little monthly magazine, *The Missionary at Home and Abroad*, unpretending as it is, has been a real power for many years. By his own personal influence and efforts he raises 1500*l.* a year, contributed from all parts of Australasia, which is employed in aiding C.M.S. and C.E.Z.M.S. Missions, mainly in India. Mr. Walsh is the Lay Secretary of the organized Auxiliary of C.M.S. in New South Wales, and a most devoted friend of the Society; and he has travelled 600 miles from Sydney to meet us here at Melbourne. We are stopping first in Victoria, instead of going on, as we expected, direct to New South Wales, in pursuance of an arrangement made by the Bishops of Melbourne and Sydney.

On Sunday morning the special train, which had been drawn up on the pier ready for the *Britannia's* passengers, took us on to the city of Melbourne. We had received a week ago, at King George's Sound, a telegram from the Bishop of Melbourne, inviting us to stay with him; and at 10 a.m. on that Sunday we arrived at Bishopscourt, and were received with all possible warmth and kindness by the Bishop and Mrs. Goe. The house, a modest one, built some forty years ago by Bishop Perry, when Melbourne was a village, stands pleasantly in its own garden, with a grand old Australian gum-tree opposite the door. Would we like to go to the Cathedral for morning service? Yes, certainly we would; and thither, almost immediately, we proceeded, kindly guided by the Rev. G. F. Cross, a clergyman from the country, who is acting as Precentor during the illness of the holder of that office. The cathedral, built from the designs of Mr. Butterfield, was planned and begun during the episcopate of Bishop Moorhouse, and was completed, except the towers, and opened just a year ago. It is a noble building, and one of which a young Colonial Church, without the advantages of establishment and endowment, may well be proud. A fine and rich-toned peal of eight bells

began chiming as we entered, and one felt almost in old England again. There is full choral service morning and afternoon, and a semi-choral popular service, with a voluntary choir, in the evening. I was present morning and evening, and have rarely enjoyed church services so much. A musical service, when performed as a formal task—as sometimes, alas! it is—is deadening indeed; but it need not be so, and about these there was nothing formal or task-like. To me they seemed most animating and helpful. Except the anthem in the morning and evening, the congregation could and did join in everything, and the singing in the evening of “All hail the power of Jesu’s Name,” “The Son of God goes forth to war,” and “Abide with me,” was something to remember. In the morning Archdeacon Stretch preached a sound and faithful sermon on the Gospel for the day (first Sunday after Easter), admirably explaining the real force of our Lord’s words, “Whosoever sins ye remit,” &c. In the evening the Bishop preached most impressively on the character of Thomas, as portrayed in St. John’s Gospel.

In the course of the afternoon Bishop Goe took us to see the venerable Dean of Melbourne, Dr. Macartney, the father of the Mr. Macartney before mentioned. The dear old veteran entered his ninety-fourth year just a fortnight ago. He was born April 10th, 1799, *two days before the foundation of the Church Missionary Society!* He went out with Bishop Perry forty-four years ago. He is still vigorous in mind, and even, for an old man, active in body; and he is still incumbent of a Melbourne church, at which he was present yesterday for the morning service.

Of the work for which Mr. Stewart and I have come out I can say nothing as yet, except that we are promised a hearty welcome in many places. We trust that our many praying friends at home will continue in earnest intercession that it may please God to make use of us for His glory.

*On the Voyage from Melbourne to Sydney,
May 14th, 1892.*

Late on Saturday night, April 23rd, the *Britannia* arrived at Melbourne, as described in a former letter. To-day, Saturday, May 14th, we have left Melbourne by the *Massilia* for Sydney. This is the *next* P. & O. steamer, and an interval of a fortnight is reckoned to elapse between them. The *Massilia* did leave London a fortnight after the *Britannia*, but our extraordinary voyage brought us in a week before our time, so we have had almost three weeks in Melbourne instead of two. It is as if a whole extra week had been inserted into our lives, and the feeling is almost uncanny; but when I look back over the past three weeks, I see the hand of God in it, and am filled with thankfulness for His great goodness to us in that period.

I have before mentioned our kind reception by the Bishop of Melbourne and Mrs. Goe. We do, indeed, owe them a debt of gratitude for their great kindness to us throughout. Most of the time we have spent at Bishopscourt. A few days we stayed with the Rev. H. B. Macartney, at Caulfield, one of the suburbs of this wonderful Melbourne, six miles from the centre of the city. Mr. Macartney has thrown himself into the cause we represent with the wholeheartedness and energy with which he does everything, and to him and Mrs. Macartney also we cannot be too grateful.

Let me acknowledge, at the outset, that we came out here with a very inadequate knowledge of the part Australia is taking in Missions to the heathen. There is more interest and more practical work than we were aware of. Confining myself to the work of the Church of England—as I have as yet no particulars of that of other Christian bodies—there are (1) Missions to

the Australian Aborigines. These "black fellows," as they are called, are but a few thousand in number. All that are in the Colony of Victoria, and, I believe also, all in the Colony of New South Wales, are gathered together in settled "stations" maintained or subsidized by Government, and are under Christian instruction. There are a good many in the remoter parts of Australia, especially in the north, yet unevangelized; but efforts have lately been made to reach them. (2) Missions to the numerous Chinese immigrants, for which many churches in Melbourne make regular collections. Some hundreds of Chinamen have been baptized; and the leading man among them, Mr. Cheok-hok-cheong, who is highly spoken of here, and is a licensed lay reader under the Bishop, has lately visited England to assist in the Anti-Opium Campaign. (3) The well-known Melanesian Mission, founded by Bishops Selwyn and Patteson, which is rightly regarded as having a special claim upon Churchmen in the Australasian Colonies. (4) The New Guinea Mission. This is a new enterprise, the result of the formation, under the auspices of Bishop Barry when at Sydney, of a Board of Missions for the Province of Australia. Its leader, the Rev. A. A. Maclaren, who came out from England, gained great influence by his zeal and devotion, and obtained wide support for the Mission, and his recent death in New Guinea, at the very outset of what was hoped might have been a long and interesting career, has caused general sorrow. These four Missions all appeal to the Australian Church as a whole; but the first two, I understand, are mainly in the hands of the evangelical clergy and laity. No. 4 is especially promoted by High Churchmen, though supported by many others. Then (5) there is the work carried on, almost single-handed, by the Rev. H. B. Macartney. By his private efforts, and through the influence of his excellent little magazine, *The Missionary at Home and Abroad*, he raises nearly 2000*l.* a year from all parts of Australasia, which is expended in helping the C.M.S. and C.E.Z.M.S. Missions in India, by supporting evangelists and Bible-women and children in boarding-schools. He has also sent out several missionaries, chiefly ladies, to work in the same Missions. (6) Out of this remarkable effort has lately been developed a properly organized branch of the C.E.Z.M.S. for the Colony of Victoria; and the ladies sent out hence to India and to the Fuh-Kien Province in China are now regarded as attached to that Society. Lastly (7) there is an organized C.M.S. Auxiliary in New South Wales, and there are isolated members in Victoria and elsewhere, and from these the Society in London receives about 500*l.* a year.

From a report issued by the Board of Missions, which takes count of all these different organizations, it appears that no less than 14,000*l.* was raised by them last year; but I believe this was rather an exceptional amount, owing to large special gifts to the new Mission to New Guinea.

To this statement I must add that the visit of Mr. Hudson Taylor to Australia two years ago resulted in a Council being formed in connection with the China Inland Mission, with very remarkable results. In the two years no less than thirty-four persons, about half men and half women, have gone to China as members of that Mission; and we have met some who are preparing to follow them. Mr. Taylor found a hearty reception in not a few Church of England parishes, and nine or ten of the missionaries who have gone out were Church people, including two clergymen, one of them the Vicar of a parish in Queensland, who had been a warm supporter of C.M.S. I am sorry that I am unable to report on the regular non-Episcopal Missions; but I find that Mr. J. G. Paton, the devoted Presbyterian missionary to the New Hebrides, now resides in Melbourne, and is engaged in the work of preaching and speaking in behalf of that Mission under the direction of the Presbyterian

Church of Australia (which, by the way, is not, as at home, divided into Established Scotch, Free Scotch, U.P., Irish, and English, but is one united Church).

Under these circumstances, it would not have been surprising if the visit of a deputation from C.M.S. had been regarded with some suspicion, as an attempt to "poach" upon ground already well occupied; and on board the *Britannia*, it was not easy to make Australians believe that we were not going out to collect money. We were warned that it was the wrong time, as the Colonies were passing through a period of serious financial depression. Even if the purpose of our visit had been the collection of funds, I do not think this would have discouraged us. Experience in England shows that a time of successful money-making in the commercial world is not a time when men's hearts are readily touched by the needs of the heathen, and that they are more ready to remember others when they are in trouble themselves. But as we have not been sent out to get money, the representations did not affect us at all. Our belief is that our public statement to this effect, and particularly our assurance that if any one offered us 100*l.* for C.M.S. we should not take it, has done not a little to lift the missionary cause above a mere money level, and to prove our sincerity in asking rather for interest, sympathy, and prayer. Not, of course, that any one is prohibited from giving direct to C.M.S. if he desires to do so! But that liberty can be exercised without our agency. There is no impossibility about remitting from Australia to London. We have, however, assured our friends here that the Society's real wish is that they should send out missionaries to the field themselves in sufficient numbers to absorb all the funds that the utmost energy on their part can raise.

Two days after our arrival we were formally received at a meeting of members of the different Committees conducting the Church of England Missions already mentioned. Some thirty or forty clergymen and laymen were present. The Bishop presided, and introduced us in the warmest terms; and then a brief but touching address of welcome was delivered by the venerable Dean Macartney (father of the clergyman above named) who is ninety-three years of age, having been born on April 10th, 1799, two days before the Church Missionary Society, as I think I mentioned in my former letter. (Here let me add that last Sunday the Dean preached twice in the Cathedral, and read the Lessons himself besides!) I then explained the objects of our visit, and while expressing hearty sympathy with the work already being done by our fellow-Christians in Australia, I urged that nothing less than the evangelization of the whole world was the proper object of the sympathies of the whole Church. The Rev. John Langley and Mr. C. R. Walsh, of Sydney, who had travelled six hundred miles from that city to welcome us here in Melbourne, then described the purposes with which the Bishop of Sydney and the friends of C.M.S. there had invited the Society to send out a deputation, viz. to rouse the Church in New South Wales to a deeper sense of its missionary duty, and to confer upon plans for sending out missionaries from the Colony to C.M.S. mission-fields. They stated that their preparations for our campaign were already almost complete; and it was arranged accordingly that we should go on to Sydney by the next P. and O. steamer, work in New South Wales until about the end of July, and then return to Victoria for two months' similar work there, leaving Tasmania and New Zealand for subsequent arrangements. This at once showed us that all the time at our disposal would be fully occupied; and we could only thank God for the cordiality with which our Australian brethren were willing to receive us. A Committee was then appointed to make plans for our Victoria

campaign in August and September, Mr. J. W. Veal, an active layman, and one of the Secretaries of the Mission to the Chinese immigrants, being appointed Secretary.

But so ready were the clergy to give us opportunities to address their people, that it was resolved to utilize, as far as possible, the short period (seventeen days) which would elapse before our sailing for Sydney, and to arrange on the spot for such meetings as were possible in that time. And not meetings only. The Bishop at once expressed his desire to give me his license to preach in any church in the diocese at the invitation of the Vicar, so that I, as well as Mr. Stewart, might be able to address the congregations on Sundays. The lay reader system was started in Melbourne diocese by Bishop Perry, and has been developed by both Bishop Moorhouse and Bishop Goe. It has proved a great blessing to the diocese, providing for the conduct of services by duly authorized men in the many outlying places unsupplied with clergymen, and also for help to overworked vicars even in the towns. The lay readers do not ordinarily preach at the regular services in the towns, but they may do so when invited; and they frequently read the prayers as well as the lessons. Accordingly, on the two Sundays, May 1st and 8th, both Mr. Stewart and I preached missionary sermons morning and evening at eight different churches; one of Mr. Stewart's being at the Cathedral on the evening of the 8th to a crowded congregation.

Two things struck me at the churches in which I was privileged to speak. First, the large proportion of men present, business men apparently in good positions, and young men. Secondly, the musical character of the people. At all my four churches the vicars were evangelical, and there was not the smallest sign of anything tending to "high" services; but the Psalms, and in two cases the responses, were sung, and in every case also an anthem. One anthem, "Seek ye the Lord," was exceedingly impressive, a part of it being very solemnly sung as a solo. I do not see how anyone who approves of Mr. Sankey "singing the Gospel," can condemn this, provided only that the singer is a man who sings, not for the music only, and certainly not to display his own voice, but with the desire that the words he utters shall be heard, understood, and blessed. This condition, I may add, was fulfilled in the case I refer to.

Let me now briefly summarize the work actually done in the seventeen days. It comprised (1) eight sermons in eight churches; (2) four addresses to Sunday-schools; (3) one address at a teachers' prayer-meeting. These on the two Sundays. Then (4), a large general missionary meeting; (5) a large general meeting of Sunday-school teachers; (6) five parochial missionary meetings, three of them attended by us both, and two by one or other of us; (7) one children's missionary meeting, addressed by both; (8) one drawing-room meeting, addressed by both; (9) two gatherings of boys in grammar-schools, each of them addressed by both; (10) a gathering of Bible Society lady collectors, addressed by both; (11) a short address to Diocesan Lay Readers; (12) two conferences with clergy and laity, viz. the reception meeting already described, and a similar one before leaving for Sydney; besides two prayer-meetings, a Committee meeting of the C.E.Z.M.S. branch, and two or three other Committee meetings.

Concerning some of these a word or two is necessary. The general missionary meeting was in the large hall of the Y.M.C.A., the floor of which was quite full, and a few in the gallery. Such a meeting, we were assured, is very unusual in Melbourne. The Bishop presided, and introduced us in a very kind and hearty address; and we both spoke. It was a most encouraging occasion, and opened the little campaign with a promise which the next few days abundantly fulfilled. The general meeting of Sunday-school

teachers, however, was much more remarkable. A large new hall adjoining the Cathedral, in which the Church Assembly meets, was used for a public gathering for the first time, and it was quite crowded, scores of people standing the whole time. The Diocese has a Sunday-school Association in correspondence with the Church of England Sunday School Institute, worked most efficiently by an active layman, Mr. Puckle, and the Institute's Lessons are used in most of the schools. One of the writers of them was therefore especially welcome in Melbourne, and the warmth of his reception was indeed moving. The Bishop again presided, and was supported on the platform by quite a large contingent of the clergy. This meeting was not part of our proper campaign, but it may not impossibly prove to be one of the most fruitful of all. The chief address was not on Missions, but on the Sunday-school teacher's own work; but if the ear of the teachers is gained, the missionary cause will reap the benefit. Sunday-schools occupy a much more prominent position in Church work here than at home, owing to the secular system of State schools for week-day education. One of the Sunday-schools I addressed has a thousand scholars. Its already commodious building is to be enlarged at a cost of 2000*L.*, and every convenience in the way of classrooms, &c., is to be supplied. It has a fine body of teachers, and its superintendent is a successful lawyer who is also Mayor of Prahran, one of the suburbs of Melbourne which, having a population of 40,000, is entitled to the rank and title of "city."

The parochial and other smaller missionary meetings were most encouraging. In several of the parishes there is a true missionary spirit. We looked for this in Mr. Macartney's parish, St. Mary's, Caulfield, but we were not at all prepared to find elsewhere so much solid ground for thankfulness and hope. In three or four places we were on the track of the Rev. G. C. Grubb and his party, who have been holding a remarkable series of Parochial Missions in Australia, Tasmania, and New Zealand. Wherever they have been, the signs of blessing from God are unmistakable. In these parishes the people know the power of prayer, they love their Bibles, and they recognize the missionary call. I am persuaded that we shall in time have valuable missionaries, men and women, from them. At one of them, an outlying suburb inhabited by the richer portion of the community, the meeting was held in a large temporary church, which is to be the Sunday-school and mission-hall when the permanent church is built. There was quite a large gathering of well-to-do people, business men and ladies, with their Bibles in their hands, and the hymn-singing was delightful. But other parishes not visited by Mr. Grubb's party are alive too, though their life may be less demonstrative. Practical results were not wanting. In one a Missionary Union was started on the spot with twenty members; in another a young man volunteered to act as a sort of publication secretary, to circulate the *Gleaner* and other publications; in at least three a Gleaners' Union is projected; and inquiries regarding personal service in the mission-field were not lacking.

The most important immediate result, however, is the resolve on the part of those clergymen and laymen who are most identified with and attached to the distinctive principles of C.M.S. to have a Church Missionary Association for the Colony of Victoria, on the same plan as that projected in New South Wales. In addition to all the engagements enumerated above, we have been a good deal occupied in the discussion of this matter, and in assisting in the preparation of a draft prospectus and constitution. I must not say more of it at present, as it will require much further careful consideration, and also a reference to the London C.M.S. Committee. But a Provisional Committee is in course of formation, and there will be no delay in considering the offers of candidates for missionary service or in commencing the

collection of funds for their support. On four points the leading promoters are absolutely determined. First, Evangelical principles shall be adhered to unswervingly. Secondly, missionaries sent out shall be men and women wholly devoted to Christ, and doctrinally sound. Thirdly, the object shall be not to concentrate but to diffuse interest and sympathy, and to take a share in the evangelization of *the world*. Fourthly, the Association shall not be an independent body, but in definite connection with C.M.S. For ourselves, we maintain, in accordance with our instructions, our resolve to plead, not the C.M.S. cause in particular, but the claims of the Lord for the fulfilment of His command, and of the heathen and Mohammedan world to receive the message of salvation; and we shall be ready to address meetings that may be arranged quite independently of the new Association. But we do thank God, and I am sure our friends at home will thank God, for the zeal and faithfulness, and for the love for the old Society, manifested by so many in Australia.

I do not attempt, of course, to describe in this letter the wonderful city in which we have been sojourning, or, rather, collection of cities and towns. Besides the central city of Melbourne proper, the suburbs extend for miles in all directions, and some of them bear the title of "city" or "town," according to population. Caulfield, as regards distance and its south-east position, stands to Melbourne much as Norwood does to the City of London (though in population it is much smaller). From it I had to go one evening to Essendon, a suburb four miles to the north-west of the city proper, corresponding (say) to St. John's Wood in distance (but again not nearly so densely populated). The suburban trains and the tram-cars (worked by cable) are incessantly moving to and fro, and all is life and activity. We have seen the Botanic Gardens (most beautiful) and the Zoological Gardens (very interesting); we have been shown over the Melbourne University by Professor Morris, a brother of Mr. Henry Morris, of the C.M.S. Committee; we have visited the Women's Hospital, presided over by Mrs. Goe, and the Hostel for ladies attending Trinity College and the University, presided over by a sister of Miss Hensley, one of the Zenana missionaries at Calcutta; we were present at the opening of the Parliament of Victoria by the Governor, the Earl of Hopetoun, and at Lady Hopetoun's afternoon reception at Government House (attended by three thousand people!); and we were most kindly taken by the Bishop and Mrs. Goe for a long day's excursion into the mountains, forty miles by rail and a long drive, that we might see the wonderful gum-tree forests, and also visit a very interesting "station" where some eighty of the Aborigines are maintained and cared for. So that all will agree that the grass has not grown under our feet during these three weeks! We have met many interesting and excellent people, and received the utmost kindness everywhere; and we are looking forward with pleasure to our return to Melbourne after our Sydney campaign.

We do not doubt that our many praying friends at home are having us constantly in remembrance; and to God's goodness in answering their and our prayers we attribute the blessing that has so far attended our Australian journey. It has been the greatest of all our privileges to find very many out here who delight to join in prayer, and who will assuredly add largely to the volume of intercession daily ascending to the Throne of Grace for our Missions and missionaries. I wish it were possible to give more personal details; but in a public letter it is necessary to speak in general terms. But the feeling of our hearts all along, day by day and hour by hour, has been "God be praised! God be praised!"

EUGENE STOCK.

NOTICES OF BOOKS.

TANGANYIKA : ELEVEN YEARS IN CENTRAL AFRICA. By EDWARD COODE HORE. *London: Stanford, 1892.*



WE have with real enjoyment perused this volume by Captain Hore, and under his pleasing guidance have enjoyed exceedingly our visit to Tanganyika and its scenes of various and engaging interest. The book before us excellently illustrates the large importance of the lay-workers' co-operation in the mission-field. Captain Hore's narrative is that, too, of one who had eyes to see many features of the natural environment whose contemplation adds so much of enjoyment to the most spiritual toiler, and enhances not less the vigour and the vivacity of his account. His view, too, of the character of the Native—that highest study of all—is largely sympathetic and fully appreciative. The significance will not escape the reader of his statement that “the farther the traveller advances into the interior the better is the condition of the Natives found to be; less drunkenness, less immorality, more industry and independence.” He adds, further, and we think his statement of most noticeable importance, that on the many occasions of his being “surrounded by levelled spears and drawn bows,” this seemingly “savage opposition” had resolved itself, under the omnipotence of Christian patience and kindly love, into action only *courageously defensive* of their own lives and hearths. Not least interesting is the mention by Captain Hore of the marvellous opening up of avenues into the dark and unpromising recesses of Native and Arab nature alike by even the presence of Mrs. Hore, and the hearty friendliness of little Jack with their rising generation. Altogether, we count this an excellent book, a manly tale of toils and tears. We cordially commend it to our readers as a valuable addition to their library of African missionary literature.

LIFE ABUNDANT, AND OTHER POEMS. By S. G. STOCK. *London: J. F. Shaw and Co.*

Miss Stock is best known to C.M.S. readers by her numerous and high-toned contributions to missionary hymnology. These, together with many other hymns, and not a few poems of greater length, have been published in a tasteful volume. Those who appreciate spiritual thoughts expressed in graceful language will find *Life Abundant* a book worth having, and worth giving away. Here and there are found passages of real beauty, and, as one would naturally expect from the writer, Evangelical truth is everywhere clearly kept to the front.

CHARLES SIMEON. (“ENGLISH LEADERS OF RELIGION” SERIES.) By H. C. G. MOULE, M.A. *London: Methuen and Co., 1892.*

Those who are acquainted with previous biographies of Charles Simeon will find much that is fresh in this most fascinating book. But we envy those who here study the life and character of the man for the first time. As in the striking portrait which forms the frontispiece to the volume the face of Simeon stands full out from amid the shadows, every feature life-like and clear, so does the author picture for us a character of striking personality, emphasized by dark surroundings, strangely unlike those of a Cambridge Fellow of to-day. Mr. Moule's intimate knowledge of Cambridge, past and present; his special gift for influencing young men—a gift differing rather in kind than in degree from Simeon's;—his perfect sympathy with the spiritual life of the “remarkable and holy man” of whom he writes; added to his power of carrying his readers with him into regions they would never tread alone, mark him out as the very man to have written this book. It is not

needed in this place to point out the important part which Charles Simeon played in the formation of the C.M.S. Mr. Moule gives the incidents a prominent place, and we realize afresh the mark left on the after-life of the Society by the men who were members of "The Eclectic" nearly a century ago. But the author is at his best when dealing with Simeon's friendships, with his conversation parties, and with the closing scenes of his life. As a sample of the picturesque and sympathetic treatment which makes Simeon and his surroundings so real to the reader, we cannot do better than quote the following passage from Mr. Moule's description of the preacher's return after his last sermon in Trinity Church :—

"Here let us pause a little, to look as it were at this old man, as once more he leaves the north porch of Trinity Church and walks back to King's College. We observe his face, his bearing, his dress. He holds his head erect, almost more than erect; his aquiline nose and prominent chin are full of character; his whole aspect seems to say cheerfully, *nilor in adversum*. His stature is middle, but his upright pose makes him look almost tall as he steps out quickly homeward. He wears knee-breeches and cloth gaiters, the statutable dress of every resident member of the University when he was young, now in 1836 the garb only of old-fashioned old men; and such his head-gear is also—a kind of short shovel hat. His Master-of-Arts' gown is large and full, and under his arm we can see a bulky umbrella; which indeed still exists, long treasured as a dear relic by an aged parishioner.

"The old clergyman is no dignitary, nor has he ever dreamt of dignities in the Church. But he has won a sure place among the servants who enter into the joy of their Lord: and he has gathered around him here, before as yet he passes in there, a great moral authority and dignity. He has been the implement in divine hands by which the highest blessings have been brought directly to a multitude of hearts, and indirectly to innumerable numbers, even in the most distant regions. As regards the Church of England, his dearly beloved Mother Church, he has proved himself one of her truest servants and most effectual defenders. Perhaps more than any other one man who ever arose within her pale, he has been the means of showing, in word and in life, that those Christian truths which at once most abase and most gladden the soul, as it turns (in no conventional sense of the words) from darkness to light, from death to life, from self to Christ, are not the vagaries of a few fanatical minds, careless of order and of the past, but the message of the Church, the tradition of her noblest teachers, the breath and soul of her offices and order. He has shown, in another direction, under conditions of peculiar and difficult experiment, that the converted life is, in its genuine development, a life of self-discipline, of considerateness for every one around, of courtesy and modesty, of hourly servitude to established duty, and of that daylight of truthfulness without which no piety can possibly be wholesome."

TWO HAPPY YEARS IN CEYLON. By C. F. GORDON-CUMMING. London: William Blackwood and Sons, 1892.

To those to whom the beauties of Nature presented in the most luxurious variety of form and colour afford as much enjoyment as they evidently do to the gifted writer, these two charming volumes will afford a treat indeed. The two years were spent, as Miss Gordon-Cumming informs us in her Introduction, in "wanderings in every direction—north, south, east, and west—basking on the yellow sands of the most fascinating palm-fringed sea-coast, or gliding over calm rivers—gipsying among ruins of mighty pre-Christian cities in the depths of lonely forests, or awaiting the sunrise on lofty mountain summits." In the course of these two years, acting on the principle of "never a day without at least one careful-coloured sketch," several hundred water-colour paintings accumulated, and at the suggestion of friends who begged her to supplement the brush with the pen, these volumes were written, and numerous reproductions from Miss Cumming's paintings add greatly to their attractiveness. The references to missionary work are

very casual. The following remarks on Buddhist revival will interest our readers:—


"To average Christians who believe it to be a matter earnestly to be desired, that all false faiths should fade away before the One True Light of the world, it is a cause of very deep regret that (whereas till quite recently, the condition of Buddhism in Ceylon was such, and the contempt of the people for the majority of its priests was so strong, that there seemed every probability of its soon becoming a dead letter) it has within the last few years received so large a measure of State patronage—unprecedented since the days of the Buddhist kings—as has electrified it into a state of renewed and aggressive vigour.

"One very difficult question concerns the part to be taken by the State in regard to what are described as Buddhist temporalities. Whereas in 1881 the British Government marked its perfect neutrality in matters of creed by disestablishing the Episcopal (previously the State) Church of Ceylon, in 1889 it ordered the election of committees of Buddhist laymen to take strict supervision of the enormous revenues of the Buddhist temples, not in order to secure their expenditure on philanthropic work and on Government schools, but solely to check their appropriation by priests for their personal use, and to ensure their application to the definitely religious service of these temples, and to pansala schools directly in connection therewith. It had been proved that in the well-endowed districts, especially those around Kandy, where Buddhism is wealthiest, the priests scarcely kept up any pretence of teaching the people, even by the wretched education in pansala schools; and that the temple revenues were in many cases appropriated for the vilest purposes."

DOING AND SUFFERING: MEMORIALS OF ELIZABETH AND FRANCES, DAUGHTERS OF THE LATE REV. E. BICKERSTETH. *By* THEIR SISTER. *London: Sampson Low, Marston and Co., 1892.*

This little book came out first in 1861, and met with an extensive circulation. It is full of the savour of Christ. Every page discloses His grace in the calm, sweet, sympathizing letters of one of these sisters, and in the patience of the other combating in physical weakness the subtle assaults of the Tempter, and triumphing by faith. The Bishop of Exeter contributes a preface.

NOTES ON OTHER MISSIONS.

HE UNIVERSITIES' MISSION TO CENTRAL AFRICA, which held its "May meeting" in June, has not had a prosperous year. Its total income for 1891 is 18,782*l.*, a falling off of 2281*l.* as compared with 1890, while its expenditure has been 18,822*l.*, a slight increase on the 1890 figures. The staff of the Mission consists of the Bishop, his two Archdeacons, fifteen Europeans and two Africans in priests' orders, two Europeans and one African in deacons' orders, twenty-six laymen, twenty-two ladies, eleven Native readers, and sixty-seven teachers. Although incidental mention is made of baptisms and confirmations, no summary of the work is given in the Report. Nothing is more remarkable than the change which has come over the more earnest High Church opinion in regard to Foreign Missions. Not so very long ago the Evangelical section of the Church used to be taunted with leaving the hard work of the slums at home for the romance of the foreign field. Now the fallacy is getting exposed, and an outcry is raised that High Churchmen are not in earnest about Foreign Missions. We have already called attention to the correspondence and appeals in the *Church Times*, the *Guardian*, and elsewhere. The Universities' Mission Report echoes the strain thus:—"It is the simple undeniable fact that whether we look at our Evangelical brethren, at Roman Catholics, or at Nonconformists of every kind, missionary ardour burns far more brightly than among ourselves. . . . There can be no living Church without a glowing love for Missions. . . . Without doubt, in another half-century, the paradox we are now so slow to grasp as a great truth will be held as a simple truism, that every priest who gives his life to

Foreign Mission work strengthens the Church at home more than if he were to remain in England. The Church makes way, not by its actual numbers, but by the loftiness of its faith and the depth of its self-sacrifice. . . . Why do we boast of Catholicity if our sympathies are insular?"

The gloomy forebodings in which the Committee of the Bible Society indulged some months ago were only too fully realized when the year's Report was published. For three years deficits of thirteen, fifteen, and fourteen thousand pounds had been declared, and this year expenditure exceeds income by no less sum than 23,397*l*. All these deficits have hitherto been met by a contingency fund laid by in years of prosperity. This has now been swallowed up, we understand, by the "lean years" that have followed. Economy in administration has been exercised to the utmost limits, and now the only resource appears to be the reduction of grants at home and abroad, unless the ebbing tide of contributions turns again. Lord Harrowby, at the Annual Meeting, protested emphatically against the necessity of such retrogression. The other features of the Report were more encouraging. Versions of the Bible, or of parts of it, in no less than seventy languages, came before the Editorial Committee, nine of them for the first time. The total circulation of Scriptures and portions "only fell short of four millions by 10,785," an increase on all previous years. Thirteen thousand copies are asked at the Society's hands for every working-day throughout the year. The number of Bible-women in Eastern countries supported by grants from the Bible Society amounted to 364, an increase of twenty-four.

At the Annual Meeting, the Bishop of Exeter passed on to the Bible Society the motto which he gave to the C.M.S. ten years ago—"Half as much again." If this is acted upon, not only in gifts but in effort, the position of the Society will soon be retrieved. It was a pleasing evidence of the connection between the Bible Society and the Missionary Societies that Archdeacon Hodgson, of the Universities' Mission, and the Rev. J. C. Gibson, of Swatow, spoke at the meeting, and a letter was read from Mr. Hudson Taylor, of the C.I.M.

The FREE CHURCH OF SCOTLAND raised for missionary purposes during the year ending March 31st, the sum of 62,862*l*. This includes the Ladies' Society for Female Education, and sums sent direct to the stations. It does not include about 36,000*l*. raised abroad by means of subscriptions, grants-in-aid, and fees, nor 7923*l*. collected for the conversion of the Jews, 7130*l*. for the Continent, and 2662*l*. for the Colonies. The Free Church numbers only 340,000 members.

Its Foreign Mission work has always been educational in its policy; till recently, almost exclusively so. It is satisfactory to learn that the United Madras Christian College, now claimed to be the first in all Asia, the Wilson Missionary College at Bombay, the Duff College at Calcutta, and the Hislop College at Nagpur, "continue to develop in work and usefulness." The great institution at Lovedale celebrated its jubilee last July, while that at Blythswood "has had its usefulness more than doubled." Similar encouragement is reported from the Livingstonia Mission. The Keith-Falconer Mission in Arabia is still affected by the climate, but hopes are entertained of finding a more suitable centre for its labours. The newly started Village Mission work in India is already bearing fruit, especially among the Pariahs in the Chingleput district of Madras.

The number of Scotch students who have signified to the Free Church authorities their desire to engage in Foreign Mission work now reaches more than sixty-three.

The BAPTIST MISSIONARY SOCIETY is still engaged in its centenary celebrations, which have hitherto been of an encouraging character. Towards its Centenary Fund the sum of 78,084*l*. has been contributed. The statement of accounts for the year is less cheering. The total income for general purposes amounted to 69,125*l*., the total expenditure to 74,935*l*. To the balance on the wrong side of 5310*l*. must be added 10,063*l*., the deficit remaining over from last year. It is, however, a good sign that in spite of the large Centenary Fund, the ordinary income is 2000*l*. better than last year.

J. D. M.

EDITORIAL NOTES.



T was in July, 1890, that the Committee received the "Keswick letter," and directed that it should be forthwith printed and widely circulated. That letter contained various suggestions regarding the enlistment, training, employment, and support of missionaries, which bore excellent fruit in various respects and degrees. The most important and most prominent, however, of its suggestions was that it should be definitely aimed at, and pleaded for with God, that 1000 additional workers should be sent out by the Society in the course of the few years immediately following. The General Committee of December 9th, 1890, especially considered this suggestion, and, after full discussion, passed a series of Minutes, one of which was the following:—

"The Committee feel that, looking at the immense populations in Asia and Africa still entirely untouched by missionary effort, this suggestion, so far from being extravagant, would be regarded as timid and inadequate if the Church of Christ realized her solemn responsibilities to her Divine Head, and to the world for which He shed His precious blood. And were these responsibilities duly recognized by the tens of thousands of the Church Missionary Society, they would not rest satisfied with sending out One Thousand additional workers. Whatever number the Lord of the Harvest is pleased to give the Society in answer to prayer, whether that number be large or small, the Committee will gratefully welcome, and would desire to render praise to Him alone."

One effect, under God, of this letter, and of the Committee's action thereon, has been that large expectations have been raised throughout the Mission-field. The applications which pour in to Salisbury Square for reinforcements are expressed in terms of hopefulness and strong confidence which differentiate them appreciably from the applications of former years. The signal for a general onward movement is everywhere being looked for. Meanwhile, at home what do we see? Thankworthy progress, no doubt, in missionary interest during the past few years; a very large increase in the number of men and women added yearly to the staff, and a still larger increase of those who are willing and wishful to go out but for the present are hindered by physical or other causes. Nevertheless, partly owing to the more urgent and more extensive demands, the supply seems as inadequate as ever, and the anxious duty of fixing the locations of the little band of accepted candidates among the numerous expectant stations and Missions has been this year felt to be more perplexing perhaps than at any previous time. And all the while the years of the waning century are speeding on; and of the present year now only a few weeks remain to enlist the remnant of the recruiting force to sail this coming autumn.

Prayer is the prescribed and the well-tried recourse; and there is abundant reason to mingle both humiliation and thanksgiving with supplication. Thursday, July 14th, as announced last month, has been chosen as a day for fervent, believing, and very definite intercession for the supply of the labourers needed in the Lord's harvest-field. The arrangements are as follows:—Meeting at Sion College, from 2.15 to 3.45 p.m., and, simultaneously, a meeting for women only, at the Church Missionary House; united meeting, at Sion College, from 4 to 5 p.m.; evening meeting at Sion College, at 7.30 p.m.

THE following are some of the special needs which remain unprovided for after accounting for all the recruits available up to the present time. We hope the list will not only give a point and definiteness to supplication, but that it will set our friends to work to find the men and women to occupy these posts:—

West Africa needs:—(a) A Vice-Principal for Fourah Bay College, a graduate—a
N' n

long-standing and very urgent need. (b) A trained schoolmaster for Fourah Bay College, to assist especially in the training of schoolmasters. (c) An ordained missionary for Sherbro—a long-standing need. (d) An industrial agent for Port Loko.

Yoruba needs:—(a) A schoolmaster and an industrial agent for the Training Institution at Lagos. (b) An additional missionary for Ibadan.

Niger needs at least ten men to reinforce the Mission, in addition to two already assigned; two of these should be fitted for educational work, and one should be qualified to act as accountant.

East Africa needs:—(a) A clergyman for Mombasa. (b) A second doctor for the same place. (c) Two schoolmasters for Mombasa and Rabai. (d) A printer for Frere Town. (e) An industrial agent for Frere Town. (f) Additional men to secure there being at least three men at each of the Usagara and the Lake stations. Of these two should be educationalists, and one an industrial agent.

Palestine needs:—(a) A clerical missionary for Nazareth. (b) A medical missionary for Gaza.

Egypt needs:—(a) A clerical missionary. (b) A schoolmaster. (c) A second trained nurse.

Persia needs:—(a) A medical missionary for Julfa. (b) A clerical missionary for Baghdad. (c) A second lady missionary for Baghdad.

North India needs:—(a) A second clerical missionary for Calcutta Mohammedan work. (b) Two men to complete the new evangelistic band at Calcutta. (c) A second clerical missionary for Burdwan. (d) An educational missionary to take charge of the Chupra Boys' Boarding-school, Krishnagar. (e) Two clerical missionaries and two laymen to form an Associated Evangelists' Band for the Santhal Mission. (f) Two clerical missionaries (one with some experience) for Aligarh. (g) A second clerical missionary for Bhagalpur and Faizabad. (h) An evangelistic missionary each for Agra and Benares. (i) A graduate for St. John's College, Agra; one qualified in Mental and Moral Science preferred. (k) A layman to complete the Associated Band at Lucknow. (l) Two clerical missionaries and two laymen to form an Associated Band for the Bheel Mission.

Punjab and Sindh need:—(a) An evangelistic missionary to help Mr. Wade at Amritsar. (b) A clerical missionary for Dera Ghazi Khan. (c) An evangelistic missionary for Clarkabad. (d) Two clerical missionaries and two laymen to form an Associated Band at Pind Dadan Khan. (e) A medical missionary for Bunnun. (f) An educational missionary for Hyderabad Boys' School. (g) A clerical missionary each for Karachi and Sukkur. (h) Two clerical missionaries and two laymen to form an Associated Band at Hyderabad. (i) Two clerical missionaries and two laymen to form an Associated Band for Sukkur.

Western India needs:—(a) A clerical graduate for the Principalship of the Robert Money School. (b) A clerical missionary for Bombay, for the Mohammedan work. (c) A clerical missionary for Nasik. (d) A second clerical missionary each for Malegaon and Aurangabad.

South India needs:—(a) A graduate for the Noble College, to take up History and Mental Science. (b) An educational missionary for the Bezvada High School. (c) An additional clerical missionary for Kummamett. (d) Evangelists for Koi work. (e) A graduate for Tinnevely College. (f) Two men for Tinnevely Itinerancy. (g) A clerical missionary for Neilgherry Mission.

Travancore and Cochin need a second missionary each for Alleppie, Alwaye Itinerancy, and the Arrian Mission.

South China needs:—(a) A second medical missionary for Pakhoi. (b) A Band of Associated Evangelists also for Pakhoi. (c) A second missionary for Kien Yang in Fuh Kien.

Mid China needs two missionaries for T'ai Chow District; and several lady missionaries.

THE Resolution of the Committee of Correspondence of May 17th, regarding the Niger Episcopate, which we quoted last month, was confirmed without alteration by the Special General Committee of May 24th, summoned for that purpose; and at the same time the Committee authorized the Secretaries to submit the name of a European clergyman to the Archbishop of Canterbury as successor to the late Bishop Crowther. The discussions on this subject have been numerous and protracted, and in every sense worthy of its importance. The difficulties connected with the subject were recognized on all hands, and the

responsibility of the decision was keenly felt. That there were strongly marked differences of opinion among members of Committee is sufficiently evidenced by the frequency of the debates, and by the fact that Resolutions practically identical with the one finally adopted were arrived at by a large majority in each case on four successive occasions. Upon one point, the most crucial one in connection with the question, there was absolute unanimity. Every member who spoke declared his earnest desire to see an African Bishop, or African Bishops, on the Niger. Those who formed the majority were every whit as emphatic concerning this as were the rest. The point of divergence was as to the time when this wish should be carried into effect. Regarding this, men widely known for their profound interest in Africa took different views. Some advocated the immediate nomination of a black Bishop for a diocese in the Niger territories; others urged that for several considerations the present time is not opportune for that step, but expressed their desire, in the terms of the Minute adopted, "that an African Bishop or Bishops, whether assistant or independent, should be appointed in West Africa as soon as in the interests of the Church there such appointment appears desirable."

THREE main alternatives were open to the Committee, and were in turn fully considered. They might have nominated an African Bishop to the full conventional diocese which was included in the Letters Patent of Bishop Crowther. This embraced the whole of West Africa (using this term in its technical sense of the Guinea Coast and its *hinterland*) outside the Queen's dominions, that is, excluding the Coast Colonies, such as Sierra Leone and Lagos. No one advocated this. Bishop Crowther himself never exercised episcopal supervision beyond the Niger; the interior Yoruba stations of the C.M.S., although in his diocese, being by arrangement placed under the successive Bishops of Sierra Leone. Indeed, the Rev. J. B. Whiting, the late Bishop's Commissary, informed the Committee that he had wished that a European Bishop might be appointed to relieve him of the Upper Niger.

Bishop Crowther may therefore be regarded as having favoured the second possible alternative, which found strong advocates in the Committee, namely, to divide the diocese, and to appoint an African and a European Bishop, the former for the Delta, the latter for the rest of the Niger region. Against this two serious objections were entertained. First, several of the Delta congregations were on the point of seceding from the Society for reasons which the Committee felt were not good nor praiseworthy. It is needless to repeat here the history of the investigations regarding the Niger Mission which have been forced on the Committee from time to time, resulting in the disconnection of agents and in other steps to correct abuses and supply the needed help. A full report of the conclusions arrived at on the last and most painful of all these occasions was published in the *Intelligencer* for Feb., 1891. Upon hearing first of the proposed Delta pastorate scheme the Committee informed Bishop Crowther and others concerned that they regarded it with regret and considered it premature because of the facts relating to the condition of the congregations which had lately come under their notice. It was felt extremely difficult therefore, on this account, for the Committee to take action to put the top-stone on a movement which they had pronounced inexpedient and unwise. They considered, moreover, that to do this would be likely to perpetuate a separation which for the above reasons they desire may be shortlived. The second serious objection was the fact that no African could be named to the Committee whom they could nominate with entire confidence and satisfaction for this extremely difficult post. Names of well-tried and highly esteemed African brethren were easily thought of, whom at a

less critical time it would probably have been a privilege and pleasure to nominate ; but, owing to the present unhappy conditions of the Delta, the Committee could think of none who, while seeing with themselves on the important matters of recent controversy, would also be acceptable as a spiritual overseer to the Delta Christians.

Under these circumstances, only a third alternative remained, namely, to nominate a European, and to hope that at an early date, in the good providence of God, he might see his way to propose either a division of his diocese or the appointment of one or more African Assistant Bishops. The Committee have for some years been looking for a person to nominate as Bishop of the Yoruba Country. It is now proposed, if the Archbishop of Canterbury sees his way to accepting the gentleman just nominated to him for the Niger bishopric, that he shall take Yoruba as well as the Niger under his care. This is proposed, rather than the choice of two Europeans for the Niger and Yoruba, only as a temporary arrangement, and with the express view of leaving full scope for such early modifications as may commend themselves after the Bishop shall have taken in the conditions of his sphere. In this whole matter the Committee have felt obliged to resist their own eager inclinations ; they have endeavoured to do, not what they wished, but what they believed was right in the sight of God, and what was best for the people in Africa. The horizon is not clear enough to favour at present prospective plans. They have taken in faith the one step which seemed prudent, and they trust that all will unite in asking God to prosper it and to direct the future way.

THE situation in Uganda has been dealt with on a previous page. The announcement has been made that the I.B.E.A. Co. has decided to withdraw from Uganda at the end of the present year. It will be within the memory of our readers that a similar decision was communicated to the C.M.S. Committee last year. The ground then was that, owing to the Company's expectation of a subsidy from Parliament towards the survey for a railway from the coast to the Lake having been disappointed, the Company's shares had not been taken up by the public, and their capital was, in consequence, inadequate to the financial burden of administering a country so remote from the coast as Uganda. Friends of the Church Missionary Society came forward promptly to respond to the needs of the hour, and contributed to a private fund (the Committee had nothing to do with its inception or its control) 16,000*l.*, to enable the Company to remain, at all events, for a year ; and it was expected that the occupation would become permanent if, in the meantime, the hoped-for help from Government were obtained. In March the vote for the survey was passed by Parliament ; and, as we pointed out at the time, there was much in the circumstances of the debate and in the large majority on the division to carry assurance of a future guarantee when the railway should come to be constructed. Nevertheless, the Company finds itself unable to continue to discharge the onerous responsibilities which it undertook in 1890 and 1891, and the present alternatives appear to be either for the Government to assume directly those responsibilities, or to leave Uganda a prey to the violent party-spirit which, as recent events have proved, a few months of firm and impartial government have not sufficed to extinguish. Recent utterances of Lord Salisbury and of Mr. Balfour in the Houses of Parliament show that the Government is alive to the nature of the situation, but of course the imminence of a General Election renders the prospects as regards the action of Parliament peculiarly uncertain. Our business, however, is not with Governments, but with the King of kings ; and, whatever course

may be eventually adopted by our rulers, our duty is clear, and the Committee are certain, by the help of God, not to shrink or to hesitate regarding it.

THE British expedition against the Ijebus of the Yoruba Country, to which we referred last month, we are thankful to say had a brief career. The people surrendered after a few days' resolute resistance, and the king assured the commander of the invading army that he hoped his people had learned a salutary lesson from their castigation. At any rate, we hope that a highway in the desert for our God has been made straight by these otherwise regrettable events, and that Christ's heralds will press in to proclaim His sovereign rights.

THE appearance of the Rev. G. Ensor's article in this number, on the recent riots in China, is rendered painfully opportune by the news of renewed outrages; this time it is districts where our own missionaries and those of the C.E.Z.M.S. are working which have been the scenes of violence. A telegram from San Francisco, dated June 12th, reports that the house occupied by the Misses Johnson and Newcombe, of the C.E.Z.M.S., was attacked by a mob on April 27th, and that the ladies were exposed to insults for three hours until rescued by a Mandarin; and that a fortnight later, on May 11th, the little C.M.S. dispensary, near one of the gates of Kien-Ning, was attacked, and Dr. Rigg narrowly escaped death. The same telegram states that an anti-missionary demonstration has recently occurred at Chun King, in Sz-Chuen, indited by inflammatory literature and encouraged by the Viceroy. The missionaries are reported to have been carried outside the city after they had been boycotted and the roofs of their houses removed. We are thankful to learn that a private letter from Miss Johnson has been received, written since the outburst of April 27th, and reporting that the people had quieted down again. The date of the movement against the missionaries at Chun King is not stated. We have received a journal by the Rev. O. M. Jackson, which was concluded in this very place, and it is probable that the larger part of the Rev. J. H. Horsburgh's band were there at the time of the disturbance. It is noteworthy that in all these places the *literati* and rulers, not the people at large, are the instigators of the disturbances; Mr. Ensor's article affords valuable information on the whole subject. All these circumstances are calls to prayer.

WE are glad to have from the pen of the Rev. H. D. Buswell, lately home from Mauritius, an account of the Society's work in that island among the coolies and others, and of the recent terrible hurricane which has devastated the country.

THE letters from Mr. Eugene Stock which we give this month show how abundantly prayer has been answered for the Deputation to Australia and their mission. The cordial welcome which the Melbourne friends gave them, the many opportunities for pressing the claims of Christ on His people, and the claims of the heathen and Mohammedan world for the Gospel, which immediately presented themselves, and the readiness of the audiences they addressed to hear and to respond, are all proofs that God's hand has been upon His servants, leading them forth because He had a work for them to do. The previous visit of the Rev. G. C. Grubb and his party to Melbourne evidently prepared the way for their mission; while many who knew comparatively little of the C.M.S. or its Editorial Secretary, knew Mr. Stock well as the author of *Lessons on the Life of Our Lord, &c.*, and an enthusiastic meeting of Sunday-school teachers proved how grateful they were for his help. On the whole, the Deputation have been greatly encouraged. The

work recorded in the latter of Mr. Stock's two letters was all arranged at very short notice when it was found that the Deputation, owing to their unprecedentedly short passage, had several days longer to stay at Melbourne than had been anticipated. They purposed, after spending two months, June and July, at Sydney and in New South Wales, to return to Victoria for August and September.

WE deeply regret to report three deaths in our Indian Missions. By telegram we learn that Mrs. Waltenberg, wife of the Rev. T. R. Waltenberg, Principal of the Harris High School for Mohammedans at Madras, has been called to her rest. Mr. George R. Campbell, the young schoolmaster who went out last January to take the Head Mastership of the Hyderabad High School, who had entered most hopefully on his new work, was drowned early in May while teaching one of his pupils to swim in the Fuleli Canal. The third death is that of a Native evangelist of unusual abilities, Mr. Ram Chandra Bose, who died of consumption, after several months of illness, in May. Mr. Bose was an evangelist for twenty years under the American Methodist Episcopal Mission; he joined the C.M.S. as a lay preacher in July, 1891, with the entire concurrence of his former Society; he was very acceptable as a lecturer to the educated Natives.

ON May 31st the Committee accepted the offer of service from the Rev. John Alexander F. Warren, M.A., T.C.D., Curate of St. Andrew's, Dublin; and Messrs. George Henry Davies, John Francis Hewitt, Robert William Peachey, and Tom Jays, students of Islington College, were also placed on the list of accepted missionaries. We regret that somehow Miss Wilhelmina Beatrice Josephine Wilkinson, who was accepted on May 17th, was printed "Williamson" in our June number. Miss Wilkinson is a daughter of the Rev. J. Wilkinson, who lately resigned the Honorary Association Secretaryship for Bristol and Neighbourhood. On June 21st the Committee had the pleasure of accepting fifteen lady missionaries, the largest number that has ever been received at one time by the Society. They were:—Miss Elizabeth Ellen Thompson; Miss Elise Kauffmann; Miss Amy Caroline Bosanquet, daughter of C. B. P. Bosanquet, Esq., of Rock Hall, Northumberland, an Honorary Life Governor of the Society; Miss Mary and Miss Sibella Bazett, of Reading, sisters of Miss Louisa Bazett, who was accepted a few months ago; Miss Alice Hunt; Miss Edith Ashley Warner; Miss Agnes Alexandra Snell; Miss Elizabeth Caswell; Miss Lilian Hill; Miss Katherine Batten; Miss Constance Lancaster; Miss Jemima Elizabeth Clarke and Miss Janet Cumming Clarke, two daughters of the Rev. R. F. Clarke, Incumbent of Bunny, in the Diocese of Cork; and Miss Isabella Sarah Clarke. Miss Sibella Bazett, and the ladies whose names are enumerated after hers, have been in training at The Willows. The Committee also sanctioned Miss Emily Neele, daughter of the Rev. A. P. Neele—a former missionary of the Society—who is at present too young for acceptance as a missionary according to the Society's rules, going to Calcutta to work under her aunt, Miss H. J. Neele.

THREE of the Islington students mentioned above, viz. Messrs. Hewitt, Peachey, and Davies, were ordained by the Bishop of London on Trinity Sunday. Mr. Hewitt read the Gospel at the Ordination.

WE mentioned last month the indebtedness of the C.M.S. for several of its medical missionaries to the Edinburgh Medical Mission. The Society is also indebted for one of its medical missionaries, Dr. Laird, of the Cairo Mission,

to the London Medical Missionary Association, which has its home at 49, Highbury Park, London.

Two Conferences in which the C.M.S. has an interest met during June. One of them was held at Cambridge from June 7—10. The prospectus announced that it was not to put forward the claims of any special Society, or to appeal for funds, but to urge and press home the need for *men* to carry Christ's Gospel to the heathen all the world over. The Revs. Dr. Pierson, Dr. Pentecost, Wardlaw Thompson, and Polhill Turner, besides several missionaries of the C.M.S., took part. The Revs. J. Barton, H. C. G. Moule, and F. E. Wigram presided at some of the meetings. A short report of the other Conference, that of C.M.S. Lay Workers, which met in London, will be found in our pages, from the pen of the energetic Secretary of the London Lay Workers' Union, Mr. T. G. Hughes.

A STATEMENT has been more than once made in the *Intelligencer*, and was repeated in the General Review of the Year read at the recent Anniversary, and in "The Brief Abstract of the Report," that the late Rev. V. J. Stanton was the donor of the special contribution of 6000*l.* which led to the commencement by the Society of Mission work in China. This statement having been challenged by a friend, we have looked into the matter and found the letter of the donor. It is dated March 29th, 1843, and is very beautiful and touching. The writer is forwarding, as executor for his late brother, a clergyman, the Stock receipt for the transfer of 6000*l.*; and he proceeds:—

"I beg further to add that, as well in grateful memory of a very dear and revered brother, to whom I would fain hope I am indebted for more than temporal benefits, as also in imitation of his example, I have caused to be transferred on my own account another like sum of 6000*l.* three per cent. Consols. . . . This donation of my own, however, I would destine and limit to a special object, namely, an attempt to make known the knowledge of a Saviour in that vast country, China."

The letter concludes by expressing a request, which of course we must obey, that the writer's name should not be published, but that the gift might be entered as from a "Friend of the Society," or as from "Ἐλαχιστότερος."

THE Principal of the Islington College can recommend one or two students for mission or educational work during the vacation. He is anxious to find one post (after August 1st), where a student, who has lost time through illness, would have the opportunity of devoting a good deal of time to study.

AN error was made by the reporter of the Rev. A. B. Hutchinson's speech at Exeter Hall. In our last month's number, page 452, he is made to say that a poor blind man at Fukuoka had subscribed 100*l.* towards the building of a new church in that city. It should read, "a poor blind man started the subscription list to build the Fukuoka Church, and the Christians altogether collected and subscribed 100*l.* out of 300*l.* which was expended on the building of a new church." As Canon Tristram, in his speech at St. James's Hall (page 444), referred to the same fact, the inconsistency between the two accounts has attracted attention.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING and continued prayer for the Australian Deputation. (Pp. 534, 549.)

Prayer that July 14th may be a day of strong and prevailing intercession, and also humiliation and thanksgiving. (P. 545.)

Prayer for Mauritius, that the recent visitation may yield fruits of righteousness (P. 506.)

Prayer for Uganda, and for the Niger. (Pp. 513, 546—548.)

Prayer for Kiong-Ning-fu, and thanksgiving that the lives of the C.E.Z.M.S. ladies and Dr. Bigg were preserved in the recent outbreaks. (P. 549.)

Prayer for Mr. Horsburgh's party. (Pp. 532, 549.)

CONFERENCE OF C.M.S. LAY WORKERS.

ON Tuesday, Wednesday, and Thursday, June 7th, 8th, and 9th, a series of Meetings took place in the Church Missionary House, Salisbury Square, of an altogether new kind. About a month before nearly 500 laymen had been invited to meet on these dates, and confer upon the subject of "Laymen's personal work at home for Missions abroad." Although the response was not so large as at one time was hoped would be the case, yet the gatherings were representative of some of the best lay work at present going on in the country, and gave opportunity to those engaged in similar work in different parts to make personal acquaintance with each other, besides affording that stimulative influence so valuable to fellow-labourers in one cause. But the idea was more than this: to encourage the organization of lay work for the C.M.S. in the provinces on the lines of the London, Manchester, and other Lay Workers' Unions, the case being, as stated by Mr. Marshall Lang, that there was much room for more powerful effort to be put forth than ever had been made hitherto, or, as afterwards put by the Manchester representative, that in every district and town of reasonable size there ought to be a Lay Workers' Union in existence for the furtherance of Foreign Missions, and for the enlistment of lay help in the cause. It remains to be seen how far the Conference will have any result in this respect.

The opening Meeting was at seven o'clock on Tuesday, and of a devotional character. The Rev. F. E. Wigram presided, and, addressing those present as "fellow-workers," bade them hearty welcome, and expressed a fervent desire that God the Holy Ghost would preside at the Conference, and that it would be a season of profit and refreshment to all. The addresses which followed lifted the Meeting to a high spiritual level, the Rev. D. J. Stather Hunt, Vicar of St. Paul's, Stratford (late of Sprowston, Norwich), speaking as to "The Spirituality and Urgency of Missionary Work," and the Rev. Prebendary E. A. Eardley Wilmot, Vicar of St. Jude's, South Kensington, enforcing "Personal Responsibility."

The Conference proper began on the following morning at eleven o'clock, when the direct subject of laymen's personal work at home for the C.M.S. was discussed. Major-General Hutchinson presided, and urged the importance of individual work and personal exertion; not in a hurry, however; we often have to wait, and it is wise to wait. The first of the two opening addresses was delivered by Mr. D. Marshall Lang, Lay Assistant Central Secretary, on "The present position of Laymen's work at home for the C.M.S., and need for further effort." There was, Mr. Lang said, a great deal to be thankful for, but there was much room for more powerful effort to be put forth than ever had been made hitherto. In London, Manchester, Liverpool, and some other points, the laymen were being organized to take their proper part in missionary work, but there remained yet an immense deal to be done. The day had gone by for everything to be left to the clergy; individual laymen must realize that they have their part to do in this matter, and that there is to them a personal call and duty. More thought and study with regard to missionary work was required, that men of light and leading, as well as the humblest, should come forward, and, interesting themselves in the work, act as centres of influence to others. There was a wide field open for well-informed laymen in deputation work, whilst organizing was a principal duty for laymen to undertake. Canon Acheson followed, and, in an address on "Practical Developments," confined himself to one suggestion, that Conferences similar to the present should be arranged for in various centres of the provinces. Mr. G. W. Ball (Wootten Warden) pleaded for the country districts, especially those where the clergy were unsympathetic, and urged that some organization was wanted by which friends in the towns would come into the country and put the matter before the people. Mr. J. Johnstone Bourne suggested small private Conferences in circumstances indicated by Mr. Ball, and also the promotion of the circulation of literature, obtaining ladies' help, and monthly Prayer Meetings. Mr. O'Donoghue (Bristol) advocated migratory Meetings of the County Unions, as in Somerset, and that antagonism to the clergy should be avoided, and "oil used as much as possible." The Rev. B.

Baring-Gould thought that the clergy were open to influence by lay friends; he suggested that laymen who speak should get up addresses on special subjects and should let the Association Secretary know that they are willing to undertake some deputation work; also that objections to missionary work should not be allowed to pass unanswered, but that the local press should be used more. Mr. M. J. Sutton, Mr. Blakeney, Mr. C. Baynes, and Mr. Powell having spoken, the following Resolution, on the lines of the suggestion made by Canon Acheson, was made by Mr. G. W. Ball, seconded by Dr. J. H. Kinsey, and carried:—"That the Provincial Members of this Conference offer their best thanks to the Members of the London Lay Workers' Union for their invitation upon this occasion, and at the same time ask them to do what they can, with the sanction and co-operation of the Committee of the Society, to make arrangements for holding Conferences similar to this in different centres throughout the country." The seconder expressed himself in favour of a similar Meeting at Salisbury Square annually.

In the afternoon the members of the Conference adjourned to the Church Missionary College, Islington, which many of them saw for the first time. A Meeting was held in the College Hall, joined in by the students, at which Dr. Dyson presided, in the unavoidable absence of the Rev. T. W. Drury, and addresses were given by the Rev. F. E. Wigram and the Rev. C. W. A. Clarke (Principal of the Robert Noble College, Masulipatam) on "The need and supply of candidates for the Mission-field." This was one of the most enjoyable of the gatherings. After tea, kindly provided by Mr. and Mrs. Drury, further adjournment was made to Salisbury Square to confer upon "Lay Workers' Unions and Missionary Bands: their formation, method of working, and ways of usefulness." The chair was taken by Mr. H. R. Arbuthnot, and excellent opening addresses were given by the Rev. A. J. Robinson (Marylebone), Mr. G. Denyer (Manchester), and Mr. A. H. Cæsar (Holloway). A most interesting discussion ensued, and the opinion was expressed that in every district and town of reasonable size there ought to be a Lay Workers' Union in existence for the furtherance of Foreign Missions, and for the enlistment of lay help in the cause. Reference was made to the recent Exhibition in Manchester, which had been most successful from every point of view, and which would hardly have been undertaken but for the Lay Workers' Union there. The testimony from the Lay Workers' Unions at Liverpool, Bradford, and Sheffield, was most encouraging, as was also the experience of the Rev. A. J. Robinson with regard to the missionary bands in his parishes at Whitechapel and Marylebone. This Meeting, which was prolonged for half an hour, closed with a forcible address from the Rev. B. Baring-Gould.

The proceedings on Thursday consisted of Holy Communion at St. Dunstan's Church, Fleet Street, at 10.30, and a Conference on the subject of "Laymen's work for the Missionary Cause amongst Children." This was taken in three parts:—(a) Systematic Sunday-school addresses, spoken to by Mr. R. J. Powell, of Liverpool; (b) Juvenile Associations, by Dr. J. H. Kinsey, of Bedford; and (c) Sowers' Bands, by Mr. E. M. Anderson. In the afternoon a Missionary Meeting was held, and the farewell took place. A thoroughly happy and very profitable series of Meetings thus came to an end, which it is believed and trusted will be followed by much blessing.

Amongst those able to attend were Sir T. Fowell Buxton, Major-General Hutchinson, Colonel Gibbs, Dr. J. H. Kinsey (Bedford), Mr. W. Blakeney, R.N. (Westward Ho!), Mr. H. O. B. O'Donoghue (Bristol), Mr. C. R. Ford (Bromley), Mr. C. R. P. Bosanquet (Alnwick), Mr. F. W. Bourdillon (Penzance), Mr. J. D. Mackenzie (Newlyn), Mr. N. H. Burt (Sherborne), Mr. M. J. Sutton (Reading), Mr. C. Ray, jun. (Tunbridge Wells), Mr. Robert Phillips (Manchester), Mr. L. Stileman-Gibberd (Sharnbrook), Mr. R. M. Smyth (Tunbridge Wells), Mr. G. Denyer (Manchester), Mr. R. J. Powell (Liverpool), Mr. E. L. Onions (Birmingham), Mr. J. Johnstone Bourne (Eastbourne), Mr. C. W. Hattersley (Sheffield), Mr. D. M. Nicholson (Sheffield), Mr. W. Pritchard (Chester), Mr. A. M. Drake (Bradford), Mr. J. H. Mason (Chester), Revs. Canon Acheson, T. T. Smith, J. C. Duncan, H. A. Bren, B. Baring-Gould, Archdeacon Hamilton, Messrs. H. R. Arbuthnot, C. Baynes, D. M. Lang, G. Martin Tait, R. F. Measor, E. M. Anderson, and others.

T. G. H.

LOCAL ASSOCIATIONS AND UNIONS.

Brighton.—Under the auspices of the Sussex Church Missionary Prayer Union, a Conference of the friends of Foreign Missions was held at Brighton on Monday, May 16th. The proceedings commenced at 11 a.m. at St. Margaret's Church, where eighty-five persons partook of the Lord's Supper, after listening to a beautiful address on "Prayer" from Prebendary Eardley-Wilmot. His text was John xvi. 23; and his practical suggestions as to the habit and value of prayer struck the right keynote for the rest of the day. After service, the Hon. Dist. Secs. held a business meeting in the vestry, at which the Rev. Alfred Pearson presided. Lunch was provided at the Pavilion at 1.45 (at the expense of a lady friend of the C.M.S. in Brighton, to whom a cordial vote of thanks was given), and nearly sixty friends were thus hospitably entertained. The Conference followed at 3.30, the chair being taken by Prebendary Hannah, Vicar of Brighton, supported by Archdeacon Hamilton, Prebendary Snowdon Smith, the Revs. B. Baring-Gould, R. W. Hawkins, A. Pearson, J. G. Gregory, W. M. Selwyn, F. Whitfield, J. A. Jamieson, E. K. Elliott, E. D. Stead, and a large number of Evangelical clergy and laymen from all parts of the country. A most useful and interesting address was delivered by Prebendary Eardley-Wilmot, on Christian service in relation to missionary work; and then the Rev. Cyril Gordon described his work and the state of affairs generally in Uganda. A short statement followed, by the Rev. E. D. Stead, inviting C.M.S. friends to become members of the Prayer Union. The Evening Meeting was held at eight, presided over by Prebendary Snowdon Smith. The attendance was good, and an excellent address was given by Archdeacon Hamilton. The Rev. Cyril Gordon followed with further information about missionary work in Central Africa. The collections during the day amounted to more than 25*l.*, and the Conference altogether calls for thankfulness and praise. We trust it may result in much blessing, and stir us all up to more earnest *prayer* and more active *service* for the Master.

E. D. S.

Cambridge.—The Annual Sermons in connection with the Cambridge branch of the Society were delivered on Sunday, May 8th, in the following churches:—Abbey Church, Christ Church, Holy Trinity, St. Benet, St. James, St. John, St. Matthew, St. Michael, St. Paul, and Old Chesterton. A well-attended meeting was held in the large room of the Guildhall on Tuesday afternoon. The chair was occupied by the Master of Trinity (the Rev. Dr. Butler). Addresses were then delivered by the chairman and others. Another meeting was held in the evening, at which the Rev. Dr. Perowne presided. Mr. J. Hough, as Treasurer of the Cambridge Branch, stated that the total sum collected by the local branch amounted altogether to 1410*l.*, which he did not think was very satisfactory. The Rev. J. T. Lang, the chairman, the Rev. Jani Alli (Calcutta), General Brownlow, and the Rev. H. C. G. Moule then addressed those assembled.

A grand Bazaar was held in the Guildhall, Cambridge, on Wednesday afternoon, on behalf of the Society. The hall was fitted up to represent an Indian bazaar in Agra or Lucknow. The effect was very good and rich, paintings representing scenes in India being hung on the walls to give local colour. Among the stallholders were Lady Stokes, Mrs. Barton, Mrs. Moule, Miss Sweeting, and Mrs. Lang. The Rev. J. Barton, the Master of Pembroke, Major-Gen. Brownlow, and the Rev. Jani Alli were present at the opening. For many years these sales have been held for the same object, and they have always been very successful financially. This was the first time anything so ambitious in the way of decoration and representation had been attempted. Besides the actual bazaar, there were very good programmes of music given at intervals.

Carmarthen.—The Annual Sermons on behalf of the Society were preached in the churches of this town on May 8th. The Rev. A. H. Arden, who was for seventeen years a missionary in South India, attended as Deputation, preaching at St. Peter's in the morning and Christ Church in the evening. He also addressed the St. Peter's Sunday-school in the afternoon. The collections were larger than those of previous years. On Monday evening, in the Priory Street National School Room, Mr. Arden gave a very interesting address to a large

gathering on the work of the Society, and the collection on that occasion also showed a large increase. S. Thomas, Esq., J.P., Wellfield, occupied the chair.
W. J. W.

Huddersfield.—The Annual Meeting of the Huddersfield Association of the Society was held on Monday evening, May 16th, in the Parish Church Schools, sermons having been preached in many of the churches of the rural deanery on the previous day. The Rev. Canon Bardsley, Vicar of Huddersfield, presided over a good assembly, and he was supported on the platform by the Bishop of Saskatchewan and the Revs. J. B. McCullagh and R. T. Dowbiggin. The chairman announced that the Vicar of Kirkburton was not present, and for this reason the report would not be presented. Mr. A. C. Sharpe presented the financial statement, from which it appeared that 857*l.* 18*s.* 1*d.* had been raised by the Association during the past year on behalf of the Society. The Bishop of Saskatchewan stated that when he contrasted the state of things which now existed with those existing when he went out nearly twenty-four years ago, from a Church and missionary point of view, he thought there was great cause for thankfulness and gratitude to Almighty God. The Rev. J. B. McCullagh followed with an account of his work amongst the Indian tribes, and the Rev. R. T. Dowbiggin gave details of the Mission work in Ceylon.

In the afternoon the meeting of the Ladies' and Gleaners' Unions was held at St. Peter's Assembly Rooms, at which the Rev. Canon Bardsley presided. The Rev. H. A. Bren (Assoc. Sec.) first addressed the meeting, and was followed by the Rev. J. B. McCullagh and the Bishop of Saskatchewan.

The Annual Meeting of the Junior Clergy C.M. Union was held at the Church Institute in the afternoon, under the presidency of the Rev. J. Meredith, Curate of Moldgreen. The third annual report was presented by the Rev. T. H. Greenhalgh, in which the committee noted with deep gratitude the continued success of the Union.
T. H. G.

Liverpool.—The Annual Meeting of the members and friends of the Liverpool and South-West Lancashire Auxiliary of the Society was held on Monday evening, May 9th, at Hope Hall, the Bishop presiding. There was a large attendance of clergy and friends of the Society. The report, read by the Rev. J. W. Dawes, which showed a real advance in general support and warm sympathy in the diocesan branch. The general receipts were 528*l.* more than last year, and that sum was augmented by a legacy from the late Miss Heaton, of Southport, of 4050*l.*, raising local contributions to the Parent Society from 4232*l.* to 8811*l.* The Bishop, in moving the adoption of the report and financial statement, said that they had beaten the record, and were 500*l.* ahead of what they were last year. He then reviewed the progress of the Society for the past fifty years, when he first began to support it. The Deputation, consisting of the Revs. A. B. Hutchinson (Japan), A. Pearson (Brighton), and C. W. A. Clarke (Masulipatam), then addressed the meeting. In connection with the meeting a service was held at St. Nicholas' Church, at which the Rev. A. B. Hutchinson delivered an address to business men. A luncheon was given to the clergy at the Adelphi Hotel by Mr. Richard Dart, the hon. treasurer of the Society, at which an address was given by the Rev. A. Pearson, Vicar of St. Margaret's, Brighton.

Manchester.—The Manchester Loan Exhibition was held on May 20th, 21st, and 23rd. The local friends had been making preparations all through the winter with a good deal of anxiety, but the result surpassed all their expectations, and realized none of their fears. One cause of anxiety was the size of the hall which they had engaged. No other seemed to be so suitable, except that it appeared to be scarcely possible to get together a sufficient number of exhibits to fill it. Another fear was lest it should be found impossible to make the Exhibition known throughout our huge community without spending a fortune in advertisements. However, very earnest prayer was made for guidance, and it must be acknowledged that this prayer was abundantly answered. The exhibition was open each day from noon to 10 p.m. Each day there was a preparatory prayer-meeting at 11.15, and at 12 an opening ceremony. On Friday the chair-

man was Joseph Rice, Esq., the Treasurer of the Manchester C.M.S. Auxiliary, and the opening speech was given by Sir Thomas Fowell Buxton, Bart. On Saturday the Mayor of Oldham was chairman, and the Dean of Manchester opened the Exhibition; and on Monday Robert Phillips, Esq., took the chair, and the Rev. Canon Kelly gave the address. On Monday night, at 10 p.m., Canon Kelly again presided at a short praise-meeting, at which fully 1000 people must have been present. The money received for admission was 297*l*. The immense hall was well filled each evening, and on the last evening it was literally packed. The collection of objects of interest was very large, and more than filled all the available space, and was admirably arranged in courts; but the Exhibition mainly owed its success to the most energetic band of missionaries who, most of them in native dress, gave frequent addresses in the courts. Concerts and lantern lectures were also given every hour in the smaller hall. These contributed very considerably to the success of the Exhibition. Six stalls for the sale of work were arranged in the centre of the hall, together with a flower-stall and a bookstall. These sales realized 750*l*. for the C.M.S., the C.E.Z.M.S., and the Missionary Leaves Association. C. N. K.

Reading.—The Annual Sermons and Meetings were held on May 7th, 8th, and 9th, beginning with a Juvenile Meeting of much interest on Saturday afternoon, May 7th, when Canon Taylor Smith charmed the young people with his West African experiences. The Sunday Sermons were preached in five churches and a mission-hall, by the Revs. W. H. Barlow, H. C. Squires, and Canon Taylor Smith. On Monday, an Afternoon Meeting gave country friends and members of the Berks C.M. Prayer Union an opportunity of sharing the feast; and a good Evening Meeting filled the Old Town Hall, and gave close attention to the speakers for two hours. The Dean of Windsor presided, and opened with cordial and helpful words. Mr. Barlow followed with some account of the internal working of the Society, and its provision for training and using men and women of all classes and stages of attainments. Canon Taylor Smith took us over his Mission ground, showed the openings for work in West Africa, and appealed for personal offers and direct help for that interesting field. The annual financial statement gave evidence of general progress and increased support, the Reading Association having increased their gifts by 118*l*. over the total of the previous year. The meeting was reminded of the Society's loss by the death of Canon Payne, for thirty-five years Vicar of St. John's, and an ardent supporter of the good cause; and also by the early removal of their former Hon. Lay Secretary of the Reading Association, Mr. J. H. Redman, who was called to his rest, after three months in the mission-field, on February 29th. H. B.

Wilts.—The Spring Conference of the Wilts C.M. Union was held at Trowbridge on May 17th. The members assembled in St. James's Hall at 11.15 a.m., under the presidency of the Rector of Trowbridge, the Rev. H. Trotter, who opened the Conference with an exposition of Matt. x. 32—42. A useful address was then delivered by the Rev. A. E. Hughes, Curate of Fisherton, Salisbury, on "How to deepen the Work of the C.M.S. in our Parishes." After luncheon, which, by the kind arrangement of the Rector of Trowbridge, was served at the Rectory, the members met again in St. James's Hall, to hear an address by the Deputation, the Rev. J. S. Hill, on "The Urgent Needs of the Heathen." Mr. Trotter, in closing the Conference, thanked Mr. Hill for his powerful and pointed appeal. A. G. L.

SEVERAL other Auxiliaries have held their Anniversaries during May and June, such as Barnsley, Blackheath, Cheltenham, Dorchester Branch, Huntingdon, Maidstone and Mid-Kent, Nottingham, Plymouth, &c., Saffron Walden, Sevenoaks, Sheffield, Taunton (Auxiliary), Winchester, Wolverhampton (St. Mark's), York, &c., but are omitted or deferred for want of space.

SALES OF WORK have been held during June at Charleton-Horethorne (38*l*.) and Exeter (St. Mary Major).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 17th, 1892.—On the recommendation of the Ladies' Candidates Committee, the offers of Miss Wilhelmina Beatrice Josephine Wilkinson, Miss Eleanor Selina Wigram, Miss Elizabeth A. S. Huhold, and Mrs. Jane Harvey (for Japan) were accepted.

The question of a successor to Bishop Crowther was reconsidered, and Resolutions were adopted. [See *Intelligencer* for June, pages 467, 468.]

The Rev. C. W. A. Clarke, who has been in charge of the Robert Noble College, Masulipatam, since 1886, was introduced to the Committee, and took the opportunity of impressing earnestly the importance of keeping the Noble College in a high state of efficiency, in view of the hold being maintained over the higher classes of the people in Masulipatam and all that region. Mr. Clarke bore earnest testimony to the good work which the Madras Christian College is doing.

The Rev. J. H. Knowles, who had proceeded to the Punjab Mission in 1881, and had been connected with the Kashmir work for the last nine years, was introduced to the Committee, and gave an encouraging and interesting account of progress in Kashmir. He said the door was now fully open for the preaching of the Gospel. French and Clark, in past days, had been hooted when they attempted to preach in the bazaar. Now there was no hindrance. The educational branch of work had made much advance, as also had the medical and zenana branches of it. He referred to the Governor-General's recent visit to Kashmir, on which occasion his Excellency had visited the Church Missionary Society's High School, and addressed the pupils. He mentioned that he himself had been able to carry on the translation of the Old Testament into Kashmiri up to the Psalms; the New Testament having been previously translated by Mr. Wade.

The Rev. R. Kidd and the Rev. S. S. and Mrs. Farrow, lately returned on their first furlough from the Yoruba Mission, were introduced to the Committee, and conversation held with them. Mr. Kidd regarded the progress in the Yoruba Mission generally as encouraging. In Ibadan, where he resided during the past year, Mr. Hinderer had left the stamp of his individuality in a very marked degree, and Mr. Kidd found no race-feeling exhibited amongst the Native Christians there. The Mission needed to be prosecuted with greater force, and the supply and training of Native agents required special attention.

Mr. Farrow urged the need of strengthening the staff in Abeokuta, which place was still almost entirely heathen. None of the present staff, except himself, was available for direct evangelistic work, which should be extended to the many large towns further inland. His special attention had been given to the medical work, in which he was much encouraged, to visiting the refugees from Dahomey, the villages round Abeokuta, and a camp of lepers, numbering seventeen, every member of which was anxious to renounce idolatry or Islam. He considered that the Yoruba Mission afforded large scope for the class of Missionary students now receiving a shorter course of training, and he pleaded for a band of these for Abeokuta.

On the recommendation of the Committee in charge of the Missions in North India, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

Special General Committee, May 24th.—The Resolutions of the Correspondence Committee of May 17th, regarding the appointment of a successor to Bishop Crowther, were confirmed, and the Committee agreed to submit a name to the Archbishop of Canterbury for the appointment.

Committee of Correspondence, May 31st.—The Rev. John Alexander F. Warren, M.A., T.C.D., Curate of St. Andrew's, Dublin, and Mr. T. Jays, and also Messrs. G. H. Davies, J. F. Hewitt, and R. W. Peachey, having completed their course at Islington College, were accepted as Missionaries of the Society, to be presented for ordination to the Bishop of London. Prayer for the candidates was offered by the Rev. W. Allen.

On the recommendation of the Secretaries, the following tentative locations were agreed to:—The Rev. C. B. Clarke, Calcutta Band of Evangelists; the

Rev. H. E. and Mrs. Heinekey, Ceylon; the Rev. J. G. Toase, West Africa. (Ibadan); the Rev. C. H. Field, Frontier Missions, Punjab; the Rev. G. P. B. Kerry, Theological Class, East Africa; the Rev. A. H. Sheldon, Tinnevely; the Rev. F. Melville Jones, Niger (to join next January); the Rev. W. A. C. Fremantle, North-West Provinces (Benares), to go out in 1893; Mr. Venables Greene, Cashmere; Mr. J. F. Hewitt, Calcutta Band of Evangelists; Mr. G. H. Davies, South China (with the Rev. H. S. Phillips); Mr. T. Jays, Yoruba Mission; and Mr. R. W. Peachey, Telugu Mission (to help the Rev. J. Stone).

On the recommendation of the Islington College Visitors, the Committee sanctioned the connection of the Church Missionary College with the University of Durham, and instructed the Visitors to draw up and submit such regulations as may be necessary to safeguard the exercise of the privilege on the part of the Missionaries from some obvious objections.

The Secretaries were instructed to prepare a scheme to give effect to the Committee's desire to secure to Missionaries going out in Deacons' Orders full time for their preparation for the Bishop's Examination for Priest's Orders, as well as for the study of the language.

The Rev. Jani Alli, B.A., of Cambridge University, who had been converted from Mohammedanism in the Robert Noble College, Masulipatam, in 1855, and had been labouring in connection with the Church Missionary Society since 1877, having come to England on furlough, was present, and gave an account of his work in connection with his two Anglo-Vernacular Schools for Mohammedans in the neighbourhood of Calcutta, the Garden Reach and the Matiabari Schools, the former having 283 and the latter 153 boys and young men in attendance, chiefly Mohammedans. He also referred to his own evangelistic work in Calcutta itself.

The Director of the Leipzig Mission having reported the proposal of that Mission to commence missionary work in the Usagara district of East Africa, and inquired whether the C.M.S. would transfer their Usagara stations to that Mission, the Committee instructed the Secretaries to state that they did not at present contemplate retiring from their Mission stations in the Usagara district, and could not entertain a proposal to transfer them to another Society, even should the exigencies of the situation or the altered circumstances of the country seem to render it advisable, without the full concurrence of the Bishop.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee, June 14th.—A letter having been read from Bishop Royston referring to the recent tornado in Mauritius, the Committee passed a Minute expressing their sincere sympathy with Bishop Walsh, and with the brethren, Native and European, working in connection with the Society in Mauritius, in the recent severe visitation of the hurricane of April 29th. The Committee put on record their thankfulness to God for the preservation of the life of their brethren, Native and European, and the comparative preservation of the Society's property, and their earnest prayer that all might be overruled to the glory of God and the true progress of His cause.

The Committee had an interview with the Rev. H. D. Buswell, of the Mauritius Mission, and gave him a cordial welcome. Mr. Buswell joined the Ceylon Mission in 1862, and had been transferred to the Mauritius Mission in 1866, so that he had been connected with the latter Mission through much the larger part of its existence. He had been Secretary of the Mission, and the first and only Chairman, up to the time of his coming home, of the Native Church Council. Mr. Buswell gave a brief and encouraging account of the Society's work on the island, and referred to the progress which he had himself witnessed during his twenty-six years of connection with it. He referred at some length to the terrible hurricane of April 29th and its disastrous effects on life and property.

The Committees of Estimates and Finance made a joint report on the prospective and financial position of the Society. They reported that the total number of European missionaries now on the roll (including 46 honorary and 11 partly honorary) was 518; an increase of 40, including 6 honorary, on the numbers provided for in the estimates of November, 1891. The joint Committees

concluded their report by making the following recommendation :—That whilst the Committee have abundant cause for thankfulness and praise to God for the way in which He has led His people in the past to support the work undertaken in His name, they feel that the extraordinary developments in that work, the rapid increase in the number of labourers engaged in it, and the consequent responsibilities of greatly increased expenditure, call for the utmost watchfulness and care in the making of new grants, and in the framing of estimates, both for home and Mission expenditure. The Chairman then invited the Rev. Sidney Bott to lead the Committee in prayer regarding the Society's income and expenditure.

The Committee had an interview with the Rev. H. H. Dobinson, just returned on furlough from the Niger Mission. Mr. Dobinson called attention to the very small scale on which the Mission work on the Niger territories was at present conducted, being confined to three small groups of stations separated from each other by very long distances. He deprecated the line of isolated stations, and advocated large centres strongly manned, from which the surrounding country could be evangelized, and the converts kept more in touch with their leaders. He regarded Ibo-land as an ideal mission-field. It was thickly populated. The people had not been rendered suspicious by slave-raiding, and were easily accessible. His experience led him to believe that Brass and Onitsha were not less healthy than the localities higher up the river. His own work had included the pastoral charge of Onitsha, the duties of the Secretariat, and translational work. He had brought with him the manuscript of the four Gospels translated into Ibo. School-work had proved discouraging, but he had been much encouraged by the loyalty of many African agents, both Natives of Sierra Leone and of the neighbouring country, by the evidence of a missionary spirit on the part of Native Christians, and by the readiness of the heathen to receive the Missionaries. He did not believe that the congregations in the Delta were opposed to the Society, and doubted how far they understood all the pecuniary responsibility which was involved in the proposed independent pastorate scheme.

NOTES OF THE MONTH.

ORDINATIONS.

On Trinity Sunday, June 12, 1892, by the Bishop of London, George Henry Davies, John Francis Hewitt, and Robert William Peachey, to Deacons' Orders.

DEPARTURES.

Yoruba.—The Rev. M. A. and Mrs. Dodds left Liverpool for Lagos on June 4.
Eastern Equatorial Africa.—The Rev. W. E. and Mrs. Taylor, Mr. E. Millar, and Mr. B. Ward left Marseilles for Zanzibar on June 12.
Ceylon.—The Rev. W. and Mrs. Welchman left London for the Mission on May 27.
North-West America.—The Rev. W. Owen left Liverpool for New York on June 2.

ARRIVALS.

West Africa.—The Rev. O. Moore left Sierra Leone on May 30, and arrived in Liverpool on June 17.
Niger.—The Rev. H. H. Dobinson left Akassa on April 18, and, after a stay at Lagos, arrived in Liverpool on June 1.
Egypt.—The Rev. F. A. and Mrs. Klein left Cairo on May 5, and arrived in Dusseldorf on May 17.—Mr. T. M. Sheehan left Cairo on May 24, and arrived in London on June 9.
Palestine.—The Rev. Dr. and Mrs. Elliott left Jaffa on May 18, and arrived in London on May 30.
North India.—The Rev. A. J. Shields left Godda on April 21, and arrived in London on June 2.
Punjab and Sindh.—The Rev. B. Clark left Karachi on March 19, and arrived at Liverpool on May 28.—The Rev. F. A. P. Shirreff left Lahore on May 9, and arrived in England on June 2.
South India.—The Rev. F. W. N. and Mrs. Alexander left Madras on May 9, and arrived in London on June 9.—The Rev. J. C. J. and Mrs. Pavey left Madras on April 28, and arrived at Plymouth on May 30.

BIRTHS.

Eastern Equatorial Africa.—On May 20, at Frere Town, the wife of the Rev. A. N. Wood, of a son.

North India.—On March 10, at Norwich, the wife of the Rev. H. Brown, of a son (Wilfrid Douglas).—On April 12, the wife of the Rev. A. E. Johnston, of Allahabad of a son (George Cooper).

Western India.—On April 29, at Poona, the wife of the Rev. J. A. Harriss, of a son (Reginald Basset).

South India.—On May 7, the wife of the Rev. Theophilus Ralph Waltenberg, of a daughter (Eleanor May).—On May 16, the wife of the Rev. E. S. Carr, of a son.

Japan.—On April 10, at Nagasaki, the wife of the Rev. A. R. Fuller, of a son.

MARRIAGES.

Eastern Equatorial Africa.—On May 11, at Frere Town, Mr. J. A. Bailey to Miss Mary W. Harvey.

North India.—On May 9, at Agra, the Rev. John Haythornthwaite, M.A., Principal of St. John's College, Agra, to Miss Izset Mead, L.R.C.P. & S., Edin.

Japan.—On May 11, by the Right Rev. Bishop Bickersteth, of Japan, Archdeacon Warren to Miss Sarah Lizzie Fawcett, of Sunderland.—On April 20, the Rev. G. Chapman to Miss Warren.

North-West America.—On May 19, at Gleichen, by the Rev. J. W. Tims, the Rev. G. Holmes to Miss E. Perkies.

DEATHS.

North India.—On April 25, at Calcutta, Eliza Emma Rosalie (Minnie), third daughter of the Rev. A. Stark, aged 24 years.

Punjab and Sindh.—On May 7, at Hyderabad, Mr. George R. Campbell (drowned whilst bathing).

South India.—On June 17, at Madras, Mrs. T. R. Waltenberg.

PUBLICATION NOTICES.

THE following New Publications have been issued since our last notice :—

Annual Letters (Extracts) of Missionaries, 1891-92 :—

Part VII. Containing Letters from Ceylon, South China, and Mid-China Missions.

Part VIII. Containing Letters from Japan, New Zealand, N.-W. America and North Pacific Missions.

Price 3d. each part, post free.

Children's World Picture Leaflets :—No. 7, "A Journey in West Africa." No. 8, "By Boat and Road in China." No. 9, "Where the Nile comes from." *Price to C.M.S. friends and workers, 1s. per 100, post free. (Specimens free.)*

Anniversary Sermon preached at St. Bride's Church, Fleet Street, on May 2nd, 1892, by the Very Rev. THE DEAN OF NORWICH. *Free.*

BRIEF SKETCHES OF C.M.S. WORKERS. By Emily Headland. Designed for use in connection with the C.M.S. Monthly Cycle of Prayer. The following are now ready :—

Rev. Henry Venn, Honorary Secretary of the C.M.S., 1841 to 1871.

Right Rev. Bishop Russell, of China; C.M.S. Missionary, 1847 to 1879.

Price Twopence each, post free, from the Book Room, Salisbury Square.

Magazines for Distribution during the Holidays.—Packets containing copies of the *Gleaner*, *Awake!*, and *Children's World*, will gladly be sent free to friends desirous of making known the C.M.S. Magazines in places they may visit during the summer holidays. A limited number of copies of the *Intelligencer* are also available for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can use in this way?

The Children's World Picture Leaflets will also be found very useful for distribution amongst juveniles at the seaside, &c. *1s. per 100, post free. (Specimens on application.)*

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE EXPANSION OF CHRISTENDOM.*

By MARY L. G. PETRIE, B.A.

I. X. NIKA.

"For His name's sake they went forth."—3 John 7.



ALTHOUGH for over 500 years Mohammed's followers have supplanted Christ's worshippers within the ancient Cathedral of Constantinople—the first city founded to be a Christian city—the Greek sentence which heads this Paper may still be read upon its bronze gates. Doubtless the Turk did not know that it means JESUS CHRIST CONQUERS. Study of the expansion of Christendom means study of the historical fulfilment of these words through the labours of those who went forth for His Name's sake.

The subject is a vast one, even when we recognize that it is not the history of Christendom, but of its expansion. In time, we deal with 1860 years; in space, with the whole globe. We must look at Christendom itself from age to age in order to understand the alternate apathy and zeal of Christ's subjects for the extension of His Kingdom. We must look at Heathendom from age to age in order to understand those strongholds of darkness against which the light of the Gospel has had to prevail. The field is the whole world; the workers in that field should be the whole Church. For "Go ye into all the world" was spoken to all the company of above 500 brethren who gathered round Christ on the Galilean mountain before His Ascension.

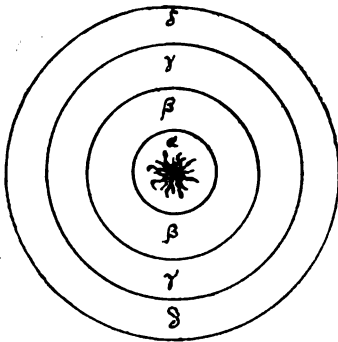
It is not a history of the world's *conversion*, but of the world's *evangelization*. Christ's return, the great hope of Christendom, is not dependent upon the world-wide *success* of Missions; for He has not promised to return to a converted world. But it is dependent upon the world-wide *existence* of Missions, for He has promised to return to an evangelized world (Matt. xxiv. 14). Through His Apostles He has, in every age, called out from the world a people for Himself (Acts xv. 14), and when the number of His elect is accomplished, "our perfect consummation and bliss" and the restoration of all things to His "eternal and everlasting glory" will be brought about by His appearing (Acts iii. 21).

* This article is the first of a series of Papers designed for the correspondence Class newly formed for systematic study of the History of Missions, in connection with the "College by Post," of which the writer is President. Although prepared throughout for the student rather than the general reader, it is inserted here as originally written at the Editor's request.

All inquiries as to the Class or as to the "College by Post" generally, should be made direct to Miss Petrie, Hanover Lodge, Kensington Park, London, W.

DIAGRAM SHOWING THE EXPANSION OF CHRISTENDOM.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising" (Isaiah lx. 1—3, *R.V.*).



"Jesus spake unto them, saying, I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life" (John viii. 12, *R.V.*). "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. v. 14, *R.V.*).

A light is the centre of four different zones:—(a) The intense brightness immediately round, representing those who are "led into the way of truth," who are (in St. Paul's phrase) "in Christ" (2 Cor. v. 17), united to Him

by personal faith. (β) The duller illumination near it, representing those "who profess and call themselves Christians," whose Christianity is a matter of tradition and imitation rather than of personal experience. (γ) The twilight at some distance from the centre, representing those who make no Christian profession, though their lives are reached and ennobled by Christian influences. (δ) The outer darkness which the light does not penetrate, representing those "without God and without hope" in the regions of heathendom.

To God only, who reads the heart, is each human being seen distinctly in one or other zone. "The Lord knoweth them that are His." The dividing lines are hard to discern, and in each zone there are those nearer to and further from the centre. In (a) we pass from the whole-hearted Christian who can echo St. Paul's words in Phil. i. 21; iii. 8, to the timid and wavering, though true believer. In (β) from those who are earnestly religious up to their light, though they could not echo St. Paul's words, "I know Him whom I have believed," to those whose hearts and lives are given wholly to the world, though they conform to some religious observances. In (γ) from those who are intellectually convinced of the truth of Christianity, though they shrink from making profession of that conviction, to those who are opposed to it, though indirectly benefited by it. Both classes are largely represented in India to-day. "Many Christians will rise from Mohammedan graves," says an Indian missionary, while we may fear that many committed to consecrated ground in Christian lands have no part nor lot in Christ.

That progress of the Gospel in inward power here shown by (a), and likened to leaven in Matt. xiii., eludes statistics. Our story must be rather of that progress in outward extent, which is likened to the growth of the mustard-seed. Ever since Judas was one of the Twelve, mere professors have been numbered with true followers; there has

been a visible scaffolding within which the true temple has silently risen.

The Divine Light ever shineth more and more, and we trace a continuous and simultaneous expansion of each of the four zones since Pentecost. But never have they expanded so rapidly and evidently as they are expanding to-day. Never has Christ been worshipped by so many devoted Christians: look where we will, we see the outward signs and fruits of that quickened spiritual life which in itself cometh not with observation. Never has the visible Church made its cords so long, and its stakes so strong as it does to-day: look at South India, West Africa, and the South Seas. Never have the indirect influences of Christianity been so potent and beneficent: look, again, at India. And never has heathendom been so vast in numbers: the non-Christian inhabitants of the globe are now reckoned at a thousand millions.

Dr. Pierson calls our age "The Crisis of Missions." Of late years the Lord hath indeed done great things for us whereof we are glad. Still greater things will come to pass in the near future. We are on the eve of momentous changes. Sir W. W. Hunter (*Nineteenth Century*, July, 1888) considers that next century the darker races will constitute a very large proportion of the Protestant Christians in the world. Never has the hope been so great. Never has the call been so urgent.

This is, therefore, the time of all others for earnest study of the whole grand subject. For those who regard Missions to the heathen as a form of religious enthusiasm with which they have not, and need not have sympathy, such study will awaken zeal that ought to be, by proving that the extension of Christ's Kingdom must be a matter of surpassing importance to all His disciples. For those already interested in Missions as represented by some particular Society this study will quicken zeal that is, by connecting a part with the whole, and it cannot fail to stimulate *faith* to fresh effort at home; *love* to fresh prayer and sympathy for the heralds of the Gospel abroad; and *hope* to fresh watchfulness for the return of our Lord. It will be a satisfaction to stir up the missionary-hearted. It will be a still greater satisfaction to win for the cause of Missions those to whom they are neither familiar nor attractive, or, rather, to whom they have never become familiar enough to be attractive.

PLAN OF THE EXPANSION OF CHRISTENDOM PAPERS.

I. *General Summary*, gathering up the threads of our story, not an easy task where scattered work over a vast field makes unity of narrative almost impossible.

II. *Books to be Read*.—There is a great quantity of printed matter and very little literature on the subject of Foreign Missions. The librarian at the headquarters of the C.M.S., with whom I was pursuing my quest for a text-book on their well-furnished shelves, said at last: "You will have to prepare your own text-book as you proceed." Meanwhile we will use Smith's *Short History of Christian Missions* (T. & T. Clark, Edinburgh, 2s. 6d.) for our whole course. For our

first and second periods, Cutts' *Turning Points of General Church History* (S.P.C.K., 5s.). For our third period, Tucker's *English Church in other Lands* (Longmans, 2s. 6d.). Dr. Smith's Presbyterian bias is as evident as the Anglican bias of our two other authors, so we shall have the advantage of reading together books that emphasize different aspects of our subject throughout. Smith's *Student's Ecclesiastical History*, Volume I. (Murray, 7s. 6d.), would also be useful for the first and second periods, but it deals with many matters which do not immediately concern us. For those able to extend their reading I shall suggest many other books and portions of books as we go forward.

Each of the three periods has its peculiar difficulty for the student who endeavours to form an intelligent idea of the expansion of Christendom. For the first our materials are but scanty. For the second, historical facts are overlaid with worthless legends. For the third there is a bewildering mass of unsorted details.

III. *Geography*.—Maps are absolutely necessary for the study of Missions. Possessors of Keith-Johnston's 12s. 6d. Classical Atlas will find all they want for the first, and much of what they want for the second period there. The nine maps in the C.M.S. Annual Report may be had separately from the C.M. House, Salisbury Square (1s. post free). They give the details of that Society's work only, and I cannot discover any missionary atlas that includes all the Societies. Much use must be made, therefore, of general atlases, and very thorough students will probably find it most satisfactory to fill in outline-maps as they read. The following publications of Philip and Son, Falcon Buildings, Fleet Street, will be useful;—Sheet-maps (price 1s. 6d. each, 29 by 23 inches) of "Europe before the Invasion of the Huns, A.D. 370," and "Europe after the Invasion of the Barbarians in the 6th Century," also the "Countries visited by the Apostles;" but the maps of the Roman Empire and of St. Paul's travels, which abound in our Bibles, &c., make this last less necessary. Cabinet Series of Educational Maps (imperial 4to), General Maps of Europe, Asia, Africa, and India (price 2d. each), Maps of the World as known to the Ancients; the Roman Empire, western half; the Roman Empire, eastern half; Greece and the Isles of the Ægean (price 4d. each). Outlines or blank projections of all these on drawing-paper may be had at 3d. each. Collins' International Atlas (price 10s. 6d.) contains fourteen classical and sixteen historical maps, besides thirty-two modern ones, and would illustrate every part of our subject well.

A. PRIMITIVE CHRISTENDOM Conquest of Roman Empire.	Striving	{ A.D. 30 or A.D. 45 (294 years)	{ —324 (294 years)	{ Pentecost, or S. Paul's first Missionary Tour to Constantine's Conversion.
	Prevailing			
B. MEDIEVAL CHRISTENDOM Conquest of Europe.	Striving	{ A.D. 380 or A.D. 496 (420 years)	{ —800 (420 years)	{ Ulfilas, or Conversion of Clovis to Charlemagne's Coronation.
	Prevailing			

C. MODERN CHRISTENDOM World-wide Conquest.	Striving	Effort of the Roman Church	Among Mohammedans { 1219 or 1292 — 1542 { Francis of Assisi, or Raymond Lully to Xavier.
			In the Regions Beyond { 1542 or 1644 — 1858 { Xavier, or Propaganda College to The opening of all the Doors.
		Effort of the Reformed Churches	Scattered efforts in outlying districts { 1535 or 1701 — 1792 { Erasmus, or founding of S.P.G. to Carey.
			Effort in centres of heathendom 1792 — 1858 { Carey to The opening of the Doors.
	Prevailing 1853- 1892 { One generation of widespread effort and widespread success.		

IV. *Periods and Dates.*—Here we shape a general framework, into which we shall fit as many details as possible. In order to concentrate interest and to aid intelligent understanding of the story, we shall in each period emphasize one country, and one or two representative missionaries. For each period it is a question whether we shall begin from the first summons to effort, or from the first successful effort. Often of several contemporary events, all significant, only one is named. For instance, within one generation the founding of the Society for the Propagation of the Gospel was followed by the Missions of Ziegenbalg, Egede, and the Moravians, all independent efforts with far-reaching results. Also, of all historical events, great spiritual movements are those which cannot be assigned to definite years without giving a false impression of their real character.

Observe that God's purposes are always carried out without either hurry or pause. The price of haste is brief duration. A.D. 395 is the date assigned by Dr. Maclear for the complete conversion of the Roman Empire, 3½ centuries after St. Paul set forth. The story of Europe's conversion fills a whole millennium. And modern Missions, about which we are sometimes so faint-hearted and so impatient for immediate results, are but 300, we might say but 100, years old.

Our representative countries will be :—For (A) *Greece*, the land which had already exercised the most potent intellectual influence on the world, and furnished the language of the New Testament; the first European land visited by St. Paul; the nucleus of the first Christian State. The Church of Rome, moreover, round which our story centres for so long, was in the first instance Greek, not Latin. For (B) *Britain*, our own land, and the leading missionary nation of the early Middle Ages and of to-day. For (C) *India*, the cradle of the three most important religions in the world outside Divine revelation, viz., Brahmanism, Buddhism, and Zoroastrianism; the citadel, consequently, of heathendom, and the heathen land for which Britain is most directly responsible.

There are eight subjects which will specially concern us in each period.

(a) *The World's Preparation for the Gospel.*—Each of the great outbursts of missionary zeal followed a period of tumult and disaster,

during which men's hearts failed them for fear amid the wreck of time-honoured institutions, viz. the Fall of Jerusalem in A.D. 70, the Fall of Rome in A.D. 476, and the French Revolution in 1789; in fulfilment of the prophet's words, that when the Lord's judgments are in the earth, the inhabitants of the world learn righteousness (Isaiah xxvi. 9). In each case men were looking for the end of a worn-out, hopeless world. In each case God renewed the world's youth in a wholly unexpected way, giving us an earnest of His promise to make all things new at last (Rev. xxi. 5). And always the Gospel was preached in "the fulness of the time."

(b) *The Church's Preparation for Preaching the Gospel.*—We find the preparation for the first period in the whole history of Israel, B.C. 1921—A.D. 30; for the second in the whole history of the Primitive Church; for the third in the whole history of the Reformation, which may be traced back to the first clear enunciation of the errors against which the Reformation protested. From a Chosen Nation and from Churches falling into apathy and decay, error and worldliness, as a whole, God called out faithful ones to renew the life of the Church and of the world.

(c) *Foes Without.*—In the first period the Gospel prevailed over Egyptian, Greek, and Roman cults, over the worship of Osiris, Zeus, Jupiter, and the other gods of the old classic world. Doré's picture, "The Triumph of Christianity," grandly idealizes this conquest. In the second, over Teutonic heathendom, the worship of Woden and Thor, a worship of which the general reader may form some idea from the first chapter of Carlyle's *Hero Worship*. In the third it is prevailing over Mohammedanism, Brahmanism, Buddhism, and Paganism.

Notice that while Primitive Christendom obeyed the divinely-appointed order, "To the Jew first," Mediæval Christendom went "to all but the Jew," and Modern Christendom has too often gone "to the Jew last." We must also observe that those who seem furthest from the truth are the easiest to win to it. The Mohammedan is hardest to win, the Pagan is won most readily.

(d) *Foes Within.*—The story of the Church is as full of unexpected disappointments as the story of Israel. When persecution has slackened, and her numbers have been multiplied, we have seen within her fold how terribly strong is the power of evil, and found the aphorism, "*Corruptio optimi pessima*," sadly true. We notice the Church of the Empire distracted with heresies in doctrine and weakened by laxity of discipline; the deep darkness preceding the dawn of the Reformation; the godlessness of the eighteenth century, when infidelity slew its thousands, and indifferentism its tens of thousands; and we prove that greater than the hindrance from foes without is that from foes within. Of these the chief are—too much faith in man, too little faith in God, superstition, self-will, and worldly ambition. Others are irregularity in the supply of men and means, because these depend on spasmodic enthusiasm rather than on fixed principles; want of system and mutual understanding among missionaries; and last—but first, perhaps, in power to work evil—the

reproach brought on the Christian name by unworthy nominal Christians: "The name of God is blasphemed among the Gentiles because of you," said St. Paul. "Is Christian society better than ours, after all?" says the Hindu, when he reads in the vernacular press the elaborately-given translations of all the scandals reported in the English newspaper press.

We shall also have to dwell upon divers forms of error that successively troubled the Church and hindered her work. All error springs from exaggeration of one aspect of truth, and leads, by way of reaction, to equally erroneous exaggeration of another side. In the first period, the *Judaism* St. Paul combats in Galatians; in the second, *Arianism*, which grew up during the first period; in the third, *Ecclesiasticism*, which grew up during the second period, and *Sectarianism* have been the dominant errors.

Judaism, truly asserting the close connection of the New Dispensation with the Old, since Christ came not to destroy but to fulfil (Matt. v. 17), added trust in Mosaic ordinances to trust in Christ's atonement.

Arianism, truly asserting the Humanity of Christ, Who was made like unto His brethren in all things (Heb. ii. 17), regarded Him as merely the highest and most Divine of creatures, instead of worshipping Him as God; compromising truth that it might be more readily accepted.

Ecclesiasticism (by which I mean the whole system that exaggerates the importance of the corporate life of the visible "Ecclesia" or Church), truly asserting the Deity of Christ Who was with God, and Who was God in the beginning (John i. 1), made Him a God afar off; and interposed human mediators between the risen Lord and His redeemed. This led to effort to extend Christendom by conquest with carnal weapons, instead of warfare with weapons purely spiritual. Judaism missed the true import of the Crucifixion, Arianism of the Incarnation, and Ecclesiasticism of the Resurrection, though each professed to hold all three doctrines.

Like Judaism, Ecclesiasticism overlaid truth with error, abusing the principle of *authority* in appealing to the collective wisdom of the past. Then *Sectarianism*, like Arianism, attenuated truth at which men stumbled, abusing the principle of *liberty*, in appeal to the individual wisdom of the present. So the true assertion of the responsibility and independence of the individual conscience, of the need that each should prove all things in order to hold fast that which is good, led to multiplication of sects; to impatience of the mysteries of religion in some cases, and crude interpretation of them in others; above all, to waste of energy in intestine strife, and therefore to hindrance to missionary effort. "Obey them that have the rule over you and submit yourselves" is the inspired precept which Ecclesiasticism exaggerates. "I speak as to wise men, judge ye what I say," is the apostolic injunction which Sectarianism reiterates, ignoring the former precept altogether. It is in their aspect as hindrances to missionary enterprise only that we deal with the controversies that fill so large

a space in ordinary Church history ; but we shall learn many new lessons concerning them thus.

(e) *Missionary Agencies*.—Our Lord's teaching as to the ministry of His Church is associated with the two occasions on which He gave a miraculous draught of fishes. He sent forth "*Fishers of men*" (Luke v. 10), i.e. evangelists and missionaries, "seeking for Christ's sheep that are dispersed abroad;" and *Shepherds* (John xxi. 15), i.e. pastors, "teaching, premonishing, feeding and providing for the Lord's family" (Ordering of Priests).

The two offices are not always discharged by two different classes of workers. St. Paul ordaining elders (Acts xiv. 23) is the great type of the missionary bishop providing pastors for his converts. St. James receiving the missionary deputation from Europe and Asia Minor (Acts xv.) is the great type of the home bishop, caring for the welfare of the flock, but taking heed to the extension of the Church abroad also. In St. Timothy settling at Ephesus as its bishop, and Bishop Selwyn returning from New Zealand to Lichfield in 1868, we see the fisher becoming a shepherd. In Boniface leaving his bishopric at Mainz for Frisia in 753, and Bishop French leaving Lahore for Muscat in 1891, we see shepherds returning to the more arduous labours of the fisher.

Each period has its missionary type. In the *First*, Christians and heathens were mingled together under the same roof, so (as in India to-day) every Christian must be either a traitor or a missionary. Records being but scanty, we can only imagine how the universal diffusion of the faith of which Tertullian speaks 160 years after the Ascension, came about through the testimony of faithful officials and soldiers, godly ladies teaching those who served them, and oftener, perhaps, godly slaves teaching those whom they served. As a rule, the missionary was on a lower level of culture and civilization than his hearers, and was met with scorn.

In the *Second Period*, barbarous conquerors were bursting in upon a civilization pervaded by, though not truly dominated by, Christianity. Many of the most devout, despairing of the world, forsook it for the life of hermits, anchorites, and monks, as Kingsley shows in his "*Hermits*." From Egypt these spread over the whole Christian world, and we presently discriminate "the monasticism of the East, which at first inundated everything, then concentrated and lost itself there, and the monasticism of the West, which spread itself by a thousand channels over an entire world which had to be covered and fertilized" (*Montalembert*). Though the religious orders ultimately lowered the standard of goodness for the multitude by setting up a false standard for the monk, they were in the first instance the chief diffusers of religion and civilization over Europe. The monastery founded by Irish Columba (521-597) at Iona in 563 gave England Aidan, seventy years later. The Benedictine foundation of Italian Benedict of Nursia (480-543) at Monte Casino in 529, gave, through its offshoots, Augustine to England and Boniface to Germany. We pass on through many other religious orders to the Franciscans and

Jesuits, who have been Rome's chief missionaries in later times. In this period the missionary was, as a rule, on the same level of civilization as his hearers.

In the *Third Period* the Church carries out her missionary commission through the great modern societies, especially the British and American, all of which (with one exception) are less than 100 years old.

In this age, the missionary as a rule is on a higher level of civilization, and is met with awe. Each of these three positions has its advantages and disadvantages, as the course of our story will show.

(f) *Heroes and Martyrs*.—Dr. R. N. Cust, writing after an unusually large acquaintance with missionaries of all Christian communions, says: "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant, without the narrow desire of gain; the dauntlessness of the soldier, without the shedding of blood; the zeal of the geographical explorer, but for a higher motive than science." It is indeed a glorious company of *apostles*, that is, of messengers sent out (John xx. 21); a goodly fellowship of *prophets*, that is, of preachers telling forth (Jer. i. 5, 7, 9); and a noble army of *martyrs*, that is of witnesses, cost what it may (Rev. ii. 13, *A.V.* and *R.V.*), who have handed on to us "the brightening torch of Revelation."

Again and again we shall be stirred by seeing the power of a dedicated life, and a heart aglow with love to God and man; and from the day when St. Stephen cried, "Lord Jesus, receive my spirit," to the day in January, 1885, when Serwanga, Kakumba, and Lugalama, the boy-martyrs of Uganda, answered the challenge of their executioners to pray now to Jesus Christ, if they thought He could keep them, by singing a hymn of praise, the Church's noblest victories have been bound up with the devotion of those who "yielded their bodies" for Christ's sake. "He that loveth his life, loseth it, and he that hateth his life in this world, shall keep it unto life eternal." "You can *kill* us, *injure* us you cannot," said Justin Martyr on his way to the block. Many also have been true martyrs who have not actually died violent deaths.

"What is martyrdom?"

But death-defying utterance of truth."

George Eliot.

(g) *Varied Missionary Aims and varied Types of Christianity*.—In the first period, the conversion of individuals was the chief aim. In the second, a national acknowledgment of Christ in the person of the ruler, leading to a more or less formal acknowledgment on the part of the subjects. In the third, the building up of indigenous churches. "Middleton and Gibbon rendered a real service to Christianity," says Sir James Stephen (*Essays in Ecclesiastical Biography*, vol. i.), "by attempting to prove that the rapid extension of the Primitive Church was merely the natural result of natural causes; for what better proof could be given of the Divine origin of any religion than by showing

that it had at once overspread the civilized world by the expansive power of an inherent aptitude to the nature and to the wants of mankind?" Again and again we shall be struck by the essential sameness and the inexhaustible variety of the one world-wide religion.

The marvellous way in which the Gospel has met the special needs of every age and every race with which our story deals is one of the most striking evidences of Christianity. To some it came as a philosophy, satisfying the highest intellectual aspirations: to others, as a philanthropy, lifting men from the lowest depths of misery and sin: to some it came as a principle of freedom, proclaiming that all men are brothers, and blasting caste and slavery and oppression: to others, as a principle of order, checking the lawless disintegration of society.

Before us pass in succession, apostles, martyrs, and apologists; philosophers, theologians, statesmen, and hermits; Catholicism, Monasticism, Scholasticism, Protestantism, Puritanism, Pietism; all imperfect, and some very imperfect exemplifications of Christ's teaching, but all phases of the same faith which, in spite of the weaknesses and sins and perversities of men, has gained wider and wider sway as the centuries roll on, purifying and ennobling human life in all its aspects.

(h) *Indirect Influences of Christianity.*—Of heathenism in its principles and practice, it is enough to say, on the authority of those who have really studied it, that alike in ancient Rome or in modern India, it is far too infamous to be fully described. Living in the purified atmosphere of Christendom, and merely glancing at the superficial fairness and picturesqueness of the classic and of the oriental world, we can form no true idea of what the horror and the vileness of heathendom has been and is. And therefore we do not recognize the debt which the world outside the Christian Church owes to Christianity. Startling was the contrast between the Pagan life revealed when Pompeii and Herculaneum were uncovered in the last century, and the contemporary Christian life revealed when the Catacombs were discovered in 1578. "What the soul is in the body, that are Christians in the world," says the Epistle to Diognetus, written within 100 years of the Ascension; and far-reaching has been the influence of the innocence and joyousness, the hope and peace, the family love and wide charity, which came into the world with the good news of its Saviour. The whole subject is fully dealt with in Loring Brace's *Gesta Christi*, and we meet with many illustrations of it in studying the History of Missions. Apart from direct spiritual benefits, what blessing to men's bodies and minds has come through medical and educational missionary work and through the work of Christian women for their heathen sisters.

Such in outline are the chief matters which should be observed and noted throughout the study of Christendom's Expansion.

Let me conclude with suggesting some of the chief lessons to be gathered up and illustrated in the course of our study.

(1) Conversion to Christianity does not involve instantaneous apprehension of all truth, or sudden and absolute holiness of life.

Living in the midst of unnumbered privileges, we are far from perfection ourselves, yet we expect those newly won from heathenism to the faith to be perfect Christians, or we question the success of Missions. Note, then, how disappointing some of St. Paul's own converts were, and what crude ideas and obvious errors may be traced in the earliest Christian writings outside the New Testament. Note also how many of those old saints whose intellectual lights seem to us dim, shame our luxurious Christianity by the self-denying piety of their lives.

(2) No communion has a monopoly of missionary effort, the fairest outcome of Christian enthusiasm. May our narrowness be rebuked by observing that Rome sent out Francis Xavier, her noblest missionary, when Luther merely despaired of the heathen world; that the Virginia and Massachusetts charters which James I. and Charles I. granted, putting the spiritual welfare of their people in the forefront, were followed by Cromwell's plans for propagating the Gospel in New England, and by issue of those instructions of George Fox, founder of Quakerism, through which three of his followers set off for China; that the faithful efforts of the S.P.G. and of Bishop Berkeley were hindered by the apathy of the very government the Nonconformists supported in the interests of religion; that the impulse given by the Baptist Carey led to the formation of the C.M.S., which, looking at its income and its operations, is now the greatest missionary society in the world.

(3) The amount of controversy inside the Church is generally in inverse proportion to the amount of missionary effort in the world outside.

(4) The mission-field furnishes fresh illustrations of the practical evils of "our unhappy divisions."

(5) Obedience to the command, "Go forward," is the best remedy for both heresy and schism. Secular history tells us how the unsuccessful English attempt to conquer Scotland 600 years ago, and the Spanish menace to England 300 years ago, welded a nation together. So also in the Church there is no such unifying force as common effort against a common foe.

(6) What the world counts failure is often the truest success. Power and honour have frequently harmed the Church more than persecution and obloquy.

(7) "It is more blessed to give than to receive" is the supreme lesson of missionary history. Superabundance of spiritual privileges may blind our eyes to the needs of others. "England seems to me Gospel-hardened," said Wolfe, the Chinese missionary, returning to this country, and contrasting its Church 1300 years old and its countless means of grace with the spiritual destitution of China. In our own lives there is no standing still. We must be falling back if we are not marching on, drifting down the stream if we are not pulling against it. So with the Church. The measure of her aggressiveness is the measure also of her prosperity. Her giving of men and means to the Regions Beyond is the measure of her true wealth at home. But unshared blessings become snares. "There is that scattereth

and increaseth yet more." "Whosoever shall lose his life for My sake and the Gospel's, the same shall save it."

The expansion of Christendom has been continuous, though not uniform or unbroken. Possibly we should except the 200 years just before the Reformation, which seem almost barren of missionary enterprise. The stage we have now reached must be the last, whether the

"One far-off divine event,
To which the whole creation moves,"

the event which *must* come some day and *may* come any day, be in the near or in the far future.

World-wide prevalence of Christianity, the last and most wonderful chapter of missionary history, is beginning to be unrolled before us. We have to go back more than 1000 years to find any parallel to the present forward movement, and in these days of swift travel, and swifter interchange of knowledge, events succeed each other with startling rapidity. (Dan. xii. 4.) Very soon, it may be, the bright light, and the dull light, the twilight and the darkness will merge in one glorious day, as the Sun of Righteousness ariseth, with life-creating, health-sustaining beams penetrating into the remotest corners of the heretofore dark places of the earth.

Let us, then, one and all, put forth our utmost effort, and pass on this watchword—

"Christ for the world,
The world for Christ."

THE BHIL TRIBES.

THE non-Aryan races of India have, in all probability, a great future before them under British rule, for, though under a state of tutelage to-day, time is all on their side. They are, indeed, grossly ignorant and backward, but their very faults are the faults of a simple savagery, which has its winning side. They are the *children* of the vast family of nations in the Indian peninsula, and as such they have endeared themselves to men such as Cleveland, Elphinstone, Outram, Douglas Graham, Briggs, and Dixon, who have laboured amongst them, for their sturdy courage, their trustful simplicity, their unwavering loyalty to benefactors. Probably no brighter pages of England's work in India will be written in the future than the pages which will hereafter record the joint labours of political agents and missionaries amongst them, and the marvellous results achieved.

The Bhil tribes are more difficult than the Santals or Gonds to comprehend, because they are more scattered than the former, being distributed over a very wide and inaccessible area; and more suspicious of strangers than the latter, because of their peculiar history.

That history goes back to an extremely remote past. The word Bhil itself is still of somewhat doubtful meaning. Sir John Malcolm,*

* Sir John Malcolm's *Memoir of Central India*, London: 1832, p. 519.

in his *Memoirs of Central India*, says that it signifies "outcast." It may also mean "proscribed," and, if we accept their origin as Dravidian, the word may be derived from a Dravidian word, *billa*, which means a bow. This has always been the favourite weapon of the Bhil, and is so still. He uses it even in his tiger-hunting. It is constructed of two pieces of bamboo, the thinnest forming the string; the arrows are two feet long, and made of a very light reed, feathered, and armed with a point of forged iron, from four to nine inches long. With this they can easily hit their mark, even at a distance of twenty-five yards.*

Bishop Caldwell, however, denies their Dravidian, and gives to them a Kolarian, origin, down the north-eastern passes of India, and the wild valleys of the Brahmaputra, instead of the valley of the Indus. There can be very little doubt that they were the original races in this part of India, more especially in Rajputana and Malwa, and that the pressure of the Aryan races, and afterwards of the Rajputs themselves, has driven them up into the mountains.

A glance at the map of India will reveal a cluster of converging mountain-ranges in the western central half of the map, which seem to project by a long spur into Rajputana to the north-west, and to unite with the Western Ghats in the south, running across Malwa and a part of the State of Gujarat. A triangular space is thus created. The north-western face of this raised plateau is formed by the Aravali Hills and Mount Abu at their southern end, the southern more complex face by the Vindhya, Satpura, and Saatemalla ranges. The intervening space is a mass of wild ravines and mountain valleys, which form the beds of rocky torrents, and by their inaccessible forests and piled-up fragments of rock are shut off from the influences which affect the rest of India. The district enclosed by these ranges, with the outlying valleys which skirt their bases, is the district of the Bhils. They do not pass east into the Gond country, but are found in the States intersected by this western cluster of mountains, that is, roughly speaking, in the hilly tracts which reach from Udaipur to the south of Gujarat, along the wild and wooded banks of the Mâhi, Narbada, and Tapti rivers, and notably in Rajputana, Malwa, and Khandeish. The character of the country well befits it for the scenes of outlaw life. Beyond Mount Abu and the Aravali Hills, to the north-west lies the vast desert of Rajputana. This border-range has a fall of 1500 to 3000 feet on its western, as against 800 feet on its eastern slope. The highlands are wild, rugged, and beautiful. Some of the loveliest spots in India are buried away in the untrodden world which lies behind these mountain ramparts. Though Mount Abu and the Aravali heights are a striking contrast, on the western side, to the scenery of the inner part of the great plateau, and the wooded gorges of the Vindhyas and Satpuras, yet they possess a beauty all their own. The huge piles of pinkish-white quartz which compose them, glow in the light of the sun with a splendour which reminds of the alpine glow of the

* M. Rousselet's *India and its Native Princes*: London, 1882, p. 143.

giant Swiss snow-mountains, suffused with soft rose-colour, with masses here and there of dark-blue slate. The mountain-heights tower above rocky and desolate ravines which wind around their base. The torrent-beds are filled with huge fragments of *débris* which have rolled down their slopes; and in the rainy season, rushing streams, rapid and strong, and in all cases unnavigable, make music in the silence of the hills. "The whole country is a wonderfully interlaced series of hills, with barely a valley, still less a plain, anywhere."* Here and there are spots of intense loveliness, as on Mount Abu, "the island-studded Nakhi-tal, or Lake of the Precious Stone;" or Lake Sambhar, on the Aravali, wrapt in its mountain boulders; or Udaipur, not far away, guarded by its encircling ravines.

The *páls* or fortified enclosures of the Bhils are perched upon rounded hills, generally commanding the roadway, which lies far below, or standing sentinel at the mouth of a narrow pass. There, perched in his eagle's eyrie, far above the sombre shade of the ravine below, engirt by the forest in which he hunts or hides, with a cleared space for vegetation around his fortified home, dwells the untamed Bhil, his hand, till lately, "against every man, and every man's hand against him."

The Province of Khandeish forms the extreme southern limit of their abode. It consists of a fertile, well-watered plain of about 13,000 square miles,† relieved by low, barren hills, and nearly surrounded by broad chains of mountains of the type mentioned already, with noxious vegetation, and subject to malarial fever. Vast ravines separate them, and splendid forests cover them, which furnish a good retreat for the outlaw. Tangled masses of bamboo in the wildest luxuriance render the advance of a disciplinary force well-nigh impossible. The mountain-ranges, rising on all sides around, the steep Sukhein range, the continuous ranges of Chandore, Saatt-malla, and Ajanta, the low, sterile hillocks, guarded by *páls*, with intervening dells of dense undergrowth, all combine to make this the natural home of a race driven from its earlier haunts by the resistless Aryan advance.

By what steps did the Bhil first thus exchange these hills for his earlier home in the Rajputana and Malwa plain?

Sir John Malcolm, in his *Central India*,‡ records the curious mythical story of their origin given by the "Mahabharata," the ancient epic poem of the heroic age of India. The god Mahadeo is said to have been journeying through the forests, and, being sick and weary, he was reclining beneath their shade, when suddenly a woman of marvellous beauty stood before him, the mere sight of whom restored him to perfect health. He became enamoured of her and married her, and several children were born to the pair. One of these was from his infancy distinguished for his great ugliness, and slew the favourite bull of Mahadeo. For this crime

* Thompson's Letter, *C.M. Intelligencer*, 1882, p. 591.

† Captain Douglas Graham's *Brief Historical Sketch of the Bhil Tribes in the Province of Khandeish*, p. 1: Bombay, 1843.

‡ See above, vol. i. p. 518.

he was banished to the woods and the mountains, and his descendants have ever since been called Bhils and "Nishadas," words which mean "outcast." This seems to be a mere allegory for what actually happened. "In the eighth chapter of Menu, v. 16, it is stated that the divine form of justice is represented as *Vrishā*, or a Bull; and the gods consider him who violates justice as one who slays a bull. The slaying of a bull is considered by the Hindus as one of the most heinous crimes, and only exceeded by that of killing a Brahmin."* The Bhil incurred the wrath of the Brahmins for his aboriginal apathy to their sacred ordinances, and this story is to show that it was the wrath of God upon their depravity which drove them into the mountains, and made them what they are to-day. And Sir John Malcolm goes on to say that the same tradition lays the scene of their first residence and exploits in the country of Marwar and Jodhpur, whence, driven south by other tribes, they settled among the mountains to the west of Malwa and Khandeish, and along the wooded banks of the Mahi, Nerbudda, and the Tapti, the places where we find them to-day. The connection of the Bhils with the royal race of Rájputs (or Rajahs, i.e. king's sons) in the remote past seems now beyond question. Even to this present day a curious relic is handed down which is a mark, as the Bhils themselves affirm, of a former sovereignty from which they were dispossessed. At the coronation of a Rájput prince his brow is sealed with blood drawn from the thumb or toe of a Bhil. The Rájput, of course, declares that this is a mark of Bhil subjection; but the Bhil, who himself is most anxious to retain the ceremony, whilst the Rájput would gladly dispense with it, declares that it is the prescriptive privilege of their former sovereignty.† The local history of the Rájputs themselves declares that their lands were conquered from the Bhils.‡ And the same men who serve jointly with the Châruns as the priests of the Rájputs, are the minstrels of the Bhils. These are the Bhâts, who still reside in Rájputana, paying visits annually, biennially, or triennially to the southern Bhil tribes to register important family events, and to sing to them the stories of their origin and the fame of their forefathers,§ for which they often receive most costly presents. But the Bhât, by the fables of his origin, and by his long connection with the Rájput tribes, is associated with Rájputana as his place of regular abode. This again looks as though the Bhils had a prior claim upon his services as residents there, and accounts for the awe with which his censures are still regarded by Bhils and Bhilalabs alike. Rousselet also mentions the curious love which the Bhils have for certain ancient ruined towns on the plains, and this points in the same direction.|| It is possible, therefore, that the Bhils are of Scythic or Mongolian origin, and there are known to be Scythic words in their language,¶ and they

* Note to p. 518, vol. i., Malcolm.

† *Ibid.*, vol. i. p. 519.

‡ Rousselet, p. 142.

† *Ibid.*, vol. i. p. 519.

§ *Ibid.*, vol. i. p. 520.

¶ *C.M. Intelligencer*, 1892, art. "Some Account of the Bheels."

may be regarded as the original inhabitants of Rájputana and Malwa. Pressed upon by the Rájputs, who, in their turn, had been driven back by the successive hordes of Aryan and Mohammedan invasion, they have found a refuge, as the older race, in the mountainous regions of West Central India, like the ancient British who have left their historic footprints in Wales and Western Scotland. Hence their present intense and bitter hatred to the Hindu race which banished them.

In the days of stronger Mohammedan rule the condition of the Bhils seems to have been one of peace and contentment. Large numbers of them were settled in the plains as peaceful agriculturists, and the Bhil formed the recognized village watchman in Khandeish, receiving a certain amount of land rent-free, together with grain, for his ordinary duty, with occasional and special rewards for special service.* But when the Mughal power declined and the Mahrattas overran Central India, the condition of the Bhil became altered for the worse. Shamefully treated, his worst instincts of cruelty and plunder were excited, and he withdrew to the hills and revenged himself. But this was not till long provocation completely changed his nature. Sir W. Hunter describes the Mahratta way of dealing with them: "A Bhil caught in a disturbed part of the country was, without inquiry, flogged and hanged. Torture was freely used. Exposed to the sun, with his nose slit and his ears shaved from his head, the Bhil was burnt to death, chained to a red-hot iron seat. Hundreds were thrown over a high cliff near Antúr, and large bodies of them, assembled under a promise of pardon, were beheaded and blown from the guns. Their women were mutilated or smothered by smoke, and their children dashed to death against the stones."† What wonder that such treatment drove such natures to the wildest desperation! When the famine of 1803 came, it came to complete the desolation of a already devastated country. Organized robbery and brigandage had by that time taken the place of all systematic government. The Pindarrees annually ravaged the whole open country, whilst others plundered on horseback, and Arabs seized the fastnesses and forts and exacted contributions. At the time when Khandeish was occupied by the British Power in 1818, fifty notorious Bhilleaders with 5000 followers had to be dealt with in Khandeish alone.‡ Their past treatment had made the naturally shy and suspicious Bhils absolutely hostile to all strangers. No confidence existed, or could then be created, as a basis for future good work. Colonel Briggs made noble efforts to master the problem, but nothing prevailed. Then at length one of the most honourable and noble attempts ever successfully made by the British to conquer Native races was initiated under Colonel Outram. Khandeish was divided into three agencies, a north-west, a north-east, and a southern agency.§ Very wide powers of administration were bestowed upon the agents, and to the agent of the north-

* Lieut.-Col. Robertson's Report of March 18th, 1825.

† *Imperial Gazetteer*, art. "Bhil Tribes," 2nd ed., vol. ii. p. 383.

‡ Douglas Graham's Report, p. 4.

§ Capt. D. Graham's *Brief Historical Sketch*, p. 6.

eastern district was entrusted the difficult task of raising a native Bhíl corps. Outram, already marked out by his chief as the man for this special work, was appointed to the north-eastern agency. How he completely won the hearts of the Bhíls by his unsuspecting, generous behaviour with them, has now become well known.

The headquarters of the Bhíl corps, which he initiated, are at Kherwara, on the south-west borders of Meywar, on the Rájputana hills. This little military station lies in a long valley, surrounded by low mountains on three sides, about 1000 feet above the sea-level, with a population of about 600. This is the mountain outpost from which the Indian Government keeps friendly watch over the behaviour of the Bhíls. The name of the place is derived from "Khair," the mimosa tree, and "Wára,"* a place, i.e. the place of the mimosa or Khair tree. It has but one street, which is the bazaar. Its little population embraces not only Bhíls, but also Mohammedans. Until the year 1878 there was no church nearer than Ahmedabad, more than 100 miles away. A beautiful little stone church, which is now the most conspicuous object of the station, was built by the zealous aid of British officers there, and consecrated on St. Michael's Day in that year (1878) by the Bishop of Calcutta, amid much manifested interest on the part of the Natives. This church, though not belonging to the C.M.S., was to be the centre and focus of missionary work in the heart of the Bhíl country, and, to quote Bishop Bickersteth's words, "a point of light amid the hitherto almost unbroken darkness of this tract of heathendom."† But it was not till October, 1880, that the first missionary to the Bhíls, the Rev. Charles Stewart Thompson, was sent out, through the liberal offer of Bishop Bickersteth to defray all expenses. In July, 1883, he doubled this already generous gift, by undertaking for a period of years to provide a second missionary, and the Rev. G. Litchfield, formerly of the Nyanza Mission, was added. Though the work is necessarily slow, through the suspicious and reserved character of the Bhíls, yet it has made steady progress since. In his second Annual Letter, Mr. Thompson was able to write that the Bhíls had already entirely lost their fears and suspicions. The numbers within the reach of the Mission at its present centre are given by the late Bishop Parker as 174,000. Kherwara is in touch with a railway both on the west and east sides, and connected on the east with it by a good road, so that it forms a capital natural centre. Even these, however, are only a small portion of the whole Bhíl tribes, which are stated by Sir W. W. Hunter to number three-quarters of a million altogether, whilst M. Rousselet‡ reckons them as between one and two millions, and others roughly as even more numerous. It is impossible to arrive at exact figures in dealing with a race so curious, remote, and scattered.

The general features which the Bhíl tribes present have already been indicated by the narration of their history, but there is much that deserves a more detailed mention. Sir John Malcolm § divided

* *C.M. Intelligencer*, 1882, p. 591.

‡ *India and its Native Princes*, p. 144.

+ *Ibid.* 1880, p. 537.

§ Vol. i. p. 520.

the Bhíls of his day (1832) into three classes—the village, the cultivating, and the wild, or mountain Bhíl. The official Gazetteer of to-day divides them into (a) Bhíls of the plains, (b) Bhíls of the hills and forests, and (c) mixed tribes. Of these last the Bhílálas are the most important. They have arisen through intermarriage of petty Rájput princes with Bhíls, and are found chiefly in the Vindhyan mountains.* Like most cross-breeds, they combine all the worst qualities of the two races, without their redeeming characteristics, being cunning, untrustworthy, and vain, and it is amongst them that Hinduizing influences most easily prevail.

What are the special features and customs of this remarkable race, destined in all probability hereafter to exercise an important influence over Western India? The Bhíl is flat-featured, and Mongolian in type, with black skin, high cheek-bones, and dark unkempt hair, long and lank. The Bhíl of the plains is about the average size, but the Bhíl of the hills is stunted, wretched-looking, and appears to have suffered by his rough manner of life. Nevertheless, he is hardier and more robust than the Hindu, and his power of bearing fatigue is wonderful. Accustomed to the roughest of lives, and to nothing but a bee-hive hut for house, he is insensible to either heat or cold, and is able to bear the malarious dampness of a climate terribly unhealthy for strangers. His dress is of the simplest character, and consists of a cloth round the loins, about two or three fingers' breadth, † with occasionally a blanket, whilst the women wear a piece of coarse cloth encircling the loins, and drawn over one shoulder and breast, with broad brass bangles (sometimes weighing 10 lbs.) on the arms and legs, often covering, by their number, the whole arm and lower leg from wrist to shoulder, and from ankle to knee.‡ The lowland Bhíls, however, wear turban and coat, and their women a robe with or without a bodice. Their weapons, without which they are rarely seen, are the spear, dart, and bow. The house of the Bhíl is his *pál*, or fortified village enclosure, within which is his little hut of wattled bamboo, with a rough roof of thatch, and a protecting barrier around it of brushwood and cactus, from whence he bids defiance to hostile strangers. The furniture within it is extremely simple, "consisting of a few sleeping-mats, a sandstone, a roll of blankets, some bamboo baskets, and a few cups." § The whole enclosure embraces several buildings for grain, cattle, and family. If any danger were suddenly to occur the women and children would hide in the jungles, whilst from their post of vantage the men would prepare to defend the *pál*. Their peculiar call, or "*kisri*," acts both as a war-cry, incomprehensible to strangers, to summon the tribes together upon alarm, and also as a wonderful feint of the cries of forest animals, whereby in hunting they lure them on to their destruction. They devour wild roots and fruits, when they cannot get grain, and several kinds of vermin; also animals which have died a natural death, and the flesh of the cow, for which they are regarded with horror by the Hindus, and rank in

* Malcolm, vol. ii. p. 155.

† Rousselet, p. 143.

‡ Rousselet.

§ C.M. *Intelligencer*, 1882, p. 587.

their eyes only above the Chamars, who feed on dead carcases. But their ordinary food is Indian corn and buttermilk. Their favourite pursuits are hunting and fishing, and M. Rousselet relates that they have a curious custom of poisoning the water-courses by the juice of the cactus, in order more easily to catch the fish. The four chief ceremonies of their lives are naming, shaving, marrying, and burying.* The shaving of the heads of children takes place between the ages of two and five. Their marriages are matters of voluntary choice, and as there is no caste amongst them they intermarry freely, youths at about twenty years old, and girls at fifteen. A price varying from 8*l.* to 14*l.* is paid for the wife. The Bhil woman exercises a very strong influence over her husband, and is treated by him with kindness and deference. She is never deserted by him if retained by enemies as a hostage, and her influence upon the husband is on the side of order, and also of humanity. But the Bhil is very sensitive if she prove unfaithful, and a fine of twelve cattle must then be paid if she be a wife of first marriage, six cattle if a wife of second marriage. Second marriages are allowable amongst Bhils, but not amongst Bhilálas.†

The religious ideas of the Bhils, in common with those of other aboriginal races, are marked by the prominence given to propitiation of ancestors and superstitious dread of evil spirits. Thus "in forests near some old tree or other chance spot will be found clay-horses, jars, and bee-shaped vessels connected with their worship. In what are called spirit-yards they raise beams of timber, sometimes twelve feet long, poised on two uprights, forming a kind of rough seat: here they offer a goat and a cock."‡ They have the strongest belief in the powers of the evil eye and the dread potency of witchcraft. The Burwas (witch-finders) or Bhopás profess to be able to discover the witch, generally seizing on some unpopular old woman, and the tests applied are—if she sinks in water when flung in she is no witch, but if she will not sink, this fact condemns her. Another test is the rubbing of pepper in the eyes, and if no tears are caused thereby, then this also seals her fate. The missionary Thompson records § a witch-swinging which took place in his district some little while ago. The Bhopá, or magician, with a wand hung with bells and tassels, proceeded to the house of the suspected person, and declared her to be guilty. She was then dragged to a large tree, her petticoat tied round her limbs, her eyes plastered over with mud and pepper combined, and swung up by the feet to a high bough. Then, head downwards, she was swung to and fro. This is continued day after day as long as the victim can bear it alive, until the bewitched person recovers. The Bhil has no deities whom he worships, except, like the other aboriginal tribes, the influences which are malign to him around him. Thus he pays great reverence to the goddess Mátá, or small-pox. If a dispute is settled before the Bhils of two villages, according to their accustomed method, and the sentence given, when

* *C.M. Intelligencer*, 1892, pp. 588-9.

† *Hunter's Imperial Gazetteer*, 2nd edit. vol. ii. p. 391, art. "Bhil Tribes."

‡ *C.M. Intelligencer*, 1882, p. 588.

§ *Ibid.* 1883, p. 416.

the one opponent has poured some spirit into the hand of the other, and each is about to drink it, the solemn vow made is that if either quarrel again upon the point now settled the curse of Mátá, or small-pox, may fall upon him.* Such oaths a Bhil will never break, and others are equally solemn, as e.g. swearing by a dog; or, again, holding a small quantity of *joár* in the hand and praying that the grain eaten may bring curses if the oath is false; or, again, placing the hand on the head of a son.† The burial rites of the Bhils are peculiar, and they burn their dead, except boys and virgins and those who have died of small-pox, whom they bury. They pay homage to the mhowah tree,‡ from which they derive oil and wood and spirits, and they hang the branches with iron spear-heads or fragments of boughs, and smear the stones before it with red-ochre. Réclus§ also states that they worship the ape-god, Hanuman, as representing the old dispossessed races.

The little that we know of the Bhils only serves to awaken a deeper and more intense interest in them. For though backward among the races of India, they yet contain many endearing features. They are open-hearted and truth-loving, and their plighted word is always kept. They are, except where Hinduized in the lowlands, without caste. They show much more strength of character to those who labour amongst them than the Paharis of Rajmahal.|| They are very timid, like children, yet they are independent and are full of natural courage. They are trustful to those whom they have proved to be friends, as the experiences of Outram, Graham, Elphinstone, and others go to show. They have made brave and loyal soldiers on England's side in her time of desertion. The spirit of gratitude for the race who protected them from their oppressors is already awakened. But their ignorance and their besetting sin of drunkenness have kept them from sharing the general progress around them. The Hindu usurer, as with the Gond, feeds them from hand to mouth, and keeps them in perpetual bondage. They have not yet learnt to provide against the future, but work by fits and starts. They are often sold up for their debts, and fare worse than they would have done in the old lawless days. The work of their regeneration has not yet been accomplished. The British soldier has tried his best and has made a noble appeal to the military side of the Bhil's character. It is the work of the missionary to make use of the altered relationships thus created, by uplifting the Bhil, through spiritual and educational agencies, to a higher, better life. Many Bhils to-day are opium-eaters, as well as drunkards. Thus they owe much that is distinctively bad to their contact with our civilizing rule in India. It is for the English Church to repair, and more than repair the harm by transforming the Bhil from being Mahadeo's thief and "robbers of the great God" to become Christ's soldiers and Christ's freedmen.

T. A. GURNEY.

* Hunter's *Imperial Gazetteer*, vol. ii. p. 391, art. "Bhil Tribes."

† Hunter, p. 390.

‡ Rousselet, p. 143.

§ *Universal Geography*, p. 176.

|| *C.M. Intelligencer*, 1833, p. 413, Bishop Parker's Report.

AN APPEAL FOR LAY EVANGELISTS AMONG THE BHILS.

[For some months the following letters have been waiting their turn for insertion. Mr. Clifford, the writer of the first, is the Secretary of the North India Mission, and he wrote it while on a tour among the stations of the North-West Provinces; the joint appeal which he forwards is from our missionaries to the Bhils. The Committee have made a grant to promote the employment of Christian Native agents; and they are prepared to send out a band of Associated Evangelists as soon as men are available.]

From the Rev. A. Clifford.

*Udaipur, Rajputana,
July 15th, 1891.*



HAVE just visited Kherwara. It will be useful perhaps if, while impressions are fresh in my mind, I write something regarding this Mission.

1. It is very delightful to see the little band of Bhil Christians which has come into existence since my last visit of three years ago. There are now ten of them: an old man, who appears to be a very genuine Christian, his wife, and five children (three boys and two girls), the youngest being about seven years old; a young man and his wife, and a young unmarried man. Both the young men have been in the boarding-school. One of them is being trained as a teacher, and appears to have plenty of intelligence. There are several inquirers; two of them (young men) may probably be soon baptized.

2. The stations of the Bhil Mission are:—(i.) Kherwara, where there is a spacious and excellently built mission-house, boarding-school for boys, and day-school for girls. There is also a nice church, but this is not the property of the C.M.S. (ii.) Bilaria, eighteen miles west of Kherwara, where there is a one-roomed rest-house and good school house. These were built by Mr. Thompson, by money raised locally from some of the Native noblemen of the district. The Thakoor of Pal subscribes Rs. 200 per annum towards the upkeep of the school. (iii.) Lusaria (thirty miles south-west of Kherwara). At this place there is a two-roomed house (with upper flat) and school-house. (iv.) Kotra (fifty miles from Kherwara). Here there is another rest-house, but no school-house as yet. All these buildings except Kherwara have been erected by Mr. Thompson, with money raised locally, and have cost the Society nothing. The schools at Bilaria and Lusaria are also main-

tained free of expense to the Society. In the neighbourhood of Kherwara are six small day-schools. Both these and the day-schools at Bilaria and Lusaria labour under the great disadvantage of having non-Christian teachers. They may be said to be a civilizing, but not (as at present worked), in any very appreciable degree, an evangelizing agency. On the other hand it may be remembered that no Mission money is being spent on them. When Mr. Thompson or Mr. Litchfield visit the schools, Christian instruction of an elementary sort is given; but the absence of steady, day by day, Christian teaching is a serious consideration.

3. I am of opinion that the Bhil Mission is now in a somewhat critical stage, and that the Society ought to bring a greater evangelizing power to bear upon it without delay. Mr. Thompson came to the Bhil country in 1880, and it would be difficult to speak too highly of his devotion to the cause, and his patient, unwearied work for Christ among those wild and timid people. Wherever he is known he is welcomed and treated with friendly respect, whereas at first the Bhils ran away from him, as from other strange Europeans. As has been noted, too, he has been the means, under God, of gathering in during the last eighteen months a small company of converts. The work carried on at the boarding-school by Mr. Litchfield, and now by Mr. Collins, has plainly had God's blessing on it. Two of the converts are boarding-school lads. It is quite clear, however, that, humanly speaking, the Christian agents in the Mission are totally inadequate to the work. Those agents consist of Mr. Thompson, Mr. and Mrs. Collins (Mrs. Collins has now two young babies), the teachers of the boys' school and girls' school at Kherwara, and a young Bhil who assists in the boys' school. A movement has now begun, but if it is to

spread it must be pushed, and in order to push it, more Christian agents are absolutely necessary. Vain will be Mr. Thompson's long years of conciliating kindness, and vain the civilizing influences of his schools, unless they are now backed up by definite preaching and teaching of the Gospel far and wide throughout the district.

4. After consultation with Messrs. Thompson and Collins, I recommend that the Society send a band of Associated Evangelists to Kherwara, consisting of four men, one of them being a clergyman and the leader of the others. These should live in the mission-house at Kherwara, which is admirably suited for such a purpose. The Society should grant Rs. 80 per mensem for the employment of good Christian Native agents, one of whom

should be a circle teacher, occupied in giving constant religious instruction in the six day-schools in the immediate neighbourhood of Kherwara. Rs. 80 per mensem would probably be sufficient to provide four pretty good Christian preachers or teachers, who would go with the evangelists on their itinerations. The rest-houses which Mr. Thompson has built at Bilaria, Lusaria, and Kotra, would afford good vantage ground from which the evangelists and Native agents would influence the neighbourhood. I feel confident that if an aggressive attitude is taken at this time, and the effort is consistently followed up, considerable results will follow. I earnestly hope that the Society will give this statement and appeal a speedy consideration, and that the men and money asked for may be granted.

From the Revs. C. S. Thompson and W. B. Collins.

Kherwara, July 22nd, 1891.

We, the missionaries to the Bhils, write to earnestly appeal to you for a band of Associated Evangelists. Our Calcutta Secretary, Mr. Clifford, has just paid us a visit. We have had long conversations about the work here, and feel convinced that the time has now come for the Church Missionary Society to make a strenuous effort to successfully evangelize the Bhils. There are, it seems to us, two possibilities contingent on the way you may be led to deal at the present time with this Mission, namely, one—a great harvest of souls; the other—a comparative failure. These depend very much on what you now decide to do or not to do. On behalf, therefore, of the Bhils we, with much prayer, appeal to you for help.

The present is a *critical moment* in the history of the Mission. Critical, because (1) the people are now to some extent giving the Gospel of Christ some attention. This state of mind claims prompt and careful consideration on your part, lest it should be lost in what we found here in 1880, namely, fear and indifference. (2) An Arya Samajist is, with intense hatred towards Christianity, trying his uttermost to undo all that we have done among these hillmen. And (3) because Bhagatism is fast losing its hold on the Bhils, and what is to take its place?

The field is ripe for more labourers.

The way has been prepared for them. We began work ten years ago quite in the dark as to the best means of reaching the people, and since then we have worked on, just following the leading of an unseen Hand. Had we from the first kept steadily in view the ultimate occupation of the field by a band of Associated Evangelists, we could not have worked out a better plan for their coming than that which is now so nearly completed. This is a very striking fact. Look, for instance, at the stations:—

(a) Kherwara : central station—the backbone of the Mission. Large house—just what is required for your unmarried men.

(b) Lusaria : out-station No. 1 ; opened 1887. Thirty miles to the south-west of Kherwara. Centre of Bhil Bhagatism. Bungalow ; school, with thirty scholars ; servants' houses ; garden.

(c) Bilaria : out-station No. 2 ; opened 1888. Twenty miles to the west of Kherwara, and twenty-five miles from Lusaria. Chiefs particularly friendly. Large population. Bungalow ; school, with 40 boys ; servants' houses.

(d) Kotra : out-station No. 3 ; opened this year. Fifty-four miles to the north-west of Kherwara, and forty from Bilaria. Large number of Bhils. Bungalow, rest-house, and servants' houses.

Note.—There is not, nor ever has been, a Christian agent located at any of these out-stations.

We now suggest that the large mission-house in Kherwara be a home in common for the evangelists we ask for. That they go forth to the several out-stations and into the districts to the east and south of the central station to work until they feel the need of a change, and then that they come into the Kherwara Home for rest and Christian sympathy. This scheme, we believe, would work admirably both for the good of the Mission and the labourers.

The agents must be *picked men*. There will be difficulties, loneliness, disappointments, and need of much patience and tact. Whole-hearted men, therefore, are wanted—men of prayer, power, love, and zeal. Moreover, it must be remembered that we are in this place on sufferance, and it would be

a serious hindrance to the work if your missionaries should fail to inherit what, we are thankful to say, we have always had in Kherwara—the friendship and help of our fellow-countrymen.

If, therefore, you wish to encourage us to labour on at our posts with a good heart and will; if you want to satisfy the reasonable expectations of the subscribers to the C.M.S. with regard to results; and if you long to give these wild hillmen a fair chance of knowing our Father in Christ Jesus, we respectfully urge you to send out, as soon as you possibly can, a devoted band of picked Associated Evangelists. We feel sure you will see the real necessity of granting our request, and we will continue in prayer that you may be guided in this matter to do God's holy will.

AGRA RECOLLECTIONS OF BISHOP FRENCH.



It will be matter of deep regret, and loss of edification to the Church, and specially to the friends of Missions, if the fragmentary notices of our saintly brother which have appeared in the *Intelligencer* and other periodicals are allowed to be sufficient memorial of him. His journals must be full of deeply interesting information concerning the different parts of his work, and the various districts he visited and preached in; and his letters of themselves would require and deserve no small volume for their number and value. Perhaps no single man, however well acquainted with some parts of his life, would be able to do justice to the whole; for he was many-sided, both in his great abilities and the character and sphere of his labours. We would like to know some details of his early life at home, and then under Dr. Arnold, and Dr. (afterwards Archbishop) Tait at Rugby; his successful University career, and the formation in him of the missionary call (when but a boy he used to address the servants in his father's house at Burton-on-Trent upon missionary work). Then his work at Agra—both educational and evangelistic; again, his journeys in the Derajāt; and lastly, his episcopate. Some account also of his English ministrations at Clifton, Cheltenham, and Oxford would be desirable. It was my privilege to share his educational work at Agra from 1854 to 1858, and to be with him in some of his journeys in College vacations towards the Ganges, and in the anxious weeks which preceded our entrance into the Fort from May 11th, 1857, to June 5th, when the battle of Shahgunge was fought about three miles from the Fort ramparts, from which we witnessed it.

When I received through Mr. Childe, the then Principal of the Islington Institution, intimation that I was appointed to St. John's College, Agra, to work with (then) Mr. French, he added—"I may congratulate you upon your appointment; it is a position which many an undergraduate would envy you." My four years' association with him confirmed this judgment; I have always reckoned it amongst the greatest privileges, intellectual and spiritual, that have been granted to me in my life. I reached Agra at midnight early in

November, 1854, after wandering two hours in the darkness of the city and not finding any one to direct me to Mr. French's house; but once there, I was most cordially received and refreshed, and, late though it was, ourselves and united work (as it was to be) were fervently commended to the grace of Almighty God, with thanksgivings for our safe arrival.

Mr. French had been left alone for several months through Mr. (now Bishop) Stuart's removal to Calcutta. He had obtained partial help from a European clerk in the Government offices, the second College class having had to meet at an earlier hour of the morning on this account. No time was lost after my arrival, for at seven o'clock next morning I was introduced to my College class, and began the happy and, I believe, fruitful work of teaching and dealing with the young men, Hindus and Mohammedans, who were eager for knowledge, and as willing to receive instruction in the Scriptures as in English literature and mathematics: indeed it always seemed to me that instruction in the Faith of Christ Jesus and the Love of God elicited keener interest in their minds than even secular knowledge, though upon this latter their position and prospects in life depended.

The College buildings have been well described in the interesting article by J. D. M. in the November *Intelligencer*. It may be interesting to those at home, whose mind is drawn to educational missionary work, if I attempt a description of the work, and its far-reaching influences, as it was carried on at St. John's College under the supervision of Bishop French. He was accustomed to describe the aim of such an educational institution to be "*To impart to the youths of the upper and middle classes of the Native families such an intelligent knowledge of the Christian Faith, that, in the event of any great movement taking place in favour of Christianity, they would throw in their lot and influence with it and be able to guide it to a satisfactory end.*" Meanwhile individual conversions were sought; and the result certainly was a general improvement of moral tone and conduct, an accurate and extensive knowledge of the Holy Scriptures, in many cases a touching conviction and experience of the need of Christ Jesus as the Saviour, and a willingness to bear reproach for His Name. I have heard Bishop French say, when pleading for the College before the large and influential congregation of civilians in the Civil Lines Church at Agra, "*That many of our youths, though still unbaptized, were enduring more reproach and persecution for Christ than had probably fallen to the lot of any in that Church.*"

The rule for admission into the College was that the scholar should know at least one language besides his own vernacular; it might be either English, Urdu, or Hindi. A fee was required at entrance, and monthly, and, in case of exclusion for irregular attendance (a rare occurrence), the entrance fee had to be paid again. All the arrangements of the College were made and carried on with a view to sound learning in a Christian spirit. The whole College, including Munshis and Pandits, assembled in the large hall both at opening and closing each day, when suitable prayers were offered; and the students of my class have frequently asked me afterwards what certain expressions meant that were used in the prayers. Mr. French's judgment was seen in the books selected for study in the upper College classes; no mere compendiums were allowed, but only such original treatises as were classic and standard in their respective departments, and combined philosophic thought with good narrative style. Thus Sir James Macintosh's *History of England* was read, Thierry's *Norman Conquest*, Guizot's *Life of Charles I.*, Malkin's *History of Greece*, and parts of Herodotus in Cary's translation. In poetry, Milton, of course, was a standard book; and interesting it was to hear some Hindu youths repeat off page after page of *Paradise Lost*, Thomson's *Seasons*, and Coleridge's translation of

Schiller's *Wallenstein* and *Piccolomini*; our own Cowper, also, which I found, from its peculiarly English character, more difficult to get them to understand than even Milton, who is more cosmopolitan. Early Church history was set before them from papers prepared by Mr. French himself and printed at the Secundra Press. But above all, the Bible was the great study; it formed the first lesson every day; not only the better known parts, but the Prophets Jeremiah and Daniel and several of the Epistles of St. Paul. They were all carefully gone into: matters of conscience and faith, as well as fulfilment of prophecy, were pressed upon them. Their own concern in God's Revelation and Christ's Salvation was the ultimate object of the lessons. I have seen tears start during our Bible readings. I have heard Bishop French say that few Oxford undergraduates were so well acquainted with the Scriptures as our senior students. So things went on. We had frequent visits from eminent men in the country, notably Sir Henry Lawrence, who, I think, never passed through Agra without looking in and encouraging our students and us, and leaving 50 or 100 rupees for special scholarships or prizes. On the annual prize-giving day almost all the ladies and officers, civil and military, of both Cantonments and Civil Lines were present. Their contributions to our scholarship fund were extremely liberal: 100 rupees for general purposes and 144 rupees for a scholarship were not rare, besides a liberal collection annually in the church.

We were in full swing, our rooms overflowing, and a branch school had been begun at Muttra, thirty-five miles distant, in the spring of 1857, when the dark clouds of the Mutiny gathered and burst upon us. We held on at the College and in our bungalows, in the midst of not imaginary danger, blazing villages around us being the rule every night; while for six weeks we slept, never undressed, with a satchel of clothes at our side and a horse harnessed at the door every night. Let one incident suffice to recall the times. We were teaching in the College one morning as usual in all quietness when Mr. French came to my class-room to tell me to go home. Information had come to him that a troop of rebels was crossing the bridge of boats from the Mainpuri and Aligarh side of the river (the Jumna), and the whole city might soon be expected to be in an uproar. His own house was in the College compound; mine was two miles away. I had no option but to follow his advice. On the Muttra road, where four roads met—one leading to the city, one to Cantonments, and one to Civil Lines—I found Mr. Raikes, Judge of the Sudder Court, mounted and armed with cutlass and pistols, and patrolling with about thirty Sowars (Native troopers), all equally armed for desperate work. As I passed he questioned me as to the news in the city. I could only tell him how it was I was there at the time going home. He must soon after have gone to the city, when it was found that this at least was a false alarm, and Mr. French had not found it necessary to dismiss the students. "There sat the good missionary," in the picture which Mr. Raikes, in his *Notes on the Mutiny*, made so deservedly effective.

We only left our homes at the request of the Government on Thursday before Sunday, the 5th of June. The battle of Shahgunge was fought by Brigadier Polwhele against overwhelming odds, troops which had received training and discipline under our own officers. Out of 600 Europeans who marched out of the Fort to give battle to, it was said, 6000 Native infantry, well equipped, too, with artillery, 150 were either killed or brought in wounded. Our Native Christians, about 600, were still outside the Fort, but under cover of the guns. All Mr. French's endeavours had hitherto been in vain to secure them shelter within the Fort. As night was coming on, and all was in direst confusion, he made one more effort. The brigadier gave a verbal permission,

and upon this we were taking them into the Fort by the drawbridge. The commandant of the Fort, Colonel G—, accompanied by his aide-de-camp, Captain N—, stopped us with no little roughness and demanded our authority. Unfortunately it was only verbal. But Mr. French firmly said, "*I am an English clergyman, and claim to have my word taken.*" The commandant would not listen to it, and upon this Captain N— drew Mr. French aside and said quietly, "Go to the brigadier and get a written permission." He went and soon after returned with it, and then, taking the muskets and swords from the Native Christians as they passed, we got them safely in, owing, as the C.M.S. Report this year (1891) correctly puts it, to the "persistent intervention" of Mr. French. As soon as they had deposited their bundles I volunteered, in their name, for any work that required doing; and we were requested to fetch in some medical stores from a bungalow about half a mile distant on the Cantonment road. It was now night, but the light from the burning bungalows gave us all we wanted for our duty, while guns and muskets on all sides sufficiently warned us of our danger. The stores were, however, carried into the Fort, and none of us were hurt. We were six months in the Fort, but after about two months had passed and things were settling down and safe, at least in the daytime, we gathered our two College classes in a deserted house about half a mile from the Fort and there taught them daily until, on New Year's Day, it was considered safe to return to our houses, such at least as had not been completely destroyed. Mine being a thatched house was burned to the ground, with all that had been in it. Mr. French's being of brick and *pukka* roof, the walls were not injured, and doors and windows were soon made and protection ensured. The students were gradually collected; and in May, after a visit to Calcutta, Mr. French had the Revs. W. H. Shackell and Fynes Clinton, both new labourers, and myself, in different corner rooms of his house, himself occupying the fourth. As Mr. French was contemplating a visit to England in a short time, Mr. Shackell was introduced to the College work, and I was transferred to the High School at Amritsar, where I endeavoured to carry out the principles which I had seen and admired so much in Mr. French at Agra; where also I had the pleasure of receiving him the following January, on his way to England *viâ* the Punjab and Bombay. This was his first visit to the Punjab.

I must not close this without some account of his itinerations in the district round Agra. These were taken in the College vacations: the longer ones into Rajputana during the Christmas vacation; the shorter ones by Hatrass, Jelaysur, Akberabad, &c., to the Kālee Nuddee, near the Ganges, in the week's vacation in March and October. It was on these short journeys he kindly took me with him, and initiated me into evangelistic work. How much he contrived to get out of a week's vacation may be judged by the following: After three hours' teaching on the Friday morning preceding the Monday beginning the vacation, we started at 4 p.m. for some village twelve miles distant, whither tents had been sent on before. Travelling was slow, being across country, and it was dark when we arrived. But early next morning, Mr. French would be up and in the village for two hours' preaching and conversation before breakfast; and this village being only taken by the way, a tent was sent on perhaps sixteen miles, which we would reach that afternoon. He would get an opportunity of preaching in the second village that evening, and on Sunday would be out three times—in the afternoon walking often through sand to some other village three or four miles off. With the view of reaching an important place, he would be up on Monday morning by two or three o'clock, and after slight refreshment start on horse-

back, arriving at his destination by 7 or 8 a.m. Three times a day would he preach and converse here, and so on throughout the week. On one occasion I remember we did not get our dinner until midnight, after travelling from about three o'clock. Then he would so arrange his circuit that he could spend the second Sunday at some village about ten or twelve miles from Agra; and after full preachings on Sunday we would ride into Agra and arrive by 10 a.m., in time to begin lessons again with our students at that hour. Such was his labour; who but he could go on as long as he did?

Our Mondays were always set apart for breakfast together, and after that for united prayer. We had little enough time to see each other in the day, so busy were we kept by the College affairs. It needed a special effort to get free to shake hands in the half-hour's recess, but they were always cheery five minutes, and we could work more eagerly after them. His evenings were usually spent in bazaar-preaching; on Sunday afternoons he had classes of Government College students, who were thirsting for God's Word. Once or twice a month he occupied the pulpit at the Civil Lines Church, when his face used to light up like an angel's when speaking upon some thought specially dear to his heart, and the chaplain, the Rev. W. J. Jay, used in return to give one Scripture lesson weekly to our senior students.

Some will ask, What was the positive result of all this teaching and labour amongst our students? The following will suffice as a specimen of the fulness with which the students were imbued with Christian grace and feeling; it was written to Mr. French while at Cheltenham, by one of those whom he delighted to think of as amongst the future Timothy's and Titus's of India:—

"Many look upon you as their father, and raise their daily prayers to the Throne of Grace that as He has taken you safe to England, so He may also be pleased to bring you back to India, a place which requires many more zealous labourers like yourself. I now feel to stand in need of your advice more than ever, and therefore for the first time I take courage to open my heart to you. It is the following, sir, that I beg you to give me your advice in. My belief in Christianity is very firm, but I, being a married boy (he was about twenty), my wife will not follow me if I were to be baptized. Then, sir, is it doing against Christ's command to defer baptism for her sake? I, for my part, think until now that I am not doing wrong in waiting until I can also win her under Christ's Standard, the Cross, upon which to look for her Saviour and her Redeemer, but even if I cannot win her I think I must live with her; but, sir, I beg you to give me your advice in this matter, this being a very important one. . . . Every one in Agra is very well. There all persons belonging to the College talk about you whenever two or three of them meet together. . . . I think I can enumerate a hundred instances in which God's gracious providence has answered my prayers, and I have a firm hope that He will continue to the end of my life, not because there is anything in me deserving the same, but only of His Grace. Hoping that God, Who took you safe to your country, will bring you back to the country to which you have been the means of doing great good; with prayers for the good health of you and yours, I am, dear sir, your most obedient and humble pupil,—HIRA LAL."

This youth with another favourite pupil of kindred spirit used to read the Scriptures and explain them in their villages to people who came from a distance to see them. Hira Lal joined me at Amritsar in the school, and regularly attended our Christian worship.

The Rev. Madho Ram was the only student of our College who became a clergyman. His history is an illustration of the text, "One soweth and another reapeth." Madho Ram was in the third class of our College, taught chiefly by Mr. (afterwards the Rev.) William Wright. He used to come to me in the

Kuttra sometimes at night—no doubt he also visited Mr. French—but it was after Mr. French's departure that Madho Ram came out and was baptized by Mr. Shackell. He wrote me an account of his conversion, from which I take a few sentences. His long and consistent life as a clergyman must be taken as one of the outcomes, graciously granted visibly to us, of St. John's College under Mr. French:—"My relations and friends prevented my baptism. They said, 'When you have seen the books of every religion we will allow you to be baptized. . . . You need not work, only remain quietly at home and we will give you twenty rupees per month. . . . I praise God that I stood very firmly against them, and said, 'I am a sinner in the sight of God, and cannot enter into His presence. . . . He has been very kind to me in giving me the knowledge of the Blessed Saviour, whose infinitely precious blood alone can make amends for our sin. . . . I cannot live a single moment without Him: whose trusteth Him is like Mount Zion which cannot be removed.' . . . They said, 'Tell us how the Christian religion is true.' I said boldly, 'It changed my heart and gave me great joy from such persecutions.' Then some said, 'He is mad;' some, 'He is a drunkard;' some, 'An evil spirit has seized him.' Pray for me that I may be humble and watchful, and a true servant of Jesus Christ."

I have alluded to the valuable and extensive correspondence of Bishop French which is in the hands of his friends. I close with a characteristic extract of his last letter to me:—"You seem to have quite a missionary sphere appointed you. . . . I expect to see very many of the foreign labourers assigned a place below the workers in our large merchant cities, in the great day of award. From having known and tried something of both, I am almost disposed to give the palm to the standard-bearers in these vast Ninevehs with their myriads of the poor and suffering. But the reward is most of all in being allowed to work anywhere with such a Master and under the banner of such a Captain."

J. L.

EXPERIENCES OF AN ASSOCIATION SECRETARY.

VIII.



THE Rev. Uriah Davies reminds me of a little incident which is worth recording. We met at Chester as Deputation for the C.M.S. As we were waiting outside the hall where the morning meeting was to be held, the Marquis of Cholmondeley drove up in a carriage drawn by four horses. A gorgeous coachman and no less gorgeous footman rode on the box. Whether a man stood or sat behind, I do not remember, but as the Marquis got out of his carriage, a working-man said to his friend, "I say, Jack, that chap (meaning the Marquis) will have it 'ot in the next world." He expressed a not uncommon idea. He fancied that because the Marquis had this world's honours and goods, he must care a great deal about "the pomps and vanities of this wicked world," must live for time and self, and heed nothing but his own personal enjoyment. If the two men could have been thoroughly analyzed as to their inmost feelings, I think it very probable that the working-man would have been found to be the prouder, the more personally self-indulgent, and far less spiritual of the two. For, indeed, the Lord Cholmondeley of that day was one of the excellent of the earth, who did all that lay in his power to promote the glory of the Lord Jesus Christ, and the good of his fellow-men. It was some time after the little incident just recorded took place that I found myself at Cholmondeley Castle. There had been a meeting at the village, at which I had been the

Deputation. After the meeting, where Lord Cholmondeley had delivered a warm and hearty speech, spiritual in tone, and showing real knowledge of the work of the Church Missionary Society, I had been taken to the Castle. My room was in a turret which commanded a most delightful view of the park. It was a lovely evening in September, so warm that it was pleasant to keep one's window wide-open, so bright with moonlight that one was tempted to watch the lights and shadows and to listen to the music made by the soft breeze in the trees around. Those trees were just donning their glorious autumn tints, and I was in a pleasant dream, thinking how goodly a place is this world in which we live, when I heard a bell which warned me that it was time to hurry down to the dining-room. Sometimes, however, "the more haste the worse speed." I had not taken careful note of the way when I was conducted to my room. After hurrying down some stairs, along a corridor which seemed endless, down other stairs, through another corridor, at length I found myself in the servants' hall. A benevolent giant was good enough to come to my aid and pilot me to the room where the evening meal was laid. I confess to feeling a little hot and uncomfortable at the mistake I had made, but no one could long remain uneasy with such a host and hostess. It was one of those houses where the heads of the house were in full accord as to spiritual things. Probably, nowhere is "the beauty of holiness" seen to greater perfection than in persons who have grace of manner, cultivated intellect, leisure to study God's Word, opportunity to show to all around that with all the appliances of pleasure which rank and wealth can put at their command, they count all these things as nothing in comparison with that unseen world which is to them an ever-present reality. It was, of course, only "for my work's sake" that I had the opportunity of seeing what such a home is like. It is curious how some trifling incident will fix itself in the memory! Next morning at breakfast, through the wide-open windows, for that September was a wonderful season for warmth, wasps came buzzing into the room, and one of them, taking a fancy to a drink of tea, settled down in my cup. Quick as thought, before I had time to know what she was doing, Lady Cholmondeley jumped up, took the cup, and threw the contents out of the window. She could not have been much, if at all, under seventy years of age at that time, but was still beautiful and very active. It was nice to be shown round the house, and to have the pictures pointed out and the stories attached to them told by the master himself. People who know me now may be almost incredulous when they hear that Lady Cholmondeley's last words were, "You look very pale and *thin*, I wish you would come and stay with us for two or three weeks." Of course that was an invitation I should never have thought of accepting, though I feel sure it was kindly meant and honestly given. Indeed I was pressed to fix a time for the visit. It is, however, one thing to accept hospitality as the representative of a great Society when one is properly in the way of duty, quite another thing to be a private guest. I like to live with those who are about my own standing in society. Still, I reckon it an advantage to have "touched life at many points," and, not least, to have seen many times how real religion lifts people above the mere tinsel and show of human existence.

As a contrast in many ways to a place like Cholmondeley Castle, I may mention a visit to some excellent persons, whose names I have forgotten, but whose kindness lingers in my memory. Not less than in the case just mentioned did this visit prove the truth of the last words of my last article, "It (the work of an Association Secretary) brings a man into contact with some of the choicest Christians to be found in the Church of Christ."

It was at an inland watering-place. The Vicar of the parish endured but

did not love the Church Missionary Society. He was one of the men who feel that to turn out the C.M.S. would be to offend many of their best parishioners. I have always felt some sympathy with such men. It must be trying to find that a Society which is not on the lines they like has such a firm grip of the hearts of the most earnest people under their charge, that it cannot be dislodged without much mischief. But whilst I recognize their side of the question, I have always been glad when I have not had to stay in homes where I knew that, however courteous my host might be, he must rather resent my presence in his parish. In the place in question I was entertained by a couple of elderly ladies. I use the word "ladies" advisedly. They were courteous, intelligent, gentle in manner, and evidently refined in taste and feeling. It was not long before they told me a good deal about their past history. Early in life they had been left orphans. Their parents had given them a good education, and had hoped to leave them, if not in a position of affluence, at least above the need of having to earn a livelihood. But both had been taken away somewhat suddenly, and long before old age had come upon them. They had kept an hotel. The business was a good one. The sisters, so soon as they were in a position to know how their affairs really stood, laid the matter before the throne of grace. They had been brought up most carefully, and at school had given their hearts to the Lord. It seemed to them right that they should carry on the business. They were determined to make theirs a model hotel. It should be a place where God was honoured. They would do their best to secure for their servants opportunity to attend the means of grace. They would have family worship every day. Of course all the servants could not attend every time, but by a little management matters could be so arranged that only one need be absent from prayers. They made it a point that all should be at some place of worship at least once each Sunday. One effect undoubtedly was that they secured really trustworthy servants. In several cases God blessed the example set and the words spoken to the conversion of well-meaning but hitherto spiritually unenlightened persons. Whenever clergymen stayed in the hotel—a frequent case—they were asked to conduct family worship. There was naturally some difficulty with guests. When people stay at a hotel they think they may do as they like. Of course these good women did not try to make their guests come in to prayers, nor did they interfere with their Sunday liberty. But they did let it be known that all those who liked to be present would be welcome, and that there was a pew at church for all who wished to attend. In one matter they felt that they must take a stand. Certain visitors spent a good deal of Sunday in playing cards. What was to be done? They had no right to interfere. Probably interference would be resented, and regular customers would refuse to return to a place where they were not allowed to spend their Sunday as they liked. But the servants had to be considered. To them it was a scandal, in the true sense of that word. After anxious thought and earnest prayer, one of the sisters plucked up courage to speak. She admitted that she had no legal right to interfere, but she put it to them whether they would forego their rights in deference to her feelings. They might think it foolish prejudice, but she and her sister felt that they could not be comfortable, knowing that cards were being played in their house on a Sunday. If any of them persisted in playing, they could do so this Sunday, but in future they would not be received in that house. To the great relief and pleasure of this woman, whom a sense of duty made courageous, the cards were at once put away and never again brought out there. They were greatly blessed in their business, and were able to retire with a comfortable competence when hardly past the period of middle life. They had always taken a great interest in the work of

the Church Missionary Society, and now that they had the opportunity were only too glad to welcome any one who came to their parish as its representative. Their own history seems to me so good an illustration of the words, "Them that honour Me I will honour," that I gladly record it here.

It was as an Association Secretary that I made the acquaintance of the Rev. T. D. Harford Battersby, whom to have known even slightly was a great privilege. When I first met him the Keswick Convention was a thing of the future. One of our Bishops who knew him at Oxford said of him that "he had the ten commandments written on his face." He certainly looked like a man who took life very seriously, who would not easily be turned aside from his purpose, and with whom duty was the first consideration. There was a very marked change in his appearance in later years. Life seemed not less serious but more joyous. This was doubtless due to the fuller joy he had in religion. I fancy, too, that there was less sternness, more willingness to make allowance for the failings and weaknesses of others in later than there had been in earlier days. I shall never forget my first visit to Keswick. I did not stay at St. John's Vicarage. Not long before I had met at Silloth the Rev. W. J. Pollock, to whom I had been greatly drawn. His kindly courtesy, high tone, deep spirituality, and profound knowledge of God's Word made him a most interesting and instructive companion. He was then, in the absence of the Vicar of Crosthwaite, in sole charge of that parish, and had asked me to stay with him when I went to Keswick. It may be well to mention that Keswick is in the parish of Crosthwaite. It is in the Crosthwaite Church that Chantrey's beautiful figure of Southey is to be found. The Vicarage where Mr. Pollock was living stands on high ground, under a spur of Skiddaw, and commands a grand view of Derwent Water—loveliest of lakes. All that country was then new to me. I knew nothing of mountain scenery. I had rushed from Chester to Holyhead many times on my way to and from Dublin. I had thus caught glimpses of the enchanted land that lies near the north coast of "gallant little Wales." But of peaks and passes, of gleaming lakes, of deep valleys, of tree-clad mountain sides, of winding silvery streams, of the infinitely various tints of early autumn, of the startling changes produced by light and shadow, by dark cloud and brilliant sunshine, by hurrying mists and storms of rain, by grey skies and brilliant sunsets, such as may be seen in a mountain land I was wholly ignorant. With all the charm and enchantment of a new experience, the glories of the English Lake-land made me feel as I had never done before, that the "mountains and all hills" do indeed "praise the Lord," that man may well say with the Psalmist, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches."

I have always found that pleasure which comes in the way of work is of all delights the highest. The first time I saw the beauties of Borrowdale and heard the music of the Lodore Fall was in company with Mr. Battersby and a considerable party, who walked across the Stake Pass from Rosthwaite to Langdale. I had the pleasure and profit of hearing him preach on the Sunday evening, my own work having been done in the morning and afternoon. It is not uninteresting to remember that his text was 1 John v. 4, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." The sermon was mainly remarkable for its strict adherence to the very words of Scripture, and for the close way in which it dealt with the Christian conscience. It had in it the germ of what has become so well known since as "Keswick teaching." I think with pleasure of the last conversation I had with Canon Battersby. It

was in the winter time, an ideal winter's day, clear, crisp, bracing, joyous. During a long walk we talked much of the Epistle for the previous Sunday, (first Sunday after the Epiphany), Rom. xii. 1—5. Though I was possibly on the watch for anything which might savour of new doctrine, the impression left on my mind was that I had never listened to more sound, sensible, spiritual, and wholly Scriptural sentiments than I heard from Canon Battersby during that walk. That was early in the eighties, when I was Central Secretary of the C.M.S. "The memory of the just is blessed." I like to remember that on that occasion Canon Battersby spoke with beautiful tolerance of a brother clergyman whom he had tried to help, but about whom he stood in doubt. I fancied that when I knew him twenty years before, he would have been less ready to use the language of charitable hope.

It has been my lot to visit Bishop Auckland twice. On the first occasion Bishop Baring was the occupant of that princely episcopal palace. His manners and appearance were in full accord with his surroundings. But how kind he was! How heartily he entered into matters connected with my work! He was chairman at the meeting. His duty as chairman was done in no perfunctory manner. Every one felt that he was in harmony with the principles and practice of the C.M.S. and that he knew its work. One was not chilled, as is sometimes the case when a Bishop presides, by official dignity, or by an evident lack of care about the details of the Society's operations. His clear-cut features were alive with interest, especially when incidents were mentioned which told of spiritual life and spiritual progress. I certainly had no claim to look for more than bed and board at the Bishop's hands; but he busied himself to find out how I could see in the best and easiest way places of interest in the neighbourhood. As I drove away I felt that it was indeed a privilege to be connected with a Society which made one a not unwelcome guest in a home where dignified simplicity, deep devotion to the Lord's work, and high intellectual culture were the marked characteristics of one's host.

Very different in many ways was Bishop Baring's successor as the Prince-Bishop of Durham; but in kindness and true hospitality there was no change. But for my connection with the C.M.S. I should never have enjoyed the advantage of seeing, surrounded by the young men he loved to have in his house, and of hearing in familiar conversation, one of the ablest defenders of the faith, one of the most learned and at the same time most humble-minded of men, Bishop Lightfoot. He was so emphatically a student that it was mainly at meal-times that one got a glimpse of the Bishop; but on Sunday evening when work was over I had the gratification of finding that Dr. Lightfoot had leisure for what was to me a most delightful half-hour's talk, during which I seemed to know more than I had ever before done of the greatness and goodness of *the man*.

There is one episcopal palace in England where missionaries and missionary deputations are made to feel that their connection with C.M.S. is quite enough to secure them a welcome. Need I say I mean Norwich? As brother of one who was for so many years President of the Society, Lord Chichester, this was likely to be the case. But what one feels at Norwich, over and above the beautiful holy atmosphere which pervades the Palace, is the intimate acquaintance of Dr. Pelham with the work, and the men who have done the work, of the Church Missionary Society. He knows their Christian names, the members of their families, how long they have been in the mission-field—all about them. Perhaps nowhere else in "the stately homes of England," except at Stanmer (Lord Chichester's), would one have been able to find such an intimate acquaintance with the "ins and outs" of C.M.S.

history as at the Palace, Norwich. I feel that I must just say a word about Lord Chichester. I was greatly struck with his wide knowledge, the variety and extent of his reading, and the generous view he took of men not wholly in agreement with himself. It was "a liberal education" to hear him talk. His knowledge of men, affairs, and books extended over so wide an area and so prolonged a period that, being a man of great natural ability, who could express himself in charmingly lucid language, his conversation was, as a matter of course, delightful to listen to.

But I must not let memory have her way any longer. Numbers of pleasant homes, of kind hosts and hostesses, of interesting conversations, of friendships which have been the blessing of my life, rise up before me as I think of my work as an Association Secretary. If I take a cheerful view of the future of our Church, if I feel a deep assurance that Evangelical religion is a mighty power in our land, spite of all the forces arrayed against it, this hopeful feeling is largely due to the fact that north, south, east, and west, I have been in homes where God was honoured, where simple faith in Jesus Christ was evidently a living power, where the C.M.S. was loved because of its adherence to the spiritual principles of its founders, where the apostolic precepts, "be courteous" and "given to hospitality," were put into practice on behalf of those who, whatever their personal qualities, came as the accredited agents of a Society which God has abundantly blessed both at home and abroad.

HENRY SUTTON.

THE CHURCH MISSIONARY SOCIETY AND THE BIBLE SOCIETY.*

"Like perfect music set to noble words."—*Tennyson.*



T has frequently been asserted that the great Missionary Societies are deeply indebted to the British and Foreign Bible Society, which liberally and cheerfully supplies them with by far the greater part of the Scriptures necessary for carrying on their work in heathen lands. The object of this paper is to prove the truth of this assertion with regard to the Church Missionary Society, whose missionaries are labouring in three of the great divisions of the globe. We propose to confine our inquiry to the Scriptures, or portions of Scripture, that have been prepared for use in heathen and Mohammedan lands only. This will exclude the Authorized Version in English and the Scriptures in all other European languages, though they may sometimes be used in the mission-field. It will also exclude versions in dead languages, like Sanskrit or Pali, though they may be most useful for the purpose of translation and revision. Scriptures used in several countries or places will be mentioned only in connection with one. We also intend to name the principal versions in the translation or revision of which missionaries of the Church Missionary Society have given their services, and have been assisted or employed by the Bible Society; and those which, from the necessity of the case, there being no possibility of obtaining the assistance of other missionaries or of a

* This article is reprinted, by permission, from the *Bible Society Reporter*, in which it is followed by the following from the Honorary Clerical Secretary of the C.M.S.: "The Secretaries of the C.M.S. heartily approve of the above article, and endorse the sentiments it expresses. Its perusal makes me realize more than ever what ground the C.M.S. has to say,—'Thank God for the Bible Society.'"

Translation Committee, have been prepared by Church Missionary Society missionaries alone. "Portions" are included as well as whole Bibles or Testaments. Often a tentative edition of a single Gospel for criticism and correction has proved most useful.

In this rapid survey of the field, it will be advisable to follow the order adopted in the Church Missionary Society's Annual Report and Cycle of Prayer.

AFRICA.

West Africa.—We begin with Sierra Leone, the first ground broken by the C.M.S. in the earlier years of this century. English is commonly used in this English colony, and the Church here is practically independent; but translations of the New Testament and of portions of the Old have been prepared in *Temne*, of St. Matthew and the Romans in *Mende*, and of the Gospel of St. Matthew in *Bullom*, languages spoken by neighbouring tribes. For the production of all these translations the missionaries are indebted to the Bible Society.

Yoruba.—One of the most popular Missions of the Society in former times was that in the Yoruba Country, in which Mr. and Mrs. Hinderer, Mr. Townsend, and others laboured. The whole Church of Christ has recently mourned the removal of the first modern African Bishop, the saintly Samuel Crowther. He was a native of the country of Yoruba, and the chief translator of the Bible into his mother-tongue—a version which has since been revised by a Committee of the Bible Society and published by it.

Niger Mission.—The Niger Mission, which has recently been divided into two portions—the Sudan and Upper Niger, and the Delta and Lower Niger—is called after this noble African river, which flows through a thickly inhabited region. Portions of the Word of God have been rendered into five of the languages spoken by these people—namely, *Ibo*, *Igbira*, *Idzo*, *Nupe*, and *Hausa*. The last seems to extend far into the interior, and many speak it even so far north as Tripoli. All the necessary details of printing, binding, &c., were left to the Bible Society.

Eastern Equatorial Africa.—The names of Krapf and Rebmann are now universally held in honour, although, in the days preceding Central African research, they were laughed to scorn, even by scientific men, when they announced the discovery of mountains crowned with equatorial snows. These patient, plodding men laid the foundation of East African versions.

Dr. Krapf carefully revised the Bible in *Amharic*, and the New Testament in Amharic and Ethiopic was edited by him so as to remove prejudice by exhibiting the living language side by side with the ancient version of the Ethiopic Church. "The Lord be praised," wrote this great pioneer evangelist of Africa to the Secretaries of the British and Foreign Bible Society, "for having permitted me to live to see this great work carried out by your Society." Rebmann began the *Swahili* translation, his version of St. Luke, edited by Krapf, being published in 1875; and the whole Bible has since been carefully revised by Bishop Steere, of the Universities' Mission, and his coadjutors and successors. The Bishop was found, when fallen asleep in Christ, with the final proofs of Isaiah at his side corrected and addressed to the printers. Dr. Krapf translated the Gospel of St. Luke into *Nyika* and *Galla*; and portions of Scripture have been translated by other painstaking missionaries into *Gogo*, *Kaguru*, *Sagalla*, and *Giryama* for tribes in East Africa. Translations into *Chagga* for the people inhabiting "the African Switzerland" on the slopes of Kilima-njaro in German territory, and into the language of sultry *Taveta* in British territory, have been received by the Editorial Committee of the Bible Society, who are having them printed.

But the greatest interest is attached to the *Ganda* version, for the people of Uganda, who have deeply touched the hearts of English Christians, and whose avidity for reading the Word of God has scarcely been paralleled in missionary annals. When two or three of the Waganda converts met the intrepid traveller, Mr. H. M. Stanley, he observed that, when together, they frequently took from the breast-pockets of their coats a tiny book, which proved to be the Gospel according to St. Matthew, the only portion then published by the Bible Society, being the first intimation to him of any part of the New Testament having been printed for the Mission which his stirring appeal to England was the means of starting. "One book only of the Bible," writes Mr. Pilkington, "has been put into the hands of the Natives in their own language, and yet God has used such small efforts in an amazing way." He expressed his conviction that, if adequate efforts were made, "we should soon have Waganda missionaries working throughout Central Africa." All the Gospels, the Acts, the Epistles to the Romans, Galatians, Ephesians, Philippians, and Colossians, and the Revelation have now been printed, or are in the course of printing, for this interesting race by the Bible Society.

ASIA.

Palestine.—We now pass over into Asia, and there the first C.M.S. Mission is found in "those holy fields" on which the sacred feet of the Son of Man once trod. The principal version used in it is the *Arabic*, for which the missionaries are indebted both to the American and to the British and Foreign Bible Societies.

Persia.—We next enter another Mohammedan land, which is also familiar to every Biblical student. It is still fragrant with the honoured name of Henry Martyn. All know how he literally laid down his life in his zeal to prepare the New Testament in Persian. His version has been carefully revised by the late many-tongued Professor Palmer and by Dr. Bruce, the latter being now busily engaged in translating the Old Testament, "a work," as Dr. Bruce says, "of supreme importance." For the printing of Henry Martyn's versions, and of these revisions also, gratitude is due to the Bible Society.

North India.—What shall we say of India, where saintly and scholarly men have, for the last century, been abundantly employed in the sacred task of translating the true Vedas? Here and there the Church Missionary Society's missionaries are aware that they owe much to the Baptist and other Societies; but, in the majority of instances, the great expense and the vast labour of organization have fallen on the Bible Society and its Auxiliaries in India. In the green and fertile plains of Bengal, *Bengali* is the principal language used. The whole Bible was translated into it by the indefatigable labours of William Carey, and revised later by Dr. Wenger; and the New Testament is now being revised most carefully by a Committee appointed by the Bible Society, which has also published versions in Roman character; and as there are a number of Mohammedans who speak a *patois* called *Musulmani Bengali*, peculiar to themselves, various portions have been prepared in this dialect. The New Testament has been translated into *Santali*, for the people of Santalistan, and portions into *Malto*, for the mountaineers of Rajmahali. A revision of the former is being executed, and the cost of publication will be borne by the Bible Society.

The great Aryan language, *Hindi*, is prevalent over the North-West Provinces. The whole Bible has been translated into it, and a revision has for many years been dragging its slow length along. A fresh effort to complete it

is now being made, and the services of one of the Church Missionary Society's most honoured men, Dr. Hooper, have been lent to the Bible Society to assist others in this great work. *Urdu* is also spoken in North India, and Church Missionary Society missionaries continually use it. There are several versions in it, and much care and pains have been taken by the Bible Society in both the translation and the revision. A revision is now in progress under its auspices, in which Dr. Weitbrecht and the Rev. H. E. Perkins are taking part in connection with the Bible Society.

The Church Missionary Society's missionaries in the Central Provinces are labouring among the Gonds, one of the aboriginal tribes of India, and they have been supplied with the Gospels and the Book of Genesis in *Gondi* by the Bible Society, which has borne the expense of having them prepared and printed.

The Punjab.—We now come to the country of the Sikhs—the land of the Five Rivers. Several versions have been placed by the Bible Society in the hands of the missionaries labouring in this country—in *Punjabi*, the language of the people, in *Chambali*, for use in the Kangra Hills, and in *Jatki*, for the district of Multan. *Pashtu*, the language of Afghanistan, is spoken in parts of the Punjab, Peshawar being really, though not politically, a part of that country. The whole New Testament and portions of the Old have been translated into it. A Committee of revision under the Bible Society has in recent years been working at it. This Committee was formerly under the presidency of the gifted linguist, Bishop French. In the beautiful vale of Kashmir the Rev. T. R. Wade has prepared the New Testament in *Kashmiri*, which has been published by the Bible Society. The New Testament and portions of the Old have been published in *Sindhi* for the province of Sindh, and one Gospel in *Baluchi*, and both have been prepared for the same Society.

Western India.—The principal language used in the Western India Mission is *Marathi*. The whole Bible has been translated into it, the Church Missionary agents, notably the late Rev. J. S. S. Robertson, being prominent in the work, and a revision is now being carried on. Great pains have been taken over this version by the Bible Society. It has likewise published a New Testament in *Parsi Guzerati* for the use of the Parsis, who are so numerous in Poona and Bombay, and to whom the excellent missionary, the Rev. Sorabji Kharsedji, once belonged.

Southern India.—In South India, where the Lord has so graciously blessed the labours of the Church Missionary Society's agents, as well as those of other Societies, and in some parts of which the Christians belong to the third or fourth generation, that Society owes more even than elsewhere to the Bible Society. In no part of the world, perhaps, has a version been more learnedly and lovingly revised than the *Tamil*. Owing its origin to the Danes, this version is now entirely the property of the Bible Society, which bore most of the cost of revision. One of the editions is a model in respect of portability and legibility. The whole Bible has likewise been translated into two other of the great Dravidian languages employed by the Church Missionary Society's missionaries—namely, *Telugu* and *Malayalam*. Both versions are at present under revision, and have cost the Bible Society very much. The Gospel of St. Luke and the First Epistle of St. John have been translated into *Koi* under the superintendence of General Haig, for the use of the aboriginal tribe of this name inhabiting the jungles on the banks of the Godavery; and the New Testament has been translated into *Dakhani*, the southern form of Hindustani, and is in use in the Mission to the Mohammed-

dans in Madras and elsewhere. The revision, by the Rev. E. Sell, the Rev. M. G. Goldsmith, and others, is nearly complete. Here, also, the cost of translation and revision has fallen on the Bible Society.

Ceylon.—Crossing Palk Strait, we come to Ceylon, where the two principal language spoken are Tamil and Sinhalese. Here, as elsewhere, the C.M.S. missionaries are indebted to the Bible Society, which has published the whole Bible in *Sinhalese*, a version also under revision by a Committee, of which the Rev. S. Coles is the chairman. The Pentateuch, the Psalms, and the New Testament have been prepared in *Indo-Portuguese*, a *patois* used by the descendants of the Portuguese settlers in this island.

Mauritius.—Another *patois* called *Mauritius Creole* is spoken in this island, and three Gospels have been published in it. So anxious is the Bible Society to reach every people and every race, that its Committee have been willing to sanction translations of some portions even in “jargons” such as this. It is in great request.

China.—The American, the Scottish, and the British and Foreign Bible Societies have for many years been associated in the preparation of the Scriptures in the literary languages of China—namely, the *Mandarin*, the *High Wen-li*, and the *Simple Wen-li*; and strenuous efforts are being made for the improvement of all these versions. The Bible Society, however, is the only source from which men engaged in the every-day work of proclaiming the Gospel to the people can obtain certain versions in the vernacular for those who do not know the classical language. There are the *Canton*, the *Hakka* (spoken in the province of Kwantung), the *Fuh-chow*, both in the Chinese and the Roman characters, and the *Ningpo*, vernaculars. A Permanent Committee was appointed at the Shanghai Conference in 1890 to advise with regard to these vernacular versions throughout the Chinese Empire. The chief negotiations for this and other Committees in China have been undertaken by the Bible Society.

Japan.—As in China, the three Bible Societies are equally interested in the *Japanese* Bible, which is now complete. The services of the Rev. P. K. Fyson were for some time placed at the disposal of the Bible Society for the purpose of aiding the translation. The four Gospels and the Book of Jonah have been translated by the Rev. John Batchelor into *Ainu*, the language of the curious aboriginal race inhabiting the northern island. Again, Mr. Batchelor has looked for the publication of these versions entirely to the Bible Society.

NEW ZEALAND.

The Church Missionary Society is still carrying on work in New Zealand. The whole Bible has been translated into *Māori*, the language of the aborigines, and it has lately been in the most careful manner revised by Archdeacons Maunsell and Williams. This version was indispensable for the work of those who laboured in this island. It is the property of the Bible Society, which here has furnished the means for its production, publication, and revision.

NORTH-WEST AMERICA.

This brief survey closes amidst the snowy regions of the far North-West. Most of the versions used there have been laboriously prepared by the Church Missionary Society missionaries, who have looked to the Bible Society for aid in printing, binding, and publishing them. The expense has been great, because some are in the syllabic character, which required type to be founded specially for it. There is an edition of St. Luke's Gospel in *Syllabic Eskimo*

for the people round Hudson's Bay ; the whole Bible in *Syllabic Cree*, for the Cree Indians near Hudson's Bay ; parts of the New Testament in the late Archdeacon Hunter's Roman character, for the Crees of Rupert's Land ; the New Testament in *Chipeewyan* for the Indians from Churchill to Athabasca ; St. Mark's Gospel in *Beaver* for those on the Peace River ; St. Matthew's Gospel in *Blackfoot* for those on the eastern slopes of the Rocky Mountains ; the whole New Testament in *Tinné*, prepared in the Roman character by Bishop Bompas, and put into syllabics by Bishop Reeve ; and the New Testament and the Pentateuch in *Tukuth* for the Missions in the basin of the Yukon River.

Still further west, among the islands of the North Pacific, the Gospel of St. Matthew has been prepared in *Haida*, for the people of Queen Charlotte's Island, and the Gospels of St. Matthew and St. John in *Kwagult* for the inhabitants of the northern part of Vancouver's Island. These have been paid for and printed by the Bible Society.

This Society is most liberal in the way in which such Scriptures are granted to Missionary Societies. They are given on exceptionally favourable terms, and, in the case of Scriptures supplied for those parts of the mission-field in which there are heathen inhabitants for whom they have been for the first time prepared, they are granted gratis, in the hope that such return as can be made will eventually be rendered. Meanwhile, all the negotiations and plans and arrangements for the formation and working of translation and revision Committees ; all the correspondence with regard to editorial matters, which is sometimes very voluminous and intricate ; all the cost for editing, correcting the proofs, printing, binding, issuing, and despatching the Scriptures, falls on the Bible Society, without which, except in a few rare instances, the missionary translator is practically helpless. There is in many cases the additional cost of depôts as store-shops, and of colporteurs.

We have thus endeavoured to prove how deeply the C.M.S. is beholden to the Bible Society for the weapons of its spiritual warfare. To the best of our calculation, eighty versions of the Scriptures are used in the Church Missionary Society's fields. Of these, fifty-nine versions, or 80 per cent., come from the Bible Society alone. The C.M.S. missionaries have been the sole translators of the whole or portions of the Scriptures into fifty-two languages, which, in the great majority of instances, would never have seen the light if it had not been for the kindly intervention of the Bible Society. May we not add that, in common gratitude, all lovers of the Church Missionary Society ought, consistently, to be warm supporters of the Bible Society also ?

We believe that as the Lord of the whole earth has been pleased to make known unto men His purposes and will in a written revelation of marvellous beauty, diversity, and power, Christian workers for Him are bound to make that volume speak for itself to all nations in the best way and the most perfect form. May God the Holy Spirit, who is Himself the real Author of this Divine Book, and who, "at sundry times and in divers manners," spake unto our fathers in times past, give His gracious assistance to every effort to circulate His written Word as the best help to those who are endeavouring faithfully to proclaim His spoken Word ; and so animate and inspire every translator and preacher that many may be brought out of darkness into the wonderful light and liberty of the children of God.

HENRY MORRIS.

BISHOP TUCKER'S VISIT TO CHAGGA.

LETTERS FROM THE BISHOP.

C.M.S. Camp, Metate, en route to Kilimanjaro, Feb. 3rd, 1892.

I AM now not very far away from Kilimanjaro, in the midst of those who, of God's creatures, seem to be the farthest removed from light and liberty. And yet only a few weeks ago I was in London, in all the turmoil and rush of civilization's great centre. The contrast is almost indescribable; the facts seem hard to realize. Indeed, the whole of my visit to England seems like a dream—the round of meetings, the rushing to and fro from one engagement to another, the warm greetings and the loving farewells, all serve to make up a picture distinct and clear as a whole, but entirely misty in outlines and details. However, I hope sometimes that it will assume a more definite shape as things fall into their proper place, and colour harmonizes with colour. In the meanwhile here I am, on my way to Chagga, encamped in the midst of a scene of singular beauty, with our camp thronged with Natives eager to sell their produce to our men. These Natives are of the Wateita tribe, amongst whom, as you will remember, we have had for some years, on the hill of Teita, a Mission station. From what little I have seen of them I should not describe them as a fine race, either physically or intellectually. They are very superstitious, and very disinclined for the presence of teachers in their midst. The old chief, indeed, was most candid. Mr. Binns, who, I am happy to say, is my companion on this journey, and to whose knowledge of the country and people I am very much indebted, asked him whether he would like teachers to come and settle in his country. He answered plainly, "No;" and when asked his reasons for objecting to them he answered, "We are fond of fighting and cattle-stealing, and if teachers come they will tell us that all this is wrong." It is another phase of the old story so familiar to workers at home, "If I become a Christian, how much I shall have to give up." I was glad to see that the old man knew something of the requirements of the Christian faith.

One very striking fact connected with this part of the country is that though

we have marched nearly one hundred miles from the coast, we have not *seen* a single native hut. We have passed through the cultivated fields of the people, but the houses are all high up among the hills or hidden away in the forests. The motive, of course, is fear. There is the fear of the Masai, fear of the Wakamba, fear of the Wateita. One tribe fears the other, and tries, as far as possible, to live out of sight—in the most inaccessible places possible. Of course, this makes missionary work very difficult, and itineration very arduous and exhausting for the missionary. From all I can learn—the government of the country having now practically passed into English hands—there is a tendency on the part of the people to come down nearer to the valleys and shambas than formerly. Of course, as tribal wars become fewer this tendency will increase, until ultimately, I hope, the valleys may become centres of population and, in God's time, of Christian teaching. Already, without doubt, the material prosperity of the people is increasing. For instance, the Wateita, amongst whom we are encamped, a few years ago—so Mr. Binns informs me—were hardly clothed at all. Now there are very few who are without at least some cloth to wear. Even now tribal wars are fewer and cattle-raids rarer than they were a few years ago, and, as a consequence, the people are better off and far more prosperous. This is one of the indirect benefits accruing from the occupation of Uganda and Machako's by the English. Caravans are continually passing up and down the country. The men of the caravans have to be fed, and cloth is brought into the country and given away in exchange for food. All this leads to increased ideas of comfort and a higher standard of living. It tends to peace and prosperity. It will also have its effect in time in stamping out slavery. But what about Christianity? Ah! that is my point—what about Christianity? The answer to this question must be given at home. Is civilization to do a work for these people and Christianity to do nothing? Civilization has its blessings, but it brings evils in its train. Nor am I disposed to wait until civilization has prepared

(as people say) the way for the Gospel of Christ. Let the Gospel of Christ rather prepare the way for civilization. This is the true method, and God forbid that the Church at home should ever adopt any other. Let her give us the men and the means, and a few years, I am convinced, will show a great change in this part of the country, and that notwithstanding the old chief's objection to teachers because they inculcate peace on earth and good-will among men.

Taveta, Feb. 7th, 1892.

I am thankful to be able to add a line or two to tell you of our safe arrival at Taveta at 5.30 yesterday afternoon. Our march for the last two or three days was full of interest of an absorbing kind. After leaving Metate our path lay over a mountain pass of considerable altitude. As the morning was cloudy the air was delightfully cool. The mists rolling amongst the crags gave an air of mystery and grandeur to the scene impossible to describe, whilst the distant views, in tints of silver and gold, as they lay in shadow or glowed in sunshine, entranced us with their beauty. The bracing air stimulated us, and the thought that soon we should meet our brethren at Chagga made us feel that the difficulties yet in our onward course were as nothing. Descending into the valley, we soon came to bright running streams of delicious water—a sight than which nothing scarcely is more calculated to gladden the eyes in Africa. Here I and my boys got separated from the main body of the caravan, and missed the track. However, meeting some friendly Natives, we were soon set right. In order to get into the right path it was necessary to cross a damp, marshy tract of country, overgrown with tall grass and reeds. With unerring skill these men guided us, beating down the grass in front of us, and generally trying to make our way easy. At length we came to a lot of tall reeds that seemed altogether impenetrable. Without the least hesitation the men drew their knives and commenced at once to cut a way. In a few minutes a path successfully opened, and we found ourselves out of our dilemma, and once more on the track of the caravan.

After camping, our composure was somewhat disturbed by finding that there was a large snake in our midst.

It was hunted from one place to another by the men, until at last, as I was quietly performing my ablutions in my tent, this dangerous creature made its appearance at the very entrance. It made for the ground-sheet, and tried to hide itself from view. Of course we were obliged to take everything out of the tent, and the men, armed with sticks, slowly raised the sheet. Little by little it was lifted until nothing remained on the ground, but, lo! the snake had disappeared. A hearty laugh was raised, and the incident, more or less exciting, was at an end.

The day following the moment came to which we had been looking forward so long—our first sight of Kilimanjaro. It is, indeed, a sight never to be forgotten. There, in unspeakable grandeur and beauty, was the mighty mass of Kilimanjaro, rearing to heaven its snow-clad crest, and glittering in the glory of a pure African sun. It was early morning as this sight burst upon our view, and, more or less, throughout that and the following day, in very varying beauty, was this glorious vision before us. Then, as we neared Taveta, we were able to realize something of what an African forest can attain to in the way of solemn grandeur. At last we reached the entrance-gate of Taveta itself. Formerly this gate was very jealously guarded, and entrance was somewhat difficult. Now, however, the way is open, except in time of war. Mr. Steggall, who has been labouring so long and faithfully at Chagga, had not only come to Taveta to meet us, but also some three or four hours' on the road, and, with very thoughtful kindness, had brought us the welcome refreshment of bananas and water.

The chief event of to-day was the confirmation of a Taveta boy, who had been baptized about a month previously, and named Yohana. He had evidently been very carefully prepared by Mr. Steggall. He assures me that it is due very largely to Yohana's influence that other Taveta boys have joined the readers. A very happy service of Holy Communion was held—the first, I believe, in Taveta—and also a short Native service with hymn-singing. Altogether it was a very happy day—a day for which I thank God. After spending another day or two here we go on to Mochi, which, I suppose, is the centre of the Mission, and from which

as a centre, I propose to visit two or three of the neighbouring states, with a view, in God's own time, to missionary work.

*Mochi, Kilimanjaro,
Feb. 12th, 1892.*

We had intended leaving Taveta on Tuesday, but the temptation to visit Lake Chula was too strong to be resisted. Accordingly, after despatching the mail for the coast, we made arrangements for a visit to this celebrated lake. Mr. Hamilton, of the Company, joined Mr. Steggall and myself and Mr. Binns, so together we were a party of five, for Mr. Fraser, who is an independent missionary, joined us. We started at 7 a.m., and after a walk of nearly three hours reached the edge of the crater, from which we got a view of this remarkable sheet of water. I say a remarkable sheet of water, because, surrounded with a high wall of rock and high bank, there is absolutely no visible outlet. The whole of the crater of this extinct volcano is filled with water. Apparently it is about two miles long, and where the walls of rock do not rise abruptly out of the water, very steep banks, clothed with dense wood and jungle, take their place. Unless you have time to cut your way through this jungle there is no possibility of being able to get down to the water's edge. Of course it has been done by several Europeans, but as we had no time at our disposal, and no knives for the grass and jungle, we were obliged to content ourselves with enjoying the beauty of the scene around us on the edge of the crater. Of course we had a magnificent view of Kilimanjaro. But it soon became clouded over, and we saw the snow-crowned crest no more that day. The Natives are very superstitious about this lake; very few ever visit it, and scarcely any one knows anything about the path to the water's edge. We returned to Taveta in the evening, after spending a very pleasant day. I took two or three sketches. About eight o'clock a violent thunderstorm came on, and it rained heavily all night long. Indeed, our loads got so wet during the night that we felt it would be impossible to make a start for Mochi until they were dried; and as the sun steadily refused to make its appearance until the afternoon, it was clearly impossible to make a start until the next day. We made the best of

the necessity, and spent the day writing and sketching.

Yesterday morning, at seven o'clock, we left Taveta for Mochi. After breaking camp our way lay through a dense forest of the most beautiful description. Trees of 100 feet in height were to be seen in every direction. Bananas, the largest I have ever seen, abounded. We had to cross several streams by means of fallen tree-trunks. Very slippery they were, and often necessitated feats that would have done no discredit to Blondin. In about an hour we were out of the forest, and once more on the open plain bound for Kilimanjaro. There in front of us it lay in all its solemn grandeur. Clouds were hanging about it, but yet they only increased its beautiful appearance. We crossed several mountain streams, and, after some six hours' marching, camped for the night.

At 5.45 this morning we were once more astir, and in less than two hours commenced to ascend to the Mission station, which stands at an elevation of some 3700 feet above the sea-level. At length, after an hour and a half's climbing, the mission-house loomed in sight. Yet still we climbed, and at last reached the goal of our journey, the Mission station of Mochi. Mr. Steggall had gone on the night before to get things in order, and he and Dr. Baxter greeted us warmly on our arrival.

Feb. 13th, 1892.

We were unable to see the young chief Meli on account of his being ill, so our visit has been put off till Monday. However, he sent me a present of a fat cow for food for our men. This animal seemed very quiet, but as it was being led away it turned restive and wild, and at last broke from the men who were leading it, and rushed violently down the hillside and over the edge of a tremendous precipice. Its back was broken in two places, and its neck was also broken. Getting the meat for the men up from the depths of this deep ravine was hard work. It was done during the bright moonlight night which succeeded a very bright and beautiful day. Mr. Steggall seems to be happy and prosperous in his work. He has got about twenty boys under regular instruction, and eleven others come every day for the purpose of being taught, but they have in the morning to go to their regular work of

tending cattle and goats, &c., &c. Last year I think there were only three under instruction, so you will see there has been a great improvement and advance during the year. I made three sketches during the day. The climate is most delightful. The thermometer very rarely goes above 84 deg., and, generally speaking, the air reminds one of a beautiful summer day in England. The bracken grows round here, and blackberries are abundant. The maiden-hair fern is also very plentiful, whilst the verbena, convolvulus, and heliotrope are to be met with on every hand. . . .

Feb. 14th, 1892.

We commenced the day (Sunday) with the Holy Communion in English. The communicants were five in number, one being the Native lad who was confirmed last Sunday at Taveta. At eleven o'clock we had the native service in Ki-Mochi. All Mr. Steggall's boys were present, about thirty, and probably about fifteen or twenty Natives from the villages. So that when we remember that a year or two ago there was absolutely no congregation, we have indeed reason to thank God and take courage. I preached at this service, and Mr. Steggall interpreted. Altogether it was an occasion of thanksgiving and praise. Mr. Fitch laboured here most patiently for several years, and now there seems to be a reaping-time at hand. In the afternoon the Ki-Mochi service was followed by one in Ki-Swahili for our coast porters, so that in one day we have had service in three different languages.

Feb. 19th, 1892.

After some three or four days' interval I must take up the thread of my story. As soon as the men for Rabai had been despatched to their destination on Monday, we started to visit the king of the country, Meli, who has succeeded Mandara. Mr. Biins was poorly, and so was unable to accompany me. However, with Mr. Steggall and Dr. Baxter, I started for court at about 3 p.m. I took with me as presents a suit of white drill that I brought out with me in 1890. I had never worn it. I also took two very gaudy Austrian rugs that were too brilliant for me to use. A pair of shoes and a box of soap completed my list of presents. The king's house is situated

much lower down the valley than the Mission station, and on another hill, a deep valley lying between. The descent into this valley was very rugged and steep, but the ascent on the further side fairly easy. On reaching the king's compound we halted, and a message was sent forward to say that we were waiting to see the king. In a few minutes he returned to the spot where we were sitting, and told us that Meli was too poorly to come to us, but that we might go to him. So we advanced towards a low doorway, which could only be entered on hands and knees. On making the passage we found ourselves within a smaller compound than the first, containing a small house built in native fashion and roofed with banana-leaves. Within this house was the young king with a number of companions, young men about his own age. We were greeted in a very friendly fashion, and seats were set for us. My chair was a folding one with arms of a very slight description. I took it with forebodings of disaster. In a few minutes my fears were realized, smash went my chair, and down I went to the ground. The fall, however, was an easy one, and I soon got a more substantial seat on the top of a box. Mr. Steggall acted as interpreter, and we soon exchanged compliments. Meli was anxious to know the news at the coast. He inquired whether I had heard anything of a proposed attempt by the Germans to depose him and generally to crush his people. I was able to reassure him, and then passed to other topics, mainly a knowledge of Jesus Christ as the only way to be happy. Then my presents were produced, and apparently gave great satisfaction. After a few more words our interview came to an end, and we retired. The new king is evidently well-disposed towards us, and fears the Germans.

The day after our interview with the king we went to see a waterfall some distance up the mountain side, and in the depths of a great gorge. Certainly it is the most wonderful thing of the kind that I have ever seen. The water has a sheer fall of something like 250 feet from an overhanging rock. The vegetation creeping up the sides of the gorge is most beautiful. The dark gloom of the scene is lit up occasionally by a gleam of sunlight breaking

through the dense foliage on the crest of the ridge. The pool into which the water falls is very deep, and apparently full of fish. The coolness of this retreat is such that without rugs and shawls it is impossible to stay long.

On Wednesday we started on a three days' journey to Merang, a state in an easterly direction, but still upon the mountain slopes. Our march was entirely by mountain paths over mountain passes of the most romantic description. It was hard work for the porters, but they marched manfully. After passing one ravine after another, and one mountain stream after another, we reached the French Mission station in Kilema. We were received most hospitably, our tents were pitched, and we spent the night in the Mission compound.

Miteta, Feb. 27th, 1892.

On Thursday, Feb. 18th, we started from the French Mission at Kilema for the German station at Merang. We found the officer in command at home. He is Baron von Bülow; he was at Mpwapwa when I was going up country last year; he is giving himself up to agricultural pursuits, which I was most happy to see. Whilst returning to the French Mission, where our encampment was, our dogs, or rather Dr. Baxter's dogs, had a tremendous fight with some apes. One dog was badly wounded. But on Dr. Baxter going to the rescue of his dogs he was able to shoot one of the apes, and deliver his dogs. They were certainly over-matched. I saw on the way a most interesting sight, a native smithy. The smiths of Chagga are very clever, and their work is eagerly sought after. The forge was a most picturesque scene. I should much have liked to have made a sketch of it, but it was too late in the day, we were obliged to continue our journey. We reached our camp at about 6 p.m. The chief of this country of Kilima is called Meliarc. We paid him a visit. I told him how much we should like to send him some teachers, and in simple and few words gave him the Gospel message.

On Friday, the 19th, we returned to Mochi by the same beautiful mountain paths by which we came. At 1.30 p.m. we were once more with Mr. Steggall, whom we had left at Mochi. The following day we had a beautiful

walk up the mountain, in order to see a tree where the elephants are supposed to scratch their backs. The views on the road were most beautiful—grand ravines and beautiful streams on every hand. The ferns and flowers very varied. It was a walk not easily to be forgotten.

Sunday, the 20th, was a memorable day for Mochi. It was the day when the first Christian baptism took place. Two Wa-Mochi youths, who took the Christian names of Thomaso and Samwell, are the first-fruits of the work at Mochi. The service was a striking one. The first part took place in the church, and it was there that I preached. Then the congregation adjourned to a large pool of water just outside the church, which is formed by a stream running down the mountain, and for purposes of irrigation conveyed by an artificial channel past and through the Mission premises. There before the boys of the Mission, our men from Frere Town, most of whom are Christians, and a number of the Wa-Mochi, these two lads went down into the water and were baptized. It was a striking scene, and one never to fade from one's memory. This brought our visit to Mochi to a close, and on the following morning, after bidding our brethren, Mr. Steggall and Dr. Baxter, farewell, we started on our return journey to the coast.

Rabai, March 4th, 1892.

Through God's goodness and mercy we arrived here this afternoon at 3 p.m. Altogether we have had a wonderful journey. I do not suppose the journey to Chagga and back has ever been done with so little discomfort and so few accidents. But whilst we (Mr. Binns and I) have had such wonderfully good health, not a touch of fever or sickness, the friends and brethren at Rabai have had a very bad time. Nearly every one has been down with fever, and, saddest of all, Mr. Redman, who was travelling to Mamboya, has died on the hill of Ndumi, one day's march from Saadani. Thus six of the new men who have come out during the past two years are no more. The news of Mr. Redman's death received on our arrival was indeed a great blow. . . . God's ways are very mysterious. He buries His workmen, but carries on His work.

LETTERS FROM CAPTAIN LUGARD AND CAPTAIN WILLIAMS.



WE are once more obliged to go to press before the arrival of letters from our missionaries in Uganda. The following important letters, however, which were communicated by the Administrator of the I.B.E.A. Company, to whom they are addressed, to the *Times* and other papers of July 15th, would in any case, especially that of Captain Lugard, claim a place in our pages, and they are especially welcome now in the absence of direct news regarding the Mission. Captain Lugard's letter is dated only one day later than the one from Mgr. Hirth, the Roman Catholic Bishop, which we printed last month, and which appeared in the Continental and English papers fully six weeks before these of Captain Lugard and Captain Williams were received. The two versions of the same story are sufficiently dissimilar, but we think it better to content ourselves at the present stage with laying the evidence before our readers and leaving to them the task of weighing and comparing it.

Letter from Captain Lugard.

Kampala, February 11th, 1892.

1. I wrote a brief and hasty letter, which I hope to despatch *via* the German route, to acquaint you with serious events which have occurred here in Uganda recently. Full replies to all your letters, including a report of events from August last to date, are already written and ready for despatch. They were to have left by Mr. Martin nearly a month ago, and were to have overtaken him in Kavirondo, but the road is now completely closed, and I conclude Mr. Martin must have left for the coast before this. Under the circumstances I do not consider it advisable to despatch them by this route (*via* Usukuma).

2. On January 12th the French Bishop, who had gone to meet a party of newly arrived priests, reached Mengo. Though our mail was supposed to be leaving in a day or two, he despatched urgent mails *via* Usukuma without waiting for it. Almost immediately after this date matters began to assume a critical aspect here. There had been hitherto every prospect of continued peace, but now difficulties and quarrels began to spring up daily between the two parties, and, as far as I could judge, the trouble in every instance arose from aggressions on the part of the Catholics. This, with other reasons which I cannot detail here, induced me to believe that the Bishop's party had brought the news of the announcement in the English

papers of the intended withdrawal from Uganda, and that they had for some reason used this information in such a way as to bring on the crisis. Matters culminated in a cold-blooded murder of a Protestant by a Catholic in the streets of Mengo. My urgent appeals to the king for justice in the matter were entirely set aside. The king declined to punish the murderer in any way, and Dualla, who conveyed a second protest from me, was told openly in the Burza that if I interfered to see justice done my soldiers should be killed to a man, Kampala would be looted, and we should all lose our lives. Such language in Burza was an entirely new departure and has never been used since I arrived in Uganda. At night the French party beat the war-drums, and next day, January 24th, got under arms. They had been massing in great numbers in Mengo for some days previously. While still engaged in negotiations with the king, and endeavouring by every means to avert war, the battle was precipitated by an attack on the part of the French party. They greatly outnumbered our force. A very large number (the main body, I believe) charged down towards Kampala, but I drove them back with the Maxim, and the final result was their defeat. They fled to the islands and unfortunately managed to secure the person of the king. The importance of this is not to be over-estimated in Uganda, where the people are devoted to their king, and will acknowledge

no substitute. I offered to reinstate the king and the French party in all their former positions and influence and to forget the war. I received constant letters from the king in reply, saying he was most anxious to return. However, Monseigneur, the head of the Catholic Mission, who advocated a complete separation of the two parties, went down to the islands where the king and chiefs were, and I heard from various sources which I could not doubt (Stokes' men, unbiased Mohammedans, and several personal adherents of the king), that the Bishop had used all his influence to prevent the king's return. He had promised me he would do all in his power to bring him back. He had also told me he was going to Sese, instead of which he remained in the islands with the king. Finally, we were forced to attack the islands, and we drove out the enemy with much loss. They have now concentrated in Buddu. We found that the respective strength of the two parties had been very greatly misrepresented to us. The Catholics vastly outnumbered the Protestants. I estimated long ago that there were some 6000 guns in Uganda. Of these the Protestants have perhaps not more than 1400. Our force here consists of some 500 rifles, of which about ten per cent. are sick. The present position is this. The Mohammedan party have as yet made no sign. Probably they have not credited the early rumours of fighting. All the Waganda have always unanimously agreed that in case of fighting here the Mohammedans were absolutely certain to bring war and endeavour to place their Sultan, Mbogo, on the throne in Mengo. They say that in such a case

they would get very great assistance from Kabrega, and would probably come with not less than 5000 guns. The Protestants seem to consider it hopeless to try and come to any agreement with them, saying that they would demand almost impossible terms, and that even if these were granted they would be certain to quarrel with the Protestants over the division of lands and a fresh war would be the result. Second, the French priests have been joined by the King of Koki with 700 more guns, and the Baziba and Businga tribes on the German frontier are also said to have joined them. These tribes are the great sellers of powder and arms about these countries, and if they have joined the French we may regard it as a great addition to their resources in ammunition, which otherwise I had hoped must be largely exhausted.

3. Toru and our Soudanese garrisons there are completely cut off from us, and I have not been able to send them any intimation of the state of affairs here.

4. The king having fled, the Waganda of all parties look upon it that he has been driven out by us. Consequently all the common people in the districts are against us, including also a very powerful recently-formed party called the Fubabanji. These latter are heathens who have rebelled against the constant tyranny of the two Christian sects and the constant evictions from estates. They have now been joined by large numbers of armed men in the king's interest, and have more or less taken possession of Chagwe and closed the road to Busoga.

Letter from Captain Williams.

Bukoba, March 7th, 1892.

As our route through Usoga is at present closed and the mails detained, I take the opportunity of the German mail to ask for a few things which are urgently necessary, and some of which are asked for in Captain Lugard's official report.

All the Europeans are well in Uganda, and all missionaries, both Protestant and Catholic, are safe. Six Catholic missionaries are still at Kampala waiting till the road here is

open. On my return they will come on here. Mwanga has fled to German territory, and I hope to get an interview with him. Failing him, there are two young boys, his nephews, here, whom I shall, with the assistance of the German officer here, be able to get. The Usoga road should be opened soon. The situation at one time looked rather serious, but I am of opinion that before long the Company's authority will be firmly established in Uganda.

An earlier issue of the *Times*, that of July 8th, contained a Reuter telegram

summarizing the contents of letters which had been received and published by the Catholic Missions at Lyons. We give the telegram below :—

From the "Times" of July 8th, 1892.

Lyons, July 7th.

The Catholic Missions here publish letters from the Victoria Nyanza furnishing further information regarding recent events in Uganda. They particularly give details of the capture of the Island of Sese, alleging that the Protestants, led by Captain Williams, had a fiercely contested engagement there with the Catholics, and replaced the Catholic chiefs by Protestants. The letters maintain that acts of cruelty were committed at several places, and especially at Rulingur, where a married woman was decapitated. All these acts of cruelty, the letters allege, were perpetrated upon Christian women and children with the assent and under the eyes of the British agents.

A communication has also been received from Mgr. Hirth relating a conversation which he had with Captain Williams after the fighting at Sese. The latter, he says, promised to treat with Mwanga, the fugitive King of Uganda, but the conditions which he proposed were very onerous. Mgr. Hirth represents them to have been as follows :—That Mwanga should declare himself English—that is to say, Protestant; that he should have none but

Pagans about his person; that he should hoist the flag of the British Company; and that no Mission station should be established without the previous assent of the British East Africa Company. Finally, the Bishop declares that unless Europe intervenes Catholicism will be stamped out in Uganda.

The letters assert that an unsuccessful attempt was made by Captain Williams to carry off two young princes, who had taken refuge at Bukumbi, with the intention of taking them to Bukoba to be installed on the throne of Mwanga in case the latter rejected the conditions of the treaty proposed by Captain Williams. The princes, however, would yield neither to threats nor promises, and refused to follow Captain Williams.

The Catholic Missions also publish a supplemental letter of later date stating that, acting on the advice of the missionaries, King Mwanga was disposed to accept the conditions, however hard, imposed upon him by the victorious party. He had started on his return to Sebou, and a representative of the Catholic party had been sent to the British fort to conclude a treaty of peace.

The letters in question are by different writers and bear different dates. The first one, giving an account of the capture of Sesse Island by Captain Williams, is by Father Achte, and is dated February 17th. The next one, from Mgr. Hirth, is apparently without date, but was evidently written a few days after the taking of Sesse. In the course of this letter Mgr. Hirth says, "We know too well Mwanga's cupidity and weakness." Then there is a letter from Father Hauttecoeur, dated Kanoga, at the south of the Lake, March 23rd, giving an account of a visit paid by Captain Williams to that station, and of an attempt which he made—unsuccessfully, according to the writer—to persuade two of Mwanga's nephews, sons of Karema and Kiwewa, to accompany him to Uganda. And lastly, the telegram refers to "a supplemental letter of still later date" than the above. And yet all these were received in Europe a week before Captain Williams' letter of March 7th, and all came by the same—the German—route! We have had no ground of complaint on the score of dilatory carriage of communications by this route from Nassa. The letter from Mr. Dermott which is printed under "Mission Field" bears date March 7th, and was received on May 21st. And the news of Mr. Dermott's death on April 24th reached the coast within two months. We trust a satisfactory explanation of the disadvantage which the English correspondents at the north of the Lake have suffered will appear in due time.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. O. Moore, the Principal of the Sierra Leone Grammar School, has come to England for a short visit, and the Rev. E. Leversuch has undertaken the general superintendence of the school during Mr. Moore's absence.

A lady missionary who went out last year to the Yoruba Mission, writes : "How often I wish that many more of God's children could really know how our Master makes up to His children when they give up all to follow Him! All the pain is lost in the many blessings and joys He sends, and the very real sense of His presence in the times of loneliness and trial."

The Rev. H. Tugwell sends the following brief account of Bishop Ingham's visit to Lagos. Writing on April 6th, the day after the Visitation proper, when the Bishop delivered his Charge, Mr. Tugwell says :—

The Bishop's Visitation is practically over, he may leave at an hour's notice. Of the result of his visit I can hardly venture to speak. Our highest expectations and hopes have been more than realized; it has been a time of great spiritual blessing. The Bishop has been enabled to carry out the heavy programme in every detail with singular power and with the manifest presence of the Holy Spirit. Our intercourse with the candidates for ordination, the gathering together daily for prayer and communion in the Spirit, hallowed each day's service, and brought us into very close union with Christ and one another. The Bishop's comments on Psalm xx. will not soon be forgotten. The Confirmation Services and the Ordination Service were also times of great delight. All who took part are filled with delight and with gratitude to God. Mentally excited as I am with the strain of the work of the last

few days, I can hardly trust myself to write unreservedly; but I do not exaggerate, I am convinced when I say that the results of this Visitation will be great, far-reaching and permanent. The frequent gathering together of the agents, their entertainment, &c., have also been the means of bringing us all into much closer contact in the bonds of sympathy and love. I do not wish to exaggerate or to write too strongly, but no other language can adequately convey to you a sense of our joy or an idea of the entire success of the mission. To God be all the praise! He knows that this is the true expression of our hearts. We have laboured for no other end than His glory, and we have had no other desire than to extend the Kingdom of His Son, and He has mercifully and graciously recognized our desires and heard our petitions, and has vouchsafed an abundant answer.

The following telegram has been received from Mr. Tugwell: "Ijebu receives the Gospel—men needed." At the time when the military expedition was about to go against the Ijebus, special services were held at Lagos for humiliation and confession of sin, and for prayer for Divine guidance. Mr. Tugwell writes in the Yoruba and Niger localized *C.M. Gleaner*:—

The Church in Lagos is responsible to a very grave extent for the present state of the country. The evil character of the lives of many Christians, the evil influence of many Lagos Christians on their ignorant neighbours in the interior, the indiscriminate sale of gin and rum, together with the entire absence of any desire on the part of the

Church to send the Gospel to the heathen, these things call for the judgments of God, and such judgments must soon fall upon us except we repent. Either there must be a renewal of true religion in our midst, or the "*Candlestick*" of the Gospel will be removed. May God mercifully revive His work in our midst!

The Egbas are still keeping the roads closed between Abeokuta and the coast, and there is reason to fear that their action may lead to hostilities between them and the Lagos Government. A letter from the Governor of Lagos was returned

to him unopened in March. The chiefs were treating Mr. and Mrs. Wood, at the time of the last news, in May, with every civility and consideration. The three most important chiefs wrote to him a joint letter in February, which concluded with these words:—"Sit down and be quiet, and go on with the preaching of the Gospel of God. . . . May God Almighty hear your prayers on our behalf, and for the peace of the country!"

Dr. Harford-Battersby arrived at Lokoja on April 21st, and reports the neighbouring country to be quiet. He says that Mr. Wilmot Brooke before his death had planned and made extensive preparations for a tour to Bida, Ilorin, and other places. Dr. Harford-Battersby thought it might be expedient for him to visit Bida, as he did in the spring of 1891. He visited the Basa Country a few days after reaching Lokoja, and writes of it as a most fruitful field for the Gospel.

EASTERN EQUATORIAL AFRICA.

Miss E. S. Perrin has come home on sick-leave.

The Rev. A. N. Wood, who will probably have reached this country before these lines appear, was much cheered by the arrival of Mr. C. A. Günther at Mamboia in February. He wrote shortly before leaving the station:—

You will be glad to hear that the female catechumens are increasing, and that the young men are not ashamed to own their Lord or to proclaim the good news they have heard. Last Sunday, as they were out preaching by themselves, they met with opposition, and it was very refreshing to hear them tell God all about it in our prayer-meeting. There is such a simple, matter-of-fact way about them which is very nice. Our prayer-meetings are always better when they meet with opposition. I can always tell how they have got on by their prayers. Take, for instance, the following as a typical expression: "O good and great Lord, we went to such a village and told the people a few of Thy words, but they took no heed, and refused to listen; they even despised the good news. O Lord, open their hearts; wake them out of sleep: have mercy on them. Give them Thy good Spirit to draw them to Thee. We were all in error and darkness until our teachers came with words of life," &c., &c.

We have had great excitement here lately. A lion caught a man near our house, and partly ate him. All cultivation at once ceased, and a few of the

bravest hunters tried to follow it, but their courage failed. Not knowing what to do, they thought perhaps the European could kill it; so our head-chief sent his son with an earnest request that I would rid the land of such a monster. I gave him a little strychnine, and directed him how to use it. The result was that the next morning the lion was found dead. Messrs. Pratley, Günther, and myself went down to see it. It was a very large male lion, measuring, from tip of nose to root of tail, 8 feet, and from tip of nose to end of tail, 10½ feet. The crowds of people were very demonstrative around the dead lion, and all seemed to look upon me as a great hero, and said I had saved them, for had the lion lived they would not have been able to cultivate. All the people said it was an old man-eater. The Natives buried the carcase of the lion; but the hyænas came during the night and had a feast, to their sorrow, for ten of them have been found dead. The people cannot understand it at all: one lion and ten hyænas with less than a teaspoonful of white-looking stuff, like salt, as they describe it.

From a letter received from the Rev. J. E. Beverley we learn that Mr. A. F. Pratley, after reaching Kisokwe near the end of February, returned thence with the Rev. J. C. Price to Mamboya with a view to relieving the Rev. A. N. Wood for immediate furlough, rendered urgent by Mrs. Wood's state of health. It was found, however, that Mr. Günther, who travelled with Mr. Pratley from the coast as far as Mamboya, where he had remained, had already so much endeared himself to the people that it was considered better to leave him there, and for Mr. Pratley to return to Kisokwe with Mr. Price. They arrived on March 4th, and

Mr. Pratley had a sudden attack of fever two days later. The fever soon left him, but other symptoms appeared, unattended with pain, which baffled the limited medical knowledge of Messrs. Price and Beverley, and he passed away at 10.30 p.m. on March 16th.

The sad announcement has been received by telegram that the Rev. J. V. Dermott, of Nassa, died on April 24th. A few weeks before his death Mr. Dermott sent home the following account of the work at Nassa:—

You will, I am sure, be pleased to hear that the work of the Lord seems to be prospering here. We have only re-occupied the station about a year, and yet the change for the better which has come over the place and people is truly remarkable, and makes our hearts rejoice. Our dear brethren, Messrs. Deekes and Walker, had not worked here in vain in former years; they tried to show the Natives that the missionaries were their friends, and those who live near the station, and even for many miles distant, have learnt the lesson. Instead of seeing the backs of people speedily disappearing as we enter the different villages, we are now greeted in a friendly and respectful manner—even the children run out to salute us. This, you may think, is not much. True! but, thank God, it is not all. Before Mr. Deekes left I used to go with him on his visits to the villages, and listen whilst he told them something of the story of redeeming love. We seldom had large meetings, and they were at all times impromptu. Now, however, we have regular services in our village every morning and night, to which a few outsiders come, i.e. people not living in our village; but on Sunday mornings now we have quite encouraging attendances of people from distances. Yesterday, for example, between ninety and a hundred came in the morning; then in the afternoon we invited all to join us at a service in the chief's village; at this meeting there were about eighty present. We are not a little pleased to find that the *chief* over this district is a most regular attendant at our daily service, although he does not at present show any great yearning after the Truth.

On Sunday mornings, so as to make it generally known that it is the day of rest, we fly a "white flag" with the words "Day of rest" written on it in

Kisukuma. Then about an hour before service we send a boy out with a native drum to call the people to church. A bell would perhaps be better, but we haven't one, having sent the one we did have to Uganda. Now what has encouraged us so much lately is the fact that on the Sunday all the people cease cultivating within an area of three or four miles; and for the last month or two we have not seen a single man out in the fields with his spade, although this is the season for hoeing. They do not all come to service, far from it; but we must not be in too great a hurry, they are learning gradually, but let us hope all the more surely, some truths of God's Word. They are a terribly dull tribe, these *Wasukuma*; it takes them a long time to take in a single idea, so different to the Waganda and coast-men, but they make up in physical strength for what they lack mentally; and besides they are good-natured, and willing for the most part to learn, and that compensates for a good deal. Both Hubbard and I are thoroughly happy and contented here; we do not wish to be removed to any other sphere, unless indeed it be with the Lord's clear leading.

You have heard from Mr. Deekes that there are three Waganda with us, named respectively, Nateneli, Bartolomayo, and Simeoni. The first-named is a really good man, and will, I trust, with God's blessing, do great things this end of the Lake; the second is young, and childish rather, not yet sufficiently vigorous and manly in his profession, but a good fellow all the same; whilst the third is only a boy of about sixteen, but useful. Twice a week each of the first two go to teach the children in neighbouring villages, one being that of an influential medicine-man, who willingly consented to his children being taught the "words of God."

NORTH INDIA.

The Calcutta Corresponding Committee passed the following Resolution regarding Mr. Bam Chunder Bose, who died at Lucknow on May 30th:—"That this

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Committee receive with deep regret the announcement of the death of Mr. Ram Chunder Bose, whose distinguished labours as a scholar, an author, and as a lecturer, have been of great service to the Mission cause in India, and the simplicity and unworldliness and zeal of whose character has been a lesson and an example to all."

PUNJAB AND SINDH.

The Rev. J. Redman sends the following particulars regarding the death of Mr. G. R. Campbell, who was Head-master of Hyderabad High School:—

Hydrabad, Sindh, May 8th, 1892.

I write to send you heavy tidings. It has pleased God to take to Himself our dear brother Campbell, after three short months of labour in the mission-field. Though he had spent so short a time here, it was quite long enough to show us what spirit he was of. He was a humble, earnest, faithful servant of our Lord Jesus Christ, and had already won the regard of all who knew him. The boys had taken a great liking to him, and well they might, for he took such a hearty interest in all that concerned them, throwing himself as zealously into their recreation as into their studies. They frequently visited him at his own house, and, he would always take the opportunity of speaking to them about the Saviour. Had it pleased God to spare him, he would, we think, have made a very valuable worker. He threw himself so heartily into all that was going on. This day fortnight he went with me into the bazaar and preached, I interpreting his address, on the Water of Life. Very earnest were his words of invitation to his hearers to come and drink of that Water. Twice, too, he has given addresses to English-speaking Sindhis in our school, his subject being "London Scenes." Each time he closed his address with an earnest appeal to his audience to seek entrance to that City of Light and Salvation where all is joy and peace.

In some sort it may be said that Mr. Campbell laid down his life to save another. He was drowned in the

Fuleli Canal while bathing and teaching one of our boys to swim. He had invited the boys of the upper standards to bathe with him. They went off at about six o'clock, a party of about twenty, many of whom could swim, with two masters, both expert swimmers. Mr. Campbell plunged into the water, swam about for a time, and then called Khanchand, the boy he was to teach to swim, to join him. Khanchand did so. Mr. Campbell supported him with his arm while showing him how to swim, he himself either walking on the bottom or swimming. Khanchand seems suddenly to have found the support give way and clutched at Mr. Campbell. They were struggling in the water for a time, Mr. Campbell apparently managing to keep Khanchand more or less above water till others came and helped him out. They gave no thought to Mr. Campbell, feeling no anxiety for him, knowing he could swim, and thinking he had dived; but he did not rise again. His body was found about an hour after. For two hours we did all we could to restore respiration, but without avail. He was doubtless quite dead when he was brought out of the water. Two doctors were present and did all they could. Those who were there seem to be of opinion that had he thought of saving himself only, he might have done so; but his endeavour was to save the boy, so that to some extent, at all events, it seems true that he died to save.

A Parsee youth from Jacobabad was baptized at Hyderabad on Easter Sunday. Mr. Redman says, "He witnessed a good confession, and bore hardship as a good soldier of Jesus Christ, firmly refusing the entreaties of his mother and friends to give up the thought of baptism."

SOUTH INDIA.

A correspondent of the *Christian Patriot* writes to that paper:—

I have to announce the death of three clergymen connected with C.M.S. within the last three months, of whom two were leading men of the Tinnevely C.M.S. clergy. The first is the Rev. M.

Devaprasatham, one of the oldest of our clergy, ordained in 1851, and who was for many years pastor of Pannikulam. As Vice-President of the Pannikulam Church Council, and as one of

the trusted lieutenants of the late Bishop Sargent, he was very useful to the C.M.S. He was not a remarkable man, but was good-tempered and quiet-going, and did the duty committed to him faithfully. He was seventy-two when he died. The second is the Rev. Anthony James, the pastor of Ekke-reukati (for many years pastor of Ootacamund also), ordained in 1866. He died suddenly of cholera a few weeks ago. He was a student of the Bishop

Corrie's Grammar School, Madras, and had a fair knowledge of English, with some Latin and Greek. He was a representative of the Pallar Christians, and a leader and advocate of that important community. He was sixty-five when he died. The third is the Rev. Mr. Vedhamanikkam, ordained in 1889. He was fifty-five when he died. He was rather old when he was ordained; as a catechist he had done efficient service in the Mengnanapuram district.

MAURITIUS.

The letters from Mauritius bring sad accounts of the effects of the cyclone which occurred there on April 29th. Bishop Royston has forwarded to us a copy of a letter from the Bishop of Mauritius (Bishop Walsh), who writes:—

You will have heard of the awful catastrophe which has befallen Mauritius, unequalled in the memory of man; the cyclone of 1868 sinks into comparative insignificance. The Cathedral is badly injured—the façade a wreck, the spire broken, a part of the roof blown off. It has proved an invaluable refuge for the sick and homeless, and is now an hospital for the wounded, under the direction of the military doctors, who are working splendidly with Pendavis, who is at present in charge, and whose escape from a falling house was most miraculous. The night after the cyclone, 600 homeless and injured persons took refuge in St. James'.

St. Mary's (S.P.G.), with its mission-room and parsonage, has been utterly destroyed. The Rev. J. David, its minister, is badly wounded, his wife more seriously so, and three of his children killed. Poor old John Baptist (Native pastor, S.P.G.) was also killed in another part of the town. The Bishopthorpe College stood fairly well, and is tenanted by Native Christians who have lost their homes. Abdool Hacq (C.M.S. catechist) and Miriam (C.M.S. Bible-woman) are there, severely wounded. Plaisance C.M.S. Orphanage is much injured, but the main house stood well.

The Rev. V. W. Harcourt, who is in charge of Plaisance Orphanage, writes:—

We have just been passing through a sad trial for our Orphanage Schools, and, indeed, all Mauritius. On April 29th the wind, which had been tempestuous all night, and kept me from a long journey in the morning, increased to a violent hurricane. We were able to fight a little with it in attempting to keep the roofs on, but at considerable risk. I was almost hurled off a roof with its sheets of iron; and at last, at a signal, we all leaped off together, and the building soon collapsed. There was a complete lull for an hour, and our servant began to undo bolts and bars, but I told him to desist, as I suspected the calm, and very soon I saw the clouds hurrying up from the opposite quarter. The second blast was far more violent than the first. All the lads were gathered in my study, the girls in their dormitory, and were rescued at some risk. The wind blew at more than 100 miles an hour—the gusts,

122-3; the average, 112—and bit one's hands and face like shot. There was no going out in it. Our massive stone school wall was cracked and blown in, and its substantial roof shifted some 3½ or 4 feet. Hospital, coach-house, pavilion, trees, were all prostrate, kitchen and store-house unroofed, and as the iron was torn off our verandah roof we could feel the house ominously vibrate, but, thank God! that is not so much damaged, being a very strong building. It was no good mopping up leaks now, as every ceiling leaked, and after a short prayer, standing together, we just made the best of it we could, trying to keep dry and quiet. The morning after I walked into Rose Hill to see the Bishop. Everything seemed changed. We could hardly get along the road for fallen trees. Railway-carriages were overturned at the station, the town was wrecked, and in the ruins of one house I counted five dead bodies.

THE C.M.S. DEPUTATION IN AUSTRALIA.

LETTER FROM MR. EUGENE STOCK.

Sydney, June 11th, 1892.

It is time that I sent home some little account of our work in Sydney, to follow on what I wrote regarding our three weeks at Melbourne. We arrived here on Monday, May 16th, by the P. & O. steamship *Massilia*. A deputation from the C.M.S. Auxiliary met us as we landed, and the Primate's carriage was waiting on the quay to convey us to his residence. We have been his guests for nearly four weeks, and the kindness we have received from him and his family has been more than I am able to describe.

Recollecting my own ignorance of Colonial affairs before I came out here, let me remind any forgetful readers that the Bishop of Sydney is Dr. W. Saumarez Smith, late Principal of St. Aidan's College, Birkenhead, and son of that venerable clergyman, the Rev. R. Snowdon Smith, formerly Vicar of All Souls', Brighton. He is the fourth Bishop of this metropolitan sec. Australia was originally included in the Diocese of Calcutta! In 1836, Dr. Broughton, who had been in the Colony as Archdeacon, was consecrated first (and only) "Bishop of Australia." In 1847 his vast diocese was divided, and his successors have borne the title of Bishop of Sydney. Bishop Barker came out in 1855, and his Episcopate lasted twenty-six years, and was an untold blessing to the Colony. The testimonies given to me on all sides show what may be done by a faithful Evangelical Bishop whose one grand object is the glory of God and the salvation of souls. He was succeeded by Bishop Barry, whose great abilities were devoted without stint to the work of the Church in Australia during his comparatively short tenure of the sec. An interregnum followed on his resignation, owing to certain difficulties that arose in connection with the election of a successor; but ultimately Dr. Saumarez Smith was chosen, and came out nearly two years ago. The Bishop of Sydney is Metropolitan of the Province of New South Wales, comprising the Dioceses of Sydney, Newcastle, Goulburn, Grafton and Armidale, Bathurst, and Riverina; and also Primate of Australia, which dignity gives him precedence over the Bishops in the other Colonies, viz. Melbourne and Ballarat, in Victoria; Adelaide, in South Australia; Perth, in Western Australia; Brisbane and North Queensland, in Queensland; and Tasmania.

It will be remembered that the Bishop of Sydney (whom I shall henceforward term the Primate, by which title he is usually known and addressed here) cordially endorsed the request sent by the New South Wales C.M.S. Auxiliary that the Committee would send out a Deputation. He has shown himself in hearty sympathy with the objects of our visit, and has presided at several of our meetings. Indeed, one needs to come to a Colonial diocese to see the active personal influence which may be exercised by a Bishop, and, in this instance, exercised with so much advantage. It is quite different from anything we see in England. Here, even an ordinary Committee-meeting is hardly complete without the presence of the Bishop in the chair. I am deeply impressed with the immense importance of getting out really good and able men for these Colonial dioceses; and I cannot conceive a more inviting and yet responsible post than one of these bishoprics. Probably, however, not many more bishops will come out direct from England. There is a strong feeling in favour of local clergymen being appointed; and as the election is in the hands of the local Synod of each diocese, this feeling will very likely prevail for the future. In several cases the Synod has deputed the choice (as, by the constitution, it can do) to certain Bishops or others at home; but

this plan is likely to be less and less resorted to. While I have been writing, the Diocese of Goulburn has been electing a successor to the late revered Bishop, Mesac Thomas; all the names proposed for ballot were local (i.e. Australian); and a Melbourne clergyman has been actually elected. It follows that efforts ought to be made to send out to Australia some of the best of our younger clergy, men who will go out into the great bush districts in the first instance, whence they will gradually come into the town parishes, and become the leading clergy of the future. One of the younger men in Sydney, the Rev. W. Martin, I remember at Corpus Christi College, Cambridge, only six or eight years ago. He became Curate of Deane, in Lancashire. Two Corpus friends of his worked with him in the same parish, H. Carless and H. S. Phillips. Mr. Carless is now C.M.S. missionary in Persia, and Mr. Phillips in Fuh-Kien; and other Corpus men of the same set are on our list, Dibben of Ceylon, Eric Lewis of the Niger, and, I think, others. Mr. Martin came out as curate to the Vicar of one of the most important churches in Sydney, St. Barnabas. In ten months the Vicar died, and the congregation unanimously petitioned the Board of Nominators to appoint Mr. Martin in his place, and he was appointed accordingly. Another Corpus man of about the same year, who was, however, an Australian originally, will be affectionately remembered by many who read these lines—Mr. Bellingham. He also has a suburban parish here, which I am to visit shortly. I have also met two St. John's Hall (Highbury) men whom I knew at home: Mr. Trickett, who now has a bush parish in the Diocese of Riverina, over a hundred miles long, and I forget how many miles broad (forty or fifty); and Mr. Hetherington, late curate to the Rev. W. Allan at Bermondsey, and a familiar figure at the Younger Clergy Union meetings in Salisbury Square, who has just arrived from the old country. I confess that, much as I want to see our devoted young clerical brethren devoting themselves to Africa and India and China, I have now learned to hope that not a few of them will come to the Colonies. And their influence here would send men hence into the mission-field.

This digression will be pardoned. Let me revert to our own doings. Sydney is the headquarters of the C.M.S. Auxiliary already referred to, which is of more than sixty years' standing, having been founded by Mr. Cowper, one of the early chaplains, and father of the present venerable Dean. The Hon. Lay Secretary is Mr. C. R. Walsh, Registrar of the Supreme Court, the gentleman who (it will be remembered) travelled the 600 miles to Melbourne in order to greet us on our arrival there. To his untiring energy is mainly due the prosperity—I had almost said the very existence—of this Auxiliary. During Bishop Barry's Episcopate, a Board of Missions for Australia was established, with its headquarters at Sydney, and some of its promoters were anxious to see all missionary effort and contributions in these Colonies coming under its superintendence. Moreover, it projected actual missionary work, undertaking a Church of England Mission in New Guinea; and the naturally strong claims upon Australians of a Mission initiated by themselves, and to a country near their own doors, together with the already existing claims of the Melanesian Mission (known so well in connection with Bishop Patteson), and of the Missions to the Aborigines and the Chinese immigrants in Australia itself, told heavily against the C.M.S. I cannot find fault with our Colonial brethren who were thus influenced. Why should they send money to a London Committee to administer, when they had their own Missions carried on by themselves? The real solution of the difficulty is the one now adopted, of giving Australia a personal share in the C.M.S. Missions, and permitting it to spend its own money on its own mis-

sionaries sent to work in them; but this was not perceived at the time. Nevertheless, the leading Evangelical clergy and laity clung to the Society they loved, and, while not refusing co-operation with their brethren in the Australian Missions proper, continued their C.M.S. contributions. These however, have never been large, and it is evident that the position which the Auxiliary has maintained has been to a large extent owing to the wise and energetic measures of the Hon. Lay Secretary.

Our coming was not welcome to all here; and the doubts about it were not confined to those sections of the Church which render little support to C.M.S. anywhere. One good and frank friend (not in this diocese), who always speaks his mind in incisive language, had warned me that at Sydney "all the fat was in the fire" about our visit. If this was the case, the "fat" was quickly consumed. Our welcome has been kind and general beyond all anticipation. Of course there are clergymen and congregations standing entirely aloof; but they are few, and applications are now being made for us by some who were not at first favourably inclined towards us. But from the beginning we were touched by the cordial greeting accorded to us.

The official Reception Meeting was held in the Chapter House adjoining the Cathedral on the day following our arrival, the Primate presiding. Dean Cowper (like Dean Macartney at Melbourne) spoke a few words of hearty welcome, in which he observed that he was born in Sydney in 1810, the year in which Samuel Marsden brought out the first band of C.M.S. missionaries destined for New Zealand. An address of welcome was read by the Rev. F. B. Boyce on behalf of the Committee of the Auxiliary. The Rev. A. Yarnold, Secretary of the Board of Missions, then spoke in cordial terms, as also did the Rev. W. A. Charlton, Secretary of the Diocesan Committee for that Board. Our own reception, when we replied, was enthusiastic, the whole assembly rising to their feet. Two days after, the ordinary Annual Meeting of the Auxiliary was held in the spacious Y.M.C.A. Hall. It was said to be the largest gathering of the kind ever seen in Sydney; and not only was it enthusiastic, but a high and solemn tone prevailed throughout. The Primate was in the chair, and a strong body of clergy filled the platform. Besides our two selves, Mr. Walsh spoke, and also Mr. Macartney of Melbourne, who was here on a short visit.

An elaborate programme had been prepared for us by Mr. Walsh, which we are now working through, and which extends to the end of July. The Primate gave me a formal special commission to act as Honorary Diocesan Lay Reader, although it was not so easy to do so as at Melbourne, the Lay Reader system not being so fully developed here. I therefore, as well as Mr. Stewart, am preaching morning and evening every Sunday, in various churches, besides addressing Sunday scholars or teachers in the afternoon. We also attend and speak at special parochial missionary meetings almost every evening. We have also addressed the students at Moore College, the Divinity School for the diocese; and Mr. Stewart the Grammar School. There is a branch of the Gleaners' Union in Sydney, of which Miss Mary Walsh is Secretary, and its Annual Meeting, a most hearty and pleasant one, was held on June 6th. The branch was established at the suggestion of the Rev. C. H. Gill, our valued missionary, late of Krishnagar and now of Jabalpur, when he was in Australia two or three years ago for the benefit of his health. Prior to our coming, there were about eighty members; but these are now rapidly being added to, and several parochial branches are being started.

But perhaps the most interesting feature of our campaign is a Course of Lectures on Missions on Friday afternoons, in the Chapter House, with a view to giving what I may call the inner circle of friends some systematic accounts

of the work in different parts of the world. The following are the subjects, three of which have already been taken :—

1. Central Africa : Its Discovery and its Evangelization.
2. The Crescent and the Cross : Missions in Mohammedan Lands.
3. The Gospel in India : The Past.
4. The Gospel in India : The Present.
5. The Chinese, Heathen and Christian.
6. The Opening of Japan.
7. The Church Missionary Society at Home.

The attendance at these lectures is remarkable. The hall is quite full—over 250 persons are present, whereas we only looked originally for perhaps sixty or seventy. Several clergymen and many business men are there every time, and the keenest interest is manifested.

Our stock of books and papers, both for distribution and sale, is rapidly disappearing. Of some selling publications we could have sold hundreds if we had had them. Mr. Horsburgh's "Do Not Say" is very popular; and I must add that some of the best candidates attribute to it their missionary call. The demand for the *Cycle of Prayer* is especially notable, and especially encouraging. With a view to its more general acceptance here, we have printed a revised edition. We have also prepared, and are printing, a new tract, which seemed to be needed, for wide circulation, entitled "Forty Questions about Missions and the C.M.S."

It has been a great encouragement to us to find in several parishes, not only the ordinary parochial agencies admirably worked, but also evangelistic effort and a spirit of prayer to an extent not common in the majority of even those parishes in England which are noted for Evangelical orthodoxy. I must here again bear testimony to the blessing which it pleased God to vouchsafe to the labours of the Rev. G. C. Grubb. We hear continually of him and his party as having been the instruments in the Lord's hand both of the conversion of the ungodly and of the deepening of spiritual life in true Christians. Again, too, it is an encouragement to find spiritual work of the highest kind going on which dated long before Mr. Grubb's visit, though that visit undoubtedly fostered it. We rejoice to see how God blesses the quiet, regular preaching and teaching of the parochial clergy; and we rejoice none the less for what He does by the agency of Special Missions. Mr. Grubb's influence here was certainly extraordinary. Neither the Cathedral, nor any church, nor any ordinary hall, would accommodate the eager crowds that followed him. At last he took the magnificent Town Hall, by far the grandest I ever saw. It is said to be the largest hall in the world *except* the Free Trade Hall at Manchester; * but I have spoken in the Free Trade Hall, and I cannot imagine myself speaking in this one. Well, this grand building was crowded out when Mr. Grubb was there. His Mission elicited many inquiries about missionary service; and C.M.S. having then afforded no opportunities for candidates out here to join it, several excellent men and women of the Church of England have gone to China in connection with the China Inland Mission, and one at least has been accepted by the London Missionary Society. I do not mention this invidiously—God forbid! Who could grudge anything or anybody to Mr. Hudson Taylor? He too, I should add, was here before Mr. Grubb, and did much to awaken a missionary spirit. We are really now entering into the labours of these two brethren. Mr. Grubb has been in

* Of course, places like the Agricultural Hall at Islington, or the Royal Albert Hall, do not come into the comparison. They are too vast for ordinary meetings.

New Zealand while we have been here, and from there he wrote a letter to the Australian newspapers, commending Mr. Stewart and myself to those who had come under his influence. I have just seen a gentleman, a law student in Sydney, who accompanied him and his party to New Zealand as secretary; and he assures me that a warm welcome awaits us at several places there.

It may be asked, Have not the local Church of England Missions, to New Guinea and to Melanesia, received recruits from this movement? The answer is, No; and the reason is one to which it is useless to shut our eyes, namely, that the type of Churchmanship in those Missions is different from that looked for in C.M.S. missionaries. The Anniversary of the Melanesian Mission has been held to-day—St. Barnabas' Day. I am sorry to say that only about forty people attended the Cathedral at the service there; but a large company assembled this afternoon in the Bishop's garden, when three or four short speeches were given, and tea provided. Mr. Stewart and I were kindly invited to say a few words, and expressed the sympathetic interest of the C.M.S. circle in a Mission founded by Bishop Patteson. I observed that the Mission originally emanated from New Zealand, the colonization of which had been rendered possible by the labours of C.M.S. missionaries; and that the diocese that gives it the most support is the Diocese of Waiapu, which is in more ways than one a peculiarly C.M.S. diocese.

From what I hear, I imagine that missionary zeal and interest has hitherto been more prevalent among the members of other Christian denominations than among Churchmen. The Congregationalists give their sympathies especially to the L.M.S. Mission in New Guinea; the Wesleyans to Fiji; the Presbyterians, who are strong here, to the New Hebrides, the work in which islands has lately become familiar to English readers through the Autobiography of Mr. John G. Paton. I was kindly invited to take part in a Valedictory Meeting at the principal Presbyterian church, to bid farewell to a party of missionaries going to the New Hebrides, and I spoke there with unfeigned pleasure. I was not the only Churchman who spoke. The Rev. C. Bice, of the Melanesian Mission, did himself and his Mission honour by also taking part. There were also present the Rev. W. Wyatt Gill, the well-known L.M.S. missionary in the South Seas, and author of many books and articles on Polynesia; the Rev. George Brown, the veteran Wesleyan missionary in Fiji; and an interesting band of Native converts from various islands.

While our meetings have been going on night after night, we have also been a good deal occupied with the consideration of the plans for the new, or rather enlarged and developed, New South Wales Church Missionary Association. The draft constitution has been sent to London for approval, and we are awaiting the result. Much interest has been excited by the proposals regarding the sending forth of Australian missionaries to C.M.S. fields, supported by Australian funds. The Evangelical clergy here are devotedly attached to the Society. The familiar initials "C.M.S." are a well-understood watchword, and as dear to many hearts here as in the old country. But the congregations generally have had little interest in our work, and many resented sending Australian money away twelve thousand miles, to be used by the Committee of a Society which called itself world-wide and yet did nothing for the heathen of the Southern Hemisphere (except the Maoris). The present proposals exactly meet the case, and I do not doubt that in time our Missions will largely benefit by Australian co-operation. The draft constitution also provides that the Association here shall have power to conduct Missions of its own on C.M.S. principles, but in fields unoccupied by the Parent Society. We are hoping that the Committee may see their way to agree to this. I append to

this letter a paper just issued by the existing Auxiliary, which will show how the matter presents itself to our brethren in New South Wales. A similar paper is being circulated in Victoria.

It is with special thankfulness to God that I report that inquiries about missionary service are already numerous. We have been spoken to by quite twenty persons in the four weeks we have been here. Among those who have formally offered is an excellent young clergyman; and another clergyman, I hear, is coming forward. The Sydney Committee have appointed a Clerical Secretary for candidates, the Rev. W. Martin (the Corpus man before mentioned); and three highly respected Evangelical clergymen, viz. the venerable Dean Cowper, the Rev. J. Vaughan, and the Rev. Mervyn Archdall, have undertaken to examine candidates *pro tem.*, pending the more formal measures to be taken when the Parent Committee have approved the draft constitution. In the meanwhile, under very special circumstances, the first missionary is actually on the point of sailing, and will in fact sail, God willing, on the day that I post this letter, June 13th. Let me explain how this premature and irregular course has come to be taken. Miss Helen P. Phillips, the daughter of a late landed proprietor in Devonshire, and well educated both in England and on the Continent, after being for a short time Senior Assistant Mistress at the Sheffield High School for Girls, and working in her leisure hours in Dean Fremantle's Navy Mission, came out to Sydney eight years ago to be Principal of the Clergy Daughters' School here, which post she held six years. Last year she was appointed "Tutor of Women Students within the University of Sydney." She had for some time had foreign missionary service on her heart, and her desire was much deepened under the influence of Mr. Grubb's Mission. Being unaware of any means of joining C.M.S., she at length determined to go on her own account, unconnected with any society, to Ceylon, and she actually took her passage for Colombo for the steamer of June 13th. But on our arrival she came to consult with us, and although we in no way persuaded her to join C.M.S., but on the contrary, wished her God-speed in whatever way she might go out, and promised her letters to the Ceylon brethren, the result was, after two days of earnest prayer and careful thought, that she offered herself formally to the Society, as an honorary missionary to Ceylon. It appeared to us that, in so exceptional a case, we should be justified in having her offer considered by the Sydney Committee, and that if they accepted her and sent her forth, they would only be acting in accordance with the spirit of our Instructions from the Society, notwithstanding that the constitution is still only in draft. Accordingly I gave her a copy of printed Questions addressed to women candidates at home, which she duly answered; and she was privately examined by the three clergymen above mentioned, and also by a medical man appointed by the Committee for the purpose. The result was that she was thankfully accepted; and yesterday the first C.M.S. Valedictory Dismissal was held in Sydney. I do not doubt that this brief recital will call forth much thanksgiving among our friends at home. Surely we may say with confidence that God has graciously thus set the seal of His approval upon the plans which were so carefully and prayerfully considered in Salisbury Square in February and March last.

The Valedictory Meeting was a very impressive one. The Chapter House was quite full. Many of the clergy was present. Forty seats were occupied by Miss Phillips' old pupils the girls of the Clergy Daughters' School. To his great regret, the Primate was confined to the house by a very heavy cold; but the dear old Dean presided, and addressed Miss Phillips affectionately. I send the Instructions delivered on behalf of the Sydney Committee, in case, as the first of the kind, it should be thought well to print them. Miss Phillips,

in a brief reply to them, expressed her joy at going forth, and appealed to others to come after her. I spoke a few words to assure the assembly that the meeting, unpretending as it was, would cause much gladness in England, as an earnest of more to follow; and Mr. Stewart gave a touching farewell word on "For Jesus' sake." "God be with you till we meet again" was sung with much feeling as the closing hymn.

Our campaign in New South Wales will continue till the end of July; and we deeply feel how utterly inadequate is the time at our disposal, although we have extended it much beyond what we expected to require when we left England. In the first week of August we are to return to Melbourne, for two months' work in Victoria. Tasmania and New Zealand are to follow. We ought to have a year or two instead of a few months! Some friends will be glad to hear that Mr. Walsh promises us five days' holiday in the Blue Mountains in the third week of July. We have had some very small glimpses of the lovely scenery of this incomparable arm of the sea called Sydney Harbour or Port Jackson, the Primate's carriage having been freely at our disposal, and the official steam-launch of the Engineer-in-chief of Harbours and Rivers having been twice most kindly used to give us delightful excursions. So our friends must not think it has been all hard work; though I am bound to say the work is not light, and is, of course, a solemn responsibility, and we do need the continued intercessions of those who we know have been praying for us, that strength of body and mind and spirit may be vouchsafed. And still more do we ask for prayer that the Lord will not permit what is His own work to be marred by the imperfections and shortcomings of the workers, but that His Name may be honoured and His Kingdom extended through this visit to the Australian Colonies.

EUGENE STOCK.

P.S.—The accounts of the Society's Anniversary in May, which reached us by the last mail from England, have given us great joy and thankfulness.

CHURCH MISSIONARY ASSOCIATION FOR THE COLONY OF NEW SOUTH WALES,
IN CONNECTION WITH "THE CHURCH MISSIONARY SOCIETY FOR AFRICA
AND THE EAST."

For sixty years there has been in New South Wales an Auxiliary of the Church Missionary Society, which has collected contributions in aid of its funds and remitted them to London. It is now proposed to merge this "Auxiliary" in a new "Association" under the following circumstances:—

For some time past inquiries have been made by persons upon whose hearts God had laid a deep sense of obligation to Him to obey His Son's last great command to evangelize the world, as to the possibility of their offering themselves to the Church Missionary Society for work in the great heathen lands of Africa, India, China, &c. Correspondence having ensued between the New South Wales Auxiliary and the Society in London, the former sent to the latter an earnest request that a Deputation might be sent out from England for the twofold purpose of stirring up a missionary spirit, and of promoting arrangements for sending forth missionaries direct from Australia. The Parent Society responded by sending out its Editorial Secretary, Mr. Eugene Stock, and one of its missionaries in China, the Rev. R. W. Stewart, and by expressing, through them, its readiness to adopt plans under which missionaries might be selected and (if need be) trained in Australia, and then sent into the mission-field to work under the direction of the Parent Committee, but to be maintained by the Australian Association.

The Deputation were instructed by the London Committee, and it has been their own desire and purpose, to plead the claims, not of the Church Missionary Society in particular, but of the missionary cause as a whole. They have ex-

pressed warm interest in the missionary work already carried on by the Church in Australia—namely, the Missions to the Chinese in the Colonies, to the Aborigines, to New Guinea, Melanesia, &c. At the same time, while acknowledging the primary claims upon our sympathy of the heathen near our own doors, the delegates lay stress, and we would lay stress, upon the universality of the great commission given to the Church by her Divine Master. The whole Church is to care for the whole world. Even if Christians feel it right to concentrate their money gifts upon one portion of the mission-field, they are to embrace the whole in their sympathies and prayers. The Church or the parish which is large-hearted in this respect, and seeks to obey the Lord's command in all its comprehensiveness, is, we are assured, the Church or parish upon which He will pour out a special blessing. Its own home work will prosper in proportion as it remembers "the uttermost parts of the earth." If it sends forth its best men and women to the foreign fields, as the Church of Antioch sent forth its Barnabas and its Saul, God will recompense it sevenfold. This is a matter, not of theory or sentiment, but of practical experience. *The delegates from England, therefore, have not come to raise funds for the Church Missionary Society, but in the name of that Society to help us in Australia to take our part in the evangelization of the world.*

Now it is the desire of many Churchmen in Australia to do their part in this great work by linking themselves to the Church Missionary Society. That Society has for ninety-three years carried on its Missions upon distinctive Evangelical principles; and in its choice of candidates for the mission-field its fundamental rule has been—"spiritual men for spiritual work." For many years, though not from the beginning, all the Bishops in England have expressed their approval of the Society by joining it as members and accepting the office of Vice-President. They have thus recognized that, in a comprehensive national Church, clergymen and laymen who are united in sympathy by common views of Divine truth, and common methods of Christian work, may justly claim the right to combine together for the extension of the Kingdom of Christ. At the same time, the Society, while holding fast to its own distinctive principles, wishes God-speed to other Missions, whether carried on by Churchmen or by members of other Christian communities.

The Society has extensive Missions in West Africa (Sierra Leone, Lagos, Yoruba, Niger, Central Soudan); Eastern Equatorial Africa (Mombasa, Chagga, Usagara, Victoria Nyanza, Uganda); in Egypt, Palestine, Mesopotamia, Persia; in almost all parts of India (Bengal, Santalia, North-West Provinces, Punjab, Afghan Frontier, Sindh, Bombay Presidency, Central Provinces, Telugu Districts, Madras, Tinnevely, Travancore and Cochin); in Ceylon and Mauritius; in China (Hong Kong, Kwan-tung Province, Fuh-Kien Province, Cheh-Kiang Province, Shanghai, and a new Inland Itinerant Mission); in all the four large islands of Japan; in the Maori districts of New Zealand; in North-West Canada, from Hudson's Bay and Manitoba to the shores of the Polar Sea; and in British Columbia. The Society has about 480 European missionaries (besides about 220 wives), nearly 300 Native clergymen, and about 4000 Native male and female teachers. It maintains many Medical Missions and Itinerant Evangelistic Missions, besides about 1800 Mission schools. It baptizes on an average about 3500 adult converts each year, besides children of Christian parents. It works in forty different languages, and its missionaries have had a large share in translating into many of them the Word of God. Yet, in comparison with the vast Heathen and Mohammedan populations among whom it labours, the work done is felt to be small indeed.

The main object of the enlarged Association will be, not to collect funds to be remitted to the C.M.S. in London, but to send forth missionaries from New South Wales to the Society's fields, and to maintain them there by the free-will offerings of its members in the Colony. The Association will, indeed, be the medium through which any persons desirous of contributing to the Society's general or special funds may be able to do so; but the delegates from England assure us that the Society will rejoice if Australia should supply missionaries enough to absorb all the money that can be raised. It is further proposed that the Association, as an independent body, connected with the C.M.S., but not strictly a part of it, should, if the Providence of God hereafter open the way, undertake

Missions in countries not occupied by the C.M.S. This may hereafter enable us in Australia to do more for the heathen of the Southern Hemisphere, who have a peculiar claim upon our sympathies. It will be necessary, however, to correspond with the C.M.S. Committee in London before this point can be regarded as settled. In the meanwhile, in consultation with Mr. Stock and Mr. Stewart, a constitution for the Association has been drafted, and sent to London for the approval of the C.M.S. Committee. The Parent Committee have already, through the delegates, expressed cordial readiness to welcome the co-operation of such Associations, and to receive into full connection missionaries selected and trained in the Colonies, and sent direct to the mission-field, provided (1) that ample security is given that such missionaries shall be spiritual men and women, in full accord with the Society's Evangelical principles; and (2) that they work in the field under the direction of the Society and its representatives.

Several candidates have already come forward; and funds are therefore required at once, not merely for the small but necessary working expenses of the Association, but for the training and sending forth of our own missionaries.

We therefore now invite our fellow-Churchmen in the Colony of New South Wales to co-operate with us—

1. By intimating their readiness to join the Association.
2. By setting forth the claims of the Heathen and Mohammedan world to their people.
3. By forming branches of the Gleaners' Union—a world-wide C.M.S. organization, uniting all who will in any way promote or work for or pray for the missionary cause; or other Unions or Bands to enable particular classes—such as ladies, young men, working men and women, children, &c., &c.—to unite together for the same purpose.
4. By inviting offers of service in the mission-field for the consideration of the Committee.
5. By inviting free-will offerings for the maintenance of such candidates, and for the general purposes of the Association.
6. By prayer—private, social, and public; fervent, continual, and believing—that God will graciously accept and prosper our unworthy efforts to extend the Saviour's Kingdom, and will call forth many of His devoted servants to bear His name to the perishing nations of the world.

This circular is issued by the following office-bearers of the New South Wales Auxiliary of the Church Missionary Society, who have agreed to act provisionally for the proposed Association:—President: The Most Reverend the Primate. Committee: The Very Rev. the Dean of Sydney; The Ven. Archdeacon King; the Revs. M. Archdall, M.A.; A. E. Bellingham, B.A.; J. Dixon, J. D. Langley, J. H. Mullens, J. Vaughan, and J. Chaffers-Welsh; Messrs. W. R. Beaver, W. Crane, J. Kent, A. J. Reynolds, W. E. Shaw, P. C. Williams; Dr. Kyngdon, and Dr. Morgan. Hon. Treasurer: Mr. Robert Hill, Post Office Chambers, Pitt Street. Hon. Clerical Secretary: Rev. F. B. Boyce, St. Paul's Parsonage, Cleveland Street. Hon. Secretary to Clerical Board of Examiners: Rev. W. Martin, B.A., St. Barnabas' Parsonage, Glebe. Hon. Lay Secretary: Mr. C. R. Walsh, "Chafra," Balmain.

CHURCH MISSIONARY ASSOCIATION FOR THE COLONY OF NEW SOUTH WALES.

Instructions of the Committee to Miss H. P. Phillips, delivered June 10th.

Sydney, June 8th, 1892.

DEAR SISTER HELEN PHILLIPS,—It is with deep thankfulness to God that the Committee of the New South Wales Church Missionary Association address you to-day. This is the first occasion on which they have been privileged to bid God-speed to a missionary setting forth from this Colony, under their auspices, to work among the heathen, in connection with the Church Missionary Society. You are not, indeed, the first New South Wales missionary

to a C.M.S. field, for more than one, women like yourself, have gone forth to India to labour in the Society's India and China Missions, although as agents of the sister, or rather daughter, organization, the Church of England Zenana Society. Nor can you indeed be termed really an Australian missionary. Your missionary spirit was originally awakened and fostered in England. You are by birth, education, and long residence, an English woman; and although your missionary call has

come home to you, and you have responded to it, while living and working in Australia, the final impulse, as you have informed us, was received through the instrumentality of a voice from the home country, the voice of that devoted mission preacher whom God has so abundantly blessed, the Rev. George C. Grubb. We of the Church of England in Australia cannot therefore claim you as distinctly our own candidate. Moreover, you had arranged to proceed to the mission-field without any influence on our part—without, indeed, any thought of being connected with us; but, after consultation with Mr. Stock and the Rev. R. W. Stewart, the delegates lately come among us from the Parent Society, you felt guided by the Lord to offer your services to the Society as an honorary missionary. These brethren having come out from England for the express purpose of making plans for the going forth to C.M.S. mission-fields of missionaries selected and (if need be) supported by the Australian Church, felt assured that your offer to the Society at this juncture was of the Lord, and that He had graciously ordered it to be a pledge of His Divine approval of the plans now being matured, and an encouragement to the friends of the Society in the Colony. They therefore suggested that the Sydney Committee should examine you as a candidate, and, if they approved of you, should accept you as a missionary, not indeed Australian, but sent forth, with your own consent, in Australian connection. This has accordingly been done. The venerable Dean of Sydney and two other well-known and highly-respected clergymen have examined you regarding your faith in Christ, and they have reported to the Committee that they are satisfied of your personal devotion to Him and the soundness of your views of Divine truth; and the Committee this day offer to you with glad hearts the right hand of fellowship, and rejoice to be permitted to enrol your name as that of the first missionary sent forth in connection with the New South Wales Church Missionary Association.

The Committee would not, indeed, have felt able to forward your departure thus quickly, considering that their arrangements with the Parent Society are not complete, but for the fact that you were going in any case—that you had actually taken your passage for Ceylon,

and that you were going at your own charges. In ordinary cases they will not even decide for themselves upon the particular field to which a missionary accepted by them shall be sent. They will be in communication with the Parent Committee: upon the Parent Committee will lie, ordinarily, the responsibility for the decision on this point. But they are confident that the Parent Committee, on being informed of all the circumstances, will not only approve of what has been done in this emergency, but thankfully welcome you as a fellow-worker—on probation, of course, in the first instance, but we doubt not soon to be accepted as a full missionary of the Society. You have, indeed, expressed your desire to put yourself entirely at the disposal of the Parent Committee, and your willingness to be transferred to some other Mission if they should think that your services would be more useful elsewhere than in Ceylon. The Parent Committee will heartily appreciate this readiness to sink all personal preferences, and to be used in the best way as the Lord shall appoint.

The Committee have special pleasure in welcoming into the great and almost world-wide C.M.S. fellowship a lady of your manifold experience. It is, of course, well that the majority of missionaries should go out while still young. Younger brethren and sisters are more readily acclimatized, and they are more likely to gain a real knowledge of the language in which their work is to be carried on, and a facility in speaking it. But the Church Missionary Society recognizes the value of the services of older men and women in special posts, and they have repeatedly, of late, accepted the offers of those in middle life who have desired to consecrate their later years to the Lord for His foreign work. Your experience as Senior Assistant Mistress of the High School for Girls at Sheffield, in England; as Principal, for six years, of the Clergy Daughters' School in this city of Sydney; and as, for a short time, Tutor of Women Students within the University of Sydney, cannot but be of value in the mission-field, especially in one of the older Missions like Ceylon, where a considerable Native Christian population requires the employment of educational agencies for the instruction of the younger members of the Christian community. And we

trust that the very different experience you also have of the simplest forms of evangelistic work in connection with the Navy Mission in England, carried on under the active leadership of that revered friend of the Church Missionary Society, Dean Fremantle, of Ripon, will have prepared you to preach and teach Christ, as opportunity shall offer, to the humblest and most ignorant heathen in Ceylon.

The particular work in which you will be engaged it is not in the province of this Committee to decide. They are communicating regarding you with the Secretary of the C.M.S. Ceylon Mission, the Rev. E. T. Higgins, and he will direct your movements in the first instance. It must be decided on the spot whether you shall learn Tamil or Singhalese, in both of which languages the Society has extensive Mission work, and where you shall reside while engaged in this study, to which the Committee are sure you will prayerfully, diligently, resolutely devote yourself. The Society has both Singhalese and Tamil Missions at Colombo, the modern capital of the island, and at Kandy, the ancient capital, and the hill-country surrounding it; Singhalese Missions also at Cotta, near Colombo, at Baddegama, in the south, and at Kurunégalle, in the Central Province; and a Tamil Mission in the Jaffna Peninsula, at the northern end of the island. Wherever you may be located, and to whatever work you may be appointed, the Committee will watch your career with affectionate and prayerful interest.

The Committee would now offer you a few practical counsels regarding your life and work as a missionary of Jesus Christ to the heathen.

1. Remember that you go to those who are lost, and whom the Lord Jesus died to save. Cultivate Christ-like compassion for souls ignorant of His love, and held in cruel bondage by the god of this world. Do not shrink from affirming the awful holiness of God's perfect law, and the overwhelming guilt of all sin in His sight, while you rejoice to be able to tell of the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," made by Christ's offering of Himself once for all upon the cross. Lay great stress also upon the power of the Holy Ghost, assured that He not only convinces the mind and quickens the soul, but is able to deliver those

who are trusting in Christ, and who yield themselves to His gracious influence, from the power and pollution of indwelling sin, and to make the humblest and simplest of them His witnesses to others.

2. Seek to win souls, not only by teaching Christ, but by living Christ. Long before you can speak to the heathen or to the Native Christians intelligibly, you can preach to them by the consistency, unselfishness, and devotion of your life. Even if they seem unable to grasp Christian doctrine, they can all understand that. Let them feel that you love them for your Master's sake, not because of any good qualities they may possess, but because they are sinners needing salvation. Many have been the souls thus won to the Lord Jesus.

3. Cultivate a loving, large-hearted, appreciative spirit towards your brethren and sisters in the Mission. Do not expect to find them perfect. They are but men and women of like passions as we are. You will find them varied in personal character, and varied also in their ways of looking at missionary work. Remember, therefore, those noteworthy words of the Apostle Paul (1 Cor. xii. 4—6): "There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." It is always and everywhere right to remember this great principle of unified diversities, but it is specially necessary so to do in the mission-field, where the great Enemy is ever on the watch to mar the work of the invaders of his country by sowing seeds of discord among them. No counsels are more needed by the dear brethren and sisters in the front of the battle than these; to which we may add St. Paul's exhortation (Phil. ii. 2—5): "Be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

4. Do not be hasty to form opinions regarding the Mission, or the missionaries, or the Native Christians. It is a matter of almost universal experience

that the first impressions of a new-comer in the mission-field are incorrect ones, and within a few months are acknowledged by him to be so. It would be well, therefore, that you should subordinate your own judgment to that of the older members of the Mission for some time to come.

5. By joining yourself to C.M.S. you have to a certain extent deprived yourself of the liberty which those enjoy who go out unconnected with any organization. You are not now what is called a "free lance," but a soldier belonging to a regular regiment, which has its officers, and its rules and regulations. You will soon, however, perceive the great advantage of this, both for yourself and for the work; and will, we are sure, rejoice in being associated with the great body of Evangelical Churchmen who are working in connection with the Church Missionary

Society in almost every part of the world.

6. Lastly, we charge you never for a moment to forget that you are on the winning side; that your Captain is the Lord Jesus Christ Himself; that His final victory over all His enemies is absolutely certain, and may be very near. In times of weakness of body, of anxiety of mind, of unavoidable temptation to fretfulness of spirit, of disappointment regarding the souls you are seeking, of distress at the corruption and degradation of the heathen around you, stay yourself upon the Lord. Rest upon Him Who said to His disciples for their encouragement, "Heaven and earth shall pass away, but My Words shall not pass away."

Signed on behalf of the Committee
of the New South Wales Church
Missionary Association,
WM. SZ. SYDNEY.

NOTES ON OTHER MISSIONS.



HE "Brief Report" of the S.P.G. states that there are now on the Society's list 672 ordained missionaries, including six Bishops. Of these 225 are at work in Asia, 153 in Africa, 16 in Australia and the Pacific, 211 in North America, 36 in the West Indies, and 31 in Europe. These figures evidently include the colonial section of the missionaries as well as those whose work lies exclusively among non-Christians. Of this body, 127 are Natives of Asia and 35 of Africa. There are also about 2300 lay teachers, 2600 college students, and 38,000 scholars, in the Society's Asiatic and African Missions.

We regret to learn from the *Mission Field* that the funds of the Melanesian Mission are so low that a suspension of the Bishopric is contemplated. The S.P.G. withdrew its grants from the Mission at the instance of Bishop Patteson, who felt that it had especial claims upon the Australasian churches. His hopes of support from them have not, it appears, been liberally enough fulfilled.

The friends of the BIBLE SOCIETY are coming forward to aid it in its needs. Sums amounting to nearly ten thousand pounds have already been subscribed, some conditionally on the raising of fifty thousand pounds, others absolutely. Meanwhile, the *Reporter* is to have a series of articles, by specially informed writers, on the relation of the Bible Society to all the great Missionary Societies. We are glad to learn that many friends of the C.M.S. are recognizing our debt to the Bible Society.

If the debt which Missions owe to the Bible Society is imperfectly recognized, the important missionary labours of the Religious Tract Society are still less understood. The R.T.S. issues tracts and books in no less than 204 languages, and makes grants to nearly all the leading Missionary Societies. The Society's New Testament Commentary is published in eleven Asiatic languages, and Bunyan's *Pilgrim's Progress* in over eighty. The Trade Department defrays all management expenses, so that all contributions sent are applied to missionary purposes.

Many friends of the Missionary Societies are aware of the necessity which is laid upon them of borrowing money during part of the year in anticipation of income. The necessity arises from the fact that the greater part of the income

is not received till near the close of the financial year. Few people realize the loss which this involves. *India's Women* says: "These loans entail an annual loss to the C.E.Z.M.S. on account of interest paid. This item of expenditure last year exceeded 80*l.*, a sum that would have gone far towards paying for an additional missionary." The *L.M.S. Chronicle* says: "We began to borrow on May 28th, and shall have to go on borrowing. Is it necessary to borrow at the cost of two missionaries a year?" The C.E.Z.M.S. proposes to solve the problem by opening a Capital Fund. The question has doubtless often occupied the attention of secretaries and treasurers. If only the facts were more generally grasped, and local friends would forward any considerable instalments as soon as they come to hand, the evil would be at least greatly reduced, if not entirely removed.

The L.M.S. has lost a great missionary in the Rev. J. Hewlett, of Benares. Born in 1836, he went out to India in 1861. His labours were carried on at Almora, Mirzapur, and Benares, but chiefly at the last-named place. During successive periods of furlough he found time to pass first the B.A. and then the M.A. examinations of London University. In India he became known for his knowledge of Urdu and Hindi. He brought up the Benares High School to the B.A. standard, an example which has been followed by the C.M.S. College at Agra and other institutions. His services to the cause of higher education in India were recognized by his appointment as one of the first Fellows of Allahabad University.

THE BAPTIST MISSIONARY SOCIETY'S centenary celebrations continue to be very successful. The Thanksgiving Fund amounts to over eighty thousand pounds. A "Centenary Volume," containing sketches of the principal Missions of the B.M.S. in India, especially Orissa, Ceylon, China, West Africa, and Europe, with lists and statistics, has been published.

A specially mournful interest attaches to the death of the Rev. Percy E. Comber, of the B.M.S., at Wathen, on the Congo, of hæmaturic fever. He was the last of his race. His two brothers, his only sister, his own wife, and his brother's wife had all died as missionaries in Africa. Only a short time ago he had written:—"As I think of the dear ones now with the Saviour, I seem to be in a very solemn way bound to Africa. Their graves seem to be speechful, and to bid me gird up my loins and work while it is day." His comrades are full of his praises, and of grief at his loss.

The *Missionary Herald* (B.M.S.) for July tells of a striking testimony to the spread of Christian truth in India. Mr. Bate, of Allahabad, describes a poem by a Brahmin pundit, a priest, published at the expense of a Hindu merchant, to inculcate Hindu morality. In it occur the lines,—

"Throughout our land to-day,
Jesus is everything, Rām is nothing."

The Rev. Isaac Shimmin, of the Wesleyan Missionary Society, has established a station in Mashonaland, within ninety miles of the Zambesi, and has called it Hartleyton.

By the death of the Rev. James Calvert, the last of the Wesleyan pioneers in Fiji has passed away. Originally a printer, he went out to Lakemba, in the Fiji Islands, in 1838, being then twenty-five years old. After seventeen years of service in the islands he returned home, and spent five years in England revising the translation of the Fijian Bible. The next five years were spent in Fiji, after which Mr. Calvert came home again, and devoted six years to the advocacy of the Wesleyan Missionary Society and the Bible Society. From 1872 to 1881 he was called to take charge of the new Wesleyan Mission work in the South African diamond-fields. When he visited Fiji in 1886 he was able to report that heathenism had disappeared, and nine-tenths of the people were regular worshippers in Wesleyan chapels. The Bible Society's *Reporter* says:—"He carried the Fiji New Testament six times through the press for the [B. and F.B.S.] Committee, and edited the whole Bible several times." His life has been published under the title of *From Dark to Dawn* (Partridge and Co.).

J. D. M.

EDITORIAL NOTES.



THE meetings at Sion College and at the Church Missionary House for special supplication for an increased supply of labourers, which were held on Thursday, July 14th, as announced last month, were attended by a considerable number of friends, some of whom travelled long distances in order to be present. The prayers were simple and fervent, and the unity of the Spirit was very manifest as God's promises were pleaded and the outpouring of His Spirit was besought. We shall doubtless hear in due course of the response by many, both at home and in distant lands, to the invitation to unite with us in this solemn approach to the Throne of Grace. Already we have heard of meetings in Ireland, Wales, and the Isle of Man, as well as in Derby, Devizes, Durham, Folkestone, Sheffield, Slough, and other places. It now remains to continue instant in prayer, and to consider in what ways God would have us work with Him in bringing about that which we long for.

AND what shall we say regarding the money? We hope never to forget the lesson in faith which was taught us by the truly wonderful balance-sheets of the two last financial years. Notwithstanding that the experienced financiers and men of business on the Committee had given warnings of very large deficits—which there was every reason, humanly speaking, to anticipate, owing to the large increase in the number of the Society's European missionaries—there was a small balance to the good in the former, and only a slight deficiency in the latter of these years. We have no doubt that the Committee were fully justified by this experience in taking encouragement to persevere in the course resolved upon with regard to the reception of all duly qualified candidates. The money will be given if we are faithful. We remember, however, that these supplies will come as hitherto, not immediately from heaven, but mediately through God's servants here on earth; and that these must first appreciate the need by the exercise of their human intelligence, and then be made ready to help by the operation of the Holy Ghost. It is our duty, therefore, to draw attention to the need from time to time, and we do so now in no alarmist spirit.

Since the Committee made the Estimates for the current year in November last, the number of European missionaries on the roll has increased by forty. Several of these are honorary, but about six-sevenths are at the charges of the Society. The Society's expenditure is advancing at a rapid rate; for example, passages and outfits have increased forty per cent. during the past few years. A statement which lies before us strongly enforces this fact. During the first three months of the current financial year, from April 1st to June 30th, the expenditure was more than 8000*l.* in excess of that of the three corresponding months of last year. This points to the need of a constantly growing income, and our labours and prayers must be directed to this end, *pari passu* with our endeavours for the increase of missionary candidates.

LAST month we published letters of Mr. Stock describing the reception of the Deputation at Melbourne and the work they were privileged to do there. We give this month a letter from Mr. Stock written at Sydney, where a no less hearty and enthusiastic welcome was accorded to him and Mr. Stewart by the Primate and clergy and many zealous lay friends. They have been kept intensely busy at services and meetings, in churches

and schools and drawing-rooms; and it is plain from the numerous notices in the Sydney press that their mission has created a very wide and general interest. Their message has evidently been in loyal harmony with the Instructions which they received from the Committee. One correspondent, describing one of their meetings, says, "Not a word was said about money. All the utterances of these two honoured brethren were on the glory of the Divine Master, the perishing state of the heathen world, the triumphs of the Gospel, and who will go forth to work from these southern lands." But these public and social gatherings are only a part of the work which our brethren were instructed to take in hand. Much time and thought and labour have been given in consultation with leading clerical and lay friends in framing a Constitution for Missionary Associations suited to the circumstances of Evangelical Churchmen in the Australian Colonies, and at the same time in complete harmony with the cherished principles of the C.M.S. and providing effectual safeguards to perpetuate the same. Elasticity and freedom in operation together with solid and deep-rooted attachment to hallowed traditions, these had to be provided for. And it is a striking evidence of the Divine aid and blessing vouchsafed that the Draft Constitution which was eventually presented was not only unanimously but most thankfully and joyfully accepted both by the friends in Sydney and by the Committee in Salisbury Square. It would be premature at present to present this Constitution to our readers, as it was sent home avowedly only as a draft, to be offered for general acceptance, and is liable to revision and correction in details. One of the London Church papers, which lately took upon itself to publish the document, must have overlooked this consideration, as well as the intimation, "Private and confidential," standing on each copy of the draft which was printed for the use of the Committee. A statement which has been issued by the office-bearers of the New South Wales Auxiliary of the C.M.S., explaining what is proposed, will be found on page 618. Already the infant Association has been privileged to send out a Gospel labourer. Even before its organization and rules had been accepted, a lady candidate who had already decided to go to Ceylon for missionary work at her own charges, and had actually taken her passage thither, applied to be sent out by the new Association. An informal Candidates Committee was procured, and after well weighing the credentials and sifting the qualifications of the sister in question, a public meeting was summoned and an impressive Valedictory Dismissal took place. The Instructions to the candidate are given on page 620. The Deputation were to return to Victoria for August and September, and they earnestly ask for continued prayer in their behalf.

THE Committee have had much pleasure in inviting the aged Deans of Sydney and of Melbourne to accept the office of Vice-President of the Society. Dean Macartney, of Melbourne, father of the Rev. H. B. Macartney, the missionary-hearted and energetic Vicar of Caulfield, near Melbourne, is in his ninety-fourth year, having been born on April 10th, 1799, two days before the C.M.S. was founded! Dean Cowper was born at Sydney in 1810, the year in which Samuel Marsden took out the first band of C.M.S. missionaries destined for New Zealand.

WE regret exceedingly to learn of the death of Mr. J. Johnston Bourne, a most deeply esteemed member of the Committee. Mr. Bourne left London quite lately for Switzerland, for the purpose of attending the Grindelwald Convention; and the solemn news was communicated to the Committee

of Correspondence at their meeting on July 19th that he had died at Leukerbad, at the foot of the Gemmi Pass, immediately on his arrival there.

Just after we went to press last month the news was received from Zanzibar that the Rev. J. V. Dermott, of Nassa, died on April 24th. No particulars have yet come to hand. Mr. Dermott was one of the four who sailed at a few days' notice to East Africa in May, 1890, in response to an appeal by telegram from Mr. Douglas Hooper. Of that little band of four who were dismissed under circumstances of peculiar impressiveness and solemnity in Islington College that Anniversary week, only one now remains—Mr. F. C. Smith, in Uganda. The first to be taken, the Rev. J. W. H. Hill, died within three months of sailing; and the second, the Rev. J. W. Dunn, four months later. Mr. Dermott was for many years connected with St. Mary's, Whitechapel. We can only say, regarding both this bereavement and the one mentioned in the previous paragraph, "The will of the Lord be done." "He is good, and doeth good."

THE notes which we publish of Bishop Tucker's visit to Chagga in February will be read with interest in view of the news of recent military operations in that neighbourhood on the part of the Germans. Our missionaries, the Rev. A. R. Steggall and Dr. E. J. Baxter, received notice on two occasions, from Dr. Peters early in the year before Bishop Tucker arrived, and from Baron von Bülow later, of the intention of the Germans to attack Mochi, and invitations to remove to a safe distance. It is reported by telegram that the attack took place on June 10th and was unsuccessful, that two-thirds of the German force was destroyed, one European killed, and Baron von Bülow and another European wounded. The missionaries were said to be engaged in tending the German wounded.

A FIRST instalment of the long-expected news from our countrymen in Uganda is afforded us by Captain Lugard's letter to the I.B.E.A. Company, which we print in this number, although it has been familiar for some days to our readers through the columns of the London and provincial press. Further intelligence of a later date, and including letters from our own missionaries, is, we are advised by the following telegram, on its way homeward from Zanzibar, and will probably be made public before these lines appear:—

"Zanzibar, July 14th.

"Fresh letters, which have evidently been delayed *en route*, have been received from Captain Lugard, dated Kampala, March 4th. They confirm his first despatches regarding the origin of the conflict in Uganda, and with them is enclosed evidence, furnished by representatives of the Church Missionary Society, bearing out his statements."

At the moment when we are obliged to go to press, our knowledge of the facts is too incomplete to warrant our attempting to indicate the import of recent events, or to surmise the present position. But we cannot affect surprise that, short as it is, and much as it leaves unexplained, Captain Lugard's letter has been generally accepted in this country as the most reliable account of the origin and progress of the uprising which has so far come to hand.

Where conjectures have been indulged regarding the course of events in Uganda, it is probable enough that the full disclosures that are awaited will prove the wisest to have been at fault, more or less. Already the one or two inferential surmises which the *Intelligencer* essayed last month

have been proved erroneous. Captain Lugard's letter makes it plain that it was not the killing of Melondo in Kyagwe which caused the commencement of the fighting, but the murder of some one in Mengo; and further, that Kyagwe was held, not by Roman Catholic chiefs, but by a heathen faction, of which, as an organized body, we have not heard before. It is satisfactory to gather from one of the Roman Catholic priests' letters that Melondo was still alive in February. Nevertheless, among the able articles and letters which have appeared in the daily and weekly papers and in the magazines, there is evidence that the history of the Mission and the letters of the C.M.S. missionaries have been studied with unusual care and attention, and that of itself is a good result of these troubles. Among the magazine articles, those by the Rev. Horace Waller in *Blackwood*, by Mr. G. S. Mackenzie in the *Fortnightly*, and by the Rev. W. J. Smith in the *New Review*, are all by experts, and deserve special attention. The leading article in the *Guardian* of July 20th was especially gratifying. The writer has evidently been reading the Society's Reports of this Mission, and he expresses the conclusion to which his studies have led him in these words: "All the reports from the C.M.S. missionaries show that they have steadily discouraged their followers from resorting to arms, and when they have done so have refused in any way to assist them." We earnestly hope the Editor will pursue his studies in the Society's Reports, and even extend them, if we may so far presume, to the *Intelligencer*. We feel satisfied that some readers of the *Guardian* would welcome news of our Missions much more frequently than those rare occasions when the C.M.S. has the misfortune to be in controversy with a High Church Bishop, or has difficulties of other kinds. The letter of the Rev. E. C. Gordon to the *Standard* of June 21st, relating over again the occurrences on the northern shore of the Lake during the winter of 1889-90, was a timely reminder by a principal witness of the circumstances under which Uganda was occupied in the first instance by Mr. Jackson of the I.B.E.A. Company. The *Times* of June 23rd opportunely followed up Mr. Gordon's reminiscences. It remarked as follows regarding the Company going to Uganda: "It may be said that it had no right to take possession of Uganda if it were not prepared to hold the country. But it has some excuse in the fact that it was urged to enter that country by Her Majesty's Government, in order to prevent Dr. Peters from acquiring it on behalf of Germany."

BISHOP TUCKER, it is probable, is already on his way up-country. At the date of his last letters, in the middle of June, he was proposing, God willing, to start early in July, and he had decided to go *viâ* the British route. He was aware of the intention of the I.B.E.A. Company to retire from Uganda at the end of the present year; and he fully realized how probably, humanly speaking, such a withdrawal would be succeeded by anarchy and carnage. This issue was feared last autumn, in the event of the Company's retirement then, and recent events have not improved the prospect in such a contingency. But it was a satisfaction to the Bishop's mind that he would, as he hoped, be with the brethren to share their perils and to counsel them and the Native Christians. It is an occasion for earnest prayer that all the events may be overruled to the furtherance of the Gospel. The complications of the position do not baffle Him in whose Name our brethren have gone forth, nor will He be unmindful of the needs of His little flock.

PARTICULARS of the attack on the dispensary at Tai Chin, near Kien Ning Fu, in May, have been received from Dr. Rigg. We hope to print his letter

next month. His escape from a horrible death was most merciful, as an infuriated mob, after treating him with the utmost violence, nearly succeeded in throwing him into a filthy pit of considerable depth. God gave him strength to escape in response to his cry of distress, and by the help of a grateful heathen Chinaman whom he had treated in the dispensary he was enabled to reach Nang-wa-kau in safety. Some alarm for the security of the buildings and the lives of the missionaries there also was entertained, as a date was fixed for the missionaries' forcible expulsion; but the danger passed. It is plain that special wisdom and prudence and courage and faith are needed by our China missionaries at the present time.

THE opening article of this number, as the footnote explains, is one of a series of papers designed for a Correspondence Class lately formed by the gifted writer, Miss M. L. G. Petrie, for the systematic study of Missions. We are sure our readers will be grateful to Miss Petrie for acceding to the Editor's request to send this paper for insertion in the *Intelligencer*, and we very warmly wish for the Correspondence Class a career not only of pleasure and profit to all its members—which we think is assured—but more especially one of fruitfulness in bringing forward missionary recruits. This, we are sure, is the reward which the President desires.

THE article in this number by Mr. H. Morris on the various versions of the Scriptures which the Bible Society publishes for use in C.M.S. fields, and the part which C.M.S. missionaries have taken in their preparation, is extracted from the *Reporter*, with the editor's permission, as we are anxious to give our readers the opportunity of contemplating the world-wide blessings which result from the co-operation of the two Societies—the B. & F.B.S. and the C.M.S.—in giving to the nations God's Holy Word. We wish some friend as painstaking as Mr. Morris would undertake a similar labour in the fields of literature occupied respectively by the S.P.C.K. and the R.T.S. As an example of the extent of the indebtedness of the C.M.S. to all these Societies, the following list of the works translated by C.M.S. missionaries and printed or in course of printing at the cost of these invaluable auxiliary helpers in only one Mission in the course of the past year is striking:—

The B. & F.B.S. has issued or has undertaken to print St. Mark's Gospel in Kisagalla, translated by Mr. J. A. Wray; St. John in Kitaveta, and St. Matthew in Kichagga, by the Rev. A. R. Steggall; and St. Mark, St. Luke, St. John, the Acts, Romans, Ephesians, Colossians, Philippians, and the Revelation, in Luganda, brought home by the Rev. E. C. Gordon, or sent by Mr. G. L. Pilkington. The S.P.C.K. has in like manner published the Gospels for Sundays, portions of the Prayer-book, and a vocabulary in Kisagalla; Old Testament stories and a Primer in Kigiriama; a Luganda-English vocabulary; and a Kiswahili tract on Mohammedanism. While the R.T.S. has issued an edition of the C.V.E.S. Catechism in Kiswahili; a revised edition of the same Catechism and a Primer in Kigiriama; and an edition of Kigogo hymn-books.

THE Committee have recently accepted offers of service from the Rev. Charles Massey Gough, M.A., of Trinity College, Cambridge, Vicar of Steeple Claydon; the Rev. Leonard Harry Frank Star, M.A., Trinity College, Dublin, Curate of Holy Trinity, Clifton; the Rev. William Charles Penn, M.A., Exeter College, Oxford, Curate of West Ham; Mr. Horace G. Warren, B.A., Corpus Christi College, Cambridge, son of Archdeacon C. F. Warren, and brother of the Rev. C. T. Warren, of the Japan Mission; and from the Misses Ada A. M. Bedells, Mary Cay, and Jane B. Tobin. Mr. Gough was assigned to Quettah, and Mr. Star to the Fuh-Kien Mission. The three sisters, Misses Louisa, Mary, and

Sibella Bazett, all lately accepted, are assigned to East Africa. Their father, the late Richard Young Bazett, of the Bombay Civil Service, was for twenty years, until his death in 1889, Secretary of the Berkshire C.M.S. Auxiliary.

SINCE the Rev. W. Mitchell-Carruthers resigned the office of Assistant Secretary, the Rev. R. A. Squires, who recently returned home from the Bombay Mission, has given temporary assistance to the Honorary Clerical Secretary, which has been greatly valued. The Committee have now appointed the Rev. R. H. D. Wilkinson, M.A., of Pembroke College, Curate of Wallington in Surrey, to this office. Mr. Wilkinson is a son of the Rev. J. Wilkinson, late Honorary Association Secretary at Bristol, and brother of Miss W. B. J. Wilkinson, lately accepted as a missionary of the Society.

THE following arrangements have been made for the Autumn Valedictory Dismissal:—On *Monday, October 3rd*, a Public Meeting will be held in Exeter Hall at 7 p.m., when several of the missionaries will speak. On *Tuesday, October 4th*, the General Committee will meet in Salisbury Square, at 11 a.m., and at 2 p.m., to take leave of two parties of outgoing missionaries. On *Wednesday, October 5th*, Holy Communion will be administered to the missionaries, and any friends who may attend; and a valedictory address will be given by the Rev. Canon Hoare, at St. Bride's Church, Fleet Street (kindly lent by the Vicar), at 11 a.m. The General Committee will meet at Salisbury Square at 2 p.m., to take leave of the rest of the outgoing missionaries.

WE regret to learn that Archdeacon Henry Johnson, formerly of the Niger, who has recently been on a visit to this country, had a serious accident on his return journey. As his vessel was entering the harbour of Sierra Leone, he slipped on the deck, and fell, breaking the bone of his thigh. He is likely to be laid up for some time. The Archdeacon, who is no longer connected with the Society, was contemplating opening a school for African youths at Lagos.

AMONG the new publications will be noticed "Candidates in Waiting." This is a reprint, with additions, of the papers on "Home Preparation" which have appeared in the *Gleaner* month by month, with a Preface by the Rev. F. E. Wigram. We venture to beg for this little book an extensive distribution. Its chapters are full of practical and wise suggestions, and aglow with spiritual sympathy and missionary fervour. For those who are kept at home by temporary circumstances we know of no book so likely to be helpful.

AN APPEAL FOR CALCUTTA.

TO MEMBERS OF THE UNIVERSITY OF CAMBRIDGE.

DEAR FRIENDS,—We, who are fellow-members with you of Cambridge University, and who are now working in the Bengal Mission of the C.M.S., have learned with thankful interest of the desire which some of you have recently expressed for missionary work, if God's Providence should so direct. We wish to bring before you the urgent need which there is for Cambridge to give us a new band of workers for Calcutta, if possible, in the autumn of this year.

Calcutta, the capital city of the Indian Empire, has, with its suburbs, a population of about a million. Its influence dominates the whole country, and

it is the source and centre, not only of political and commercial life, but also of the new religious activity which characterizes the present moment.

The Bengalis are the most quick-witted and pushing of the people of India. They lead in all the principal intellectual and moral movements of the day, and the best and most vigorous brains of Young Bengal are to be found in Calcutta. The University of Calcutta has at present 4930 members who are reading for the First Arts Examination, and B.A. and M.A. Degrees. Of these 3090 are studying in the capital itself. Besides these, there are the thousands who have gone through the University course, or part of it, and are now practising in professions, or employed in Government offices. With this in view you will perceive how important it is to make Calcutta a powerful centre for evangelistic work. To put Christian teaching into Calcutta is to leaven the whole lump of India. To establish in it a pure, strong, intelligent, thoroughly converted Christian community, is to build the city of God on a hill where it cannot be hid.*

The mission-field, as a whole, calls for men of widely different abilities and culture. For work, however, in a great civilized city and a University, like Calcutta, it seems fitting that the missionaries should be well equipped with sanctified intellects, as well as converted hearts. We should, at any rate, have men of force of character and vigour of mind, and who can, in the strength and wisdom of God, boldly face and strongly grasp the problems which are perplexing the minds of our young men in this critical transition period. No amount of culture is thrown away here. The more widely and deeply read a missionary is, the better he will find himself qualified to deal sympathetically and effectively with the subtle Bengali intellect, and win it for Christ.

The present seems to be an exceptionally opportune time for strengthening our work in Calcutta. For many years past disintegrating influences have been at work. Caste has been loosened. Prejudices have been dispelled. Christian light has more and more permeated through all ranks of society. The result is that among the upper, middle, and lower classes we are finding both men and women more accessible to the Truth, and a larger number of converts are being won to Christ. There can be no question but that the minds and hearts of many in Calcutta are being touched by God's Spirit. A harvest is ripening. If reapers are sent forth it may soon be gathered in.

Impressed by the importance of the opportunity which the moment presents, the Parent Committee of the C.M.S. have undertaken to send out a Band of Evangelists for Calcutta, if suitable men can be found to form it. Such Bands of associated workers already exist at Lucknow, Shikarpore, and Mandla.

The plan is that four or five unmarried men who have devoted themselves to Mission work should live and pray and work together. One of their number, who would be a clergyman in Priest's Orders, would act as their leader. The others need not necessarily be in Orders. It would be the aim of all to cultivate that spirit of brotherhood and mutual support which makes Christian work at once so happy and so effective.

The C.M. Society will provide house, and whatever pecuniary allowance is thought needful. What is wanted now is MEN. It will greatly rejoice us if we hear that in response to this letter, and in answer to our prayers, any of you have offered yourselves to the Parent Committee of the Society for work in Calcutta.

We are praying that you may offer, and are expecting it.

Yours faithfully and affectionately in Christ,

A. CLIFFORD.	ILSLEY W. CHARLTON.
JANI ALLI.	E. T. SANDYS.
A. J. SHIELDS.	R. B. MARRIOTT.
P. IRELAND JONES.	

June 21st, 1892.

* For a fuller statement of the present religious condition and needs of Calcutta we would refer you to an article by the Rev. W. H. Ball in the *C.M. Intelligencer* for May, 1892.

LOCAL ASSOCIATIONS AND UNIONS.

Abergavenny.—The Annual Sermons on behalf of the Society were preached in the various churches of the town on Sunday, June 26th, by the Rev. J. Eustace Brenan, M.A., Vicar of Emmanuel, Clifton, the Rev. T. J. Bowen, B.D., Rector of Llangattock, Crickhowell, and the local clergy; and large congregations assembled to listen to most able and instructive sermons. The services of the day were thoroughly appreciated, and there is every reason to believe that a decided impetus has been given to missionary zeal in the parish. On Monday evening the Town Hall was fairly filled with a most attentive audience, who were roused to enthusiasm by the interesting address of Mr. Brenan. In the unavoidable absence of the President, Canon Capel, the local Hon. Sec., the Rev. J. Howell, acted as chairman, and read the report for the past year, which showed that the sum of 103*l.* had been remitted to the Parent Society.

Aston Sandford.—The Annual Meeting of the above Auxiliary of the C.M.S. was held on the Rectory lawn on Friday, June 10th. About 110 sat down to the public tea, and many more came to the meeting. After the tea the Rev. R. Bayne, Vicar of Kingsey, having offered up prayer, the Rev. J. B. McCullagh, missionary from N.-W. America, gave a very interesting account of his work, the hardships, encouragements, &c., connected with the missionary work in that severe climate; he also spoke of the labour involved in translation work. Before leaving to catch the 7.5 p.m. train at Thame he put on the dress of a medicine-man, and showed how patients were treated. After the singing of a hymn, the Rev. H. Meeres, Vicar of Haddenham, and the Rev. R. Bayne advocated the claims of the Society, the former referring to the missionary command in Matt. xxviii. 19, 20, and the latter giving a concise account of the life of the late Bishop Crowther. The Rector, the Rev. A. C. Alford, concluded by referring to the leading features of the last year's work of the Society, and spoke of the large gatherings in London last month, and the increasing interest in missionary work throughout the country, and of the importance of praying the Lord of the harvest to send labourers into His harvest. The collection at the close amounted to 2*l.* 12*s.* 8*d.*, to which 8*s.* or 10*s.* will be added, the profits on the tea. A. C. A.

Barnsley.—The Anniversary of this Auxiliary was held on June 12th and 13th. On the Sunday six sermons were preached at St. George's and St. John's Churches by the Revs. H. A. Bren and J. P. Ellwood. At the meeting on the 13th there was an attendance of about 100. Much interest was evoked by the addresses of the members of the Deputation, and in the collection, besides 6*l.* 4*s.* 7*d.*, there was a gold jewelled ring, a token of personal denial on the part of some one. Meetings at Darton and Hood Green, on the 14th, brought a very happy and helpful Anniversary to a close.

Belfast.—The Annual Meetings of the Down, Connor, and Dromore Diocesan Branch of the Society were held in Belfast on Monday, May 9th, and were well attended. The proceedings commenced with a breakfast in Thompson's Restaurant, Donegal Place, at which there was a large attendance, including the newly-elected Bishop, the Rev. Dr. Welland, most of the clergy of the city and neighbourhood, and a goodly number of laymen and ladies. After the breakfast, short, telling addresses were given by the missionary Deputation. The Annual Meetings were held in the large hall of the Church of Ireland Young Men's Society, Clarence Place, at 12 noon, and at 8 p.m. At the noon meeting the Bishop of the Diocese presided.

At the evening meeting Archdeacon Seaver presided, the speakers being the Revs. G. Ensor, C. Shaw (China), and Major Ferguson, recently returned from India, where he had entered heartily into the work of the C.M.S.

Birmingham.—The Anniversary of the Society at Birmingham began, as usual, with a prayer-meeting on Saturday evening, June 18th, in the large room of the Y.M.C.A. The attendance was very satisfactory. The Bishop of Coventry

(Dr. Bowlby) took the chair. Rev. F. S. Webster, Rector of St. Thomas', gave the address. All present seemed to feel that the meeting was a very happy beginning of the Anniversary. Sunday, June 19th, was a beautiful day, so that congregations were generally good. The Town Hall on Monday was crammed full of children, and was a fine spectacle. The Venerable Archdeacon Richardson gave an address at the breakfast given by two or three friends on Tuesday morning to the clergy and a few lay friends at the Midland Hotel. The Bishop of Saskatchewan followed with an address, descriptive of the work in his huge diocese, which deeply interested the clergy. The Rev. A. B. Hutchinson spoke of Japan and the development of Church life there. At the Annual Meeting at 7.30 p.m. in the Town Hall there was a grand attendance. The Bishop of Worcester took the chair. The Rev. H. Sutton read the report, before doing which he alluded to the enforced absence of three warm friends—the Rev. J. W. Mills, his co-Secretary, on account of illness; the Vicar of Aston, whose wife's illness kept him away; and the Rev. D. Maxwell, Vicar of St. Silas', Lozells, seriously ill. The Bishop of Worcester, who was very warmly welcomed, gave an earnest and thoughtful opening address. Mr. Hutchinson's speech was listened to with profound attention. The Bishop of Saskatchewan, in an excellent speech, bore gratifying testimony to the whole-hearted devotion of missionaries in N.-W. America. Naturally, when the Rev. Obadiah Moore, from Africa, rose to speak, he was greeted with tremendous applause. He spoke admirably, and there was much in the address to stimulate thought about the past work done, and the prospects of Christianity in Africa. There have been many happy Anniversaries in Birmingham, but few more successful, taking all things into consideration, than that held June 18th to 22nd, 1892. H. S.

Cheltenham.—The Annual Meetings of the Cheltenham Auxiliary of the Society were held at the Assembly Rooms on Monday afternoon and evening, May 23rd. In the absence of Bishop Marsden, who had been expected to preside at the afternoon meeting, the chair was taken by the Rev. Canon Bell. The Rev. Percival Smith read the annual report of the Auxiliary, and regretted that the sum sent up (1371*l.* 19*s.* 4*d.*) was less by nearly 100*l.* than the sum sent up last year. Several causes accounted for this. The chairman having spoken was followed by the Revs. W. H. Ball, from Calcutta, J. H. Shaw, and W. St. Clair Tisdall (Bombay). During the afternoon a collection was taken up, which realized 51*l.* 7*s.* 9*d.*, a considerable increase on that at the afternoon meeting last year.

Cleasby.—The first C.M.S. Anniversary has been held in Cleasby. On June 21st a meeting was held in the Schoolroom; there was a very large attendance, including several Nonconformists. The Vicar (Rev. W. H. Phillips) presided, and read the report of the first year's work in this very small and poor parish on behalf of Foreign Missions. The Rev. J. P. Ellwood, missionary from Jabalpur, gave an interesting address upon the manners and customs of the people in India, and the Rev. W. Loney, Vicar of Stanley, Durham, added a few heart-stirring remarks. On Sunday, June 26th, the Rev. Edmund Hutchinson, Vicar of St. Paul's, Darlington, preached two sermons. The collections were almost double those of last year. W. H. P.

Derby.—On Sunday, May 15th, Sermons in connection with the Derby and South Derbyshire Branch of the Society were preached in various churches in Derby and district, and on Monday evening a Juvenile Meeting was held in the Athenæum Room. The Annual Meeting was held in the Athenæum Room on May 17th. Mr. Burbidge Hambly presided, and the large attendance included Canons Carr, Knight, and Olivier, as well as other clergy and laity. The annual report showed that the receipts during the year had been 1932*l.*, of which sum 427*l.* had been contributed by the town of Derby. This was an increase of 58*l.* on the year. The Derbyshire County Fund, an account of which was presented by Canon Carr, showed that the contributions amounted to 223*l.* 16*s.* 6*d.* Addresses were delivered by Archdeacon Caley (Travancore), Rev. T. Holden (Peshawar), and others.

Kippington.—The Annual Meeting of the Sevenoaks and Neighbourhood

Association for the Society was held at the Kippington Parish Room on Wednesday afternoon, May 11th, at which the Rev. J. E. Campbell-Colquhoun presided. The Rev. Preb. G. E. Tate (Hon. Dist. Sec.), in presenting the annual report of the Association, remarked that it was one of the good signs of our times that the Church which had been so long asleep to her duty in the missionary field was now awakening to her responsibilities, and the result had been, so far, most gratifying. During the past financial year subscriptions and donations from the various parishes in the area of the Association amounting in the aggregate to 485*l.* 10*s.* 11½*d.* had been received, being 13*l.* 10*s.* in advance of the previous year. The Chairman having addressed the meeting at some length, was followed by the Rev. H. C. Knox, from Fuh-Kien, South China, who gave an interesting account of the work in China, and by Archdeacon Hamilton, who gave a *résumé* of the work accomplished in Lagos.

Maidstone and Mid-Kent Association.—The Annual Sermons were preached in five of the churches on "Foreign Mission Sunday," May 29th, at Maidstone, and the Public Meeting took place in the Town Hall on Monday, the 30th. Mr. Cornwallis, M.P., presided, and Archdeacon Hamilton and the Rev. Canon Taylor Smith (of West Africa) attended as the Deputation, and gave most interesting addresses. Ten or twelve clergy and a good number of laity, chiefly ladies, were present. Colonel Urmston, the Hon. Lay Secretary, read the local report for the past year, which stated that the contributions had amounted to 357*l.*, a decrease of about 35*l.*, part of which was exceptional. The formation of a Gleaners' Union during the year was alluded to, ninety members having enrolled themselves since November last; and also a "Mission Helpers' Guild," amongst the young men of the Church Institute, which may be traced to the F.S.M. of February last. The circulation of the localized West Kent *Gleaner* was reported to have been steadily increasing. It was started five years ago, when the West Kent C.M. Union was formed, and now 1350 copies are sent out monthly. The collections on Sunday and at the public meeting came to nearly 60*l.* H. B. U.

Nottingham.—The Anniversary of the Nottingham Association was held on June 12th and three following days. On the Sunday sermons were preached in thirty-eight churches. On the Monday some eighty laymen were invited to breakfast at the Eagle Restaurant to meet the Deputation, which consisted of the Revs. A. B. Hutchinson (Japan), Jani Alli (Calcutta), H. P. Grubb (C.M.S. House), A. Pearson (Brighton), C. W. Pearson (formerly of Uganda), and H. Newton (formerly of Ceylon). Pointed addresses were given by the Revs. A. Pearson and Jani Alli. An open meeting of the Notts C.M.S. Union was held in the afternoon, and attended by some fifty clergy and 150 friends from the town and surrounding country. In the evening the Mechanics' Large Hall was filled with a hearty audience, the platform being crowded with the local clergy. At both meetings Mr. Grubb spoke on the situation in Uganda. Mr. Jani Alli and Mr. Hutchinson gave most interesting information as to the work in Calcutta and Japan. The report of the Association alluded to the loss of the Rev. W. R. Blackett as Hon. Sec., the visit of Bishop Tucker to Nottingham in June, 1891, the observance of the Day of Intercession, and the February Simultaneous Meetings. It recorded the sum of 2374*l.* as the total of contributions for the year, as against 3210*l.* (swelled by a special donation of 1000*l.*) last year. On Tuesday evening the Juvenile Meeting was held in the same place, a new feature being the attendance of the five "Sowers' Bands" of the town, who sat all together. The Rev. J. H. Thorpe, the new Vicar of St. Saviour's, and the Rev. Jani Alli fully caught and kept the attention of the 1000 (or more) children assembled. On Wednesday morning a goodly number of the junior clergy accepted the Rev. C. Lea Wilson's hospitable invitation, and met Mr. Jani Alli at breakfast. F. W.

Plymouth.—The Plymouth, Stonehouse, and Devonport Auxiliary of the C.M.S. held their Anniversary on May 29th, 30th, and 31st. Sermons (forty-four in number) were preached in eighteen churches. The meetings, which were well attended, were earnest and enthusiastic. The speeches delivered by the

Revs. B. Baring-Gould, R. Palmer, and J. Panes were stirring, spiritual, and effective. The success of the Anniversary is attributable to prayer. It was preceded by much prayer. On the Saturday evening the Archdeacon of Totnes called the clergy to a meeting for prayer at the St. Andrew's Vestry, when earnest prayers were offered for God's blessing on the cause, and an impressive address was delivered by the Central Secretary. After the services on the Sunday night there were short special services to supplicate a Divine blessing upon the meetings. Prayer gave us prosperity. N. V.

Rhondda Valley.—Between June 4th and 12th a number of meetings have been held, and sermons preached in behalf of the Society in Ystradyfodwg and the neighbouring parishes. Proceedings commenced with a prayer-meeting on the 4th; on Whit Sunday missionary sermons were preached in various churches; and on the Monday the Rev. A. H. Arden and the Rev. M. Roberts addressed a large gathering of clergy and other friends assembled to discuss the best way of promoting our interest in Foreign Missions. Following this came a large number of meetings, some in parishes which have hitherto done nothing for the C.M.S. The whole movement was most ably organized by the Rev. Precentor Lewis, and we are confident that God's blessing has rested upon the effort. C. D. S.

Sheffield.—The Sheffield C.M.S. Anniversary was held on May 14th to 20th, and has been one of the most successful held. It opened with a Juvenile Meeting, attended by about 1200 children, on the Saturday afternoon, and addressed by Canon Taylor Smith, from West Africa. About sixty sermons were preached for the Society on the Sunday. The Meeting on the Monday morning was attended by about sixty of the local clergy and a considerable number of ladies; in the evening the Montgomery Hall, which seats 1000 persons, was crowded, though heavy rain was falling at the time. Admirable addresses were given by the Bishop of Ossory and the Revs. Canon Taylor Smith, A. G. Smith, and H. E. Fox. The Deputation and local clergy were entertained at lunch, when a most helpful spiritual address was given by Mr. Fox. Archdeacon Blakeney made a most genial chairman at all the meetings. During the week parochial meetings have been held and been well attended. H. A. F.

Sherborne.—The Half-yearly Meeting of the Dorset C.M. Union for Prayer and Work was held on Friday, May 27th, at Sherborne. The proceedings commenced with a luncheon at 1.30 p.m., of which about twenty members and their friends partook. At three o'clock a Conference for members and others was held in the Parish Room, under the presidency of the Rev. Canon Lyon, Vicar of Sherborne. The meeting having been opened with prayer by the Rev. C. B. Harrison, Curate of Sherborne, the chairman offered a hearty welcome to the members of the Union on this their first visit to Sherborne. After a brief financial statement, and a few earnest words of exhortation to the members by the Rev. T. Y. Darling, Hon. Sec. of the Dorset C.M. Union, the chairman called upon Mrs. Thwaites (of Salisbury) and the Rev. B. Baring-Gould to address the meeting. Mrs. Thwaites, in the course of a most interesting and impressive address, described the objects and working of the "Gleaners' Union," showing, from her own experience at Salisbury, how productive of increased missionary interest and zeal the formation of such a branch of the Union had proved to be. The Rev. B. Baring-Gould then spoke on the need for labourers, which was at this time such a pressing anxiety upon the Committee. An interesting discussion followed upon the working of the Gleaners' Union, and, as a result, it was decided to form a branch in Sherborne. Mrs. J. K. D. Wingfield Digby kindly promising to act as Secretary. A Public Meeting was held in the evening at the "Digby Assembly Rooms," and was fairly well attended. The tone of the meeting was very high, and the speeches most impressive and stirring. The chair was again taken by Canon Lyon. Prayer was offered by the Rev. A. M. Sharp, Rector of Kinson, and in the course of the evening addresses were given by the Rev. F. B. Westcott, Headmaster of Sherborne School, the Rev. B. Baring-Gould, Mrs. Thwaites, and the Rev. T. Y. Darling. Altogether the meetings

were most helpful, and it is earnestly hoped that, by God's help, the interest they aroused may be sustained, and may result in an increased desire among God's servants to extend the Kingdom of their Lord and Master Jesus Christ, and hasten His coming.

C. B. H.

Shropshire.—The Summer Meeting of the Shropshire C.M. Union was held on June 2nd at the Ercall Assembly Room, Wellington. At the devotional meeting, the Rev. and Right Hon. Lord Forester gave a Scripture address with regard to missionary work; the Rev. F. W. Kittermaster and others engaged in prayer. After luncheon, at the general meeting at three o'clock, the Rev. G. Everard gave a very interesting account of his impressions of Mission work after a visit to India. The gatherings, both as to numbers present and the interest manifested, were full of encouragement.

T. A. N.

Sunderland.—The Annual Meeting of the Sunderland Auxiliary of the Society was held on Tuesday, May 17th, at the Assembly Hall, under the presidency of the Bishop of Durham. Canon Scott-Moncrieff read the Annual Report, which stated that owing to two donations of 100*l.* each the income of the Association for the previous year amounted to 875*l.* 8*s.* 4*d.* This year they had to report an income of 804*l.* 5*s.* 1*d.* There was a steady and large increase in the number of members of the Gleaners' Union. There were now 250 members, and over 700 copies of the *C.M. Gleaner* were circulated monthly. The Bishop then delivered an interesting address. The other speakers were the Revs. Jani Alli (from Calcutta), A. B. Hutchinson (Japan), and Archdeacon Long. The collection amounted to 15*l.* 3*s.* 9½*d.*

Winchester.—The sixty-third Anniversary of the Winchester and Central Hants Association took place on Tuesday, May 24th. On the previous Sunday sermons were preached in the Cathedral and in most of the city churches on behalf of the Society, Canon Taylor Smith, from Sierra Leone, and the Rev. R. T. Dowbiggin, from Ceylon, being the representatives of the C.M.S., and the local clergy, with the Rev. F. H. Baring, Rector of Kingsworthy, preaching many sermons besides. On the Tuesday the Anniversary Sermon was preached in the Cathedral by Archdeacon Richardson, of Southwark. At 3 p.m. a Public Meeting was held, presided over by the Dean of Winchester, and which was addressed by Archdeacon Richardson, the Rev. Cyril Gordon (from Uganda), and Canon Taylor Smith. Another Public Meeting was held in the evening, at which the Earl of Northbrook presided, and which was addressed by the Rev. R. T. Dowbiggin and Canon Taylor Smith. The attendance was very good, and the greatest interest was evinced in the proceedings.

R. B. M.

York.—The celebrations in connection with the seventy-eighth Anniversary of the York C.M. Association commenced on Saturday, May 28th, when a special meeting for young people was held in the Corn Exchange. The Rev. T. J. Clarke occupied the chair. The chairman made a few introductory observations, showing that there was a considerable increase in the juvenile contributions as compared with last year, after which the Rev. J. P. Ellwood (North India) addressed those present. On Sunday the cause of the Association was pleaded from a number of pulpits in York and the surrounding district, and in many cases afternoon services were held for children.

On Monday morning a meeting was held in the Corn Exchange, at which the Bishop of Beverley presided. The Deputation consisted of Archdeacon Caley, of North India; the Rev. J. P. Ellwood, North India; the Rev. E. N. Thwaites, Rector of Fisherton, Salisbury; and the Rev. E. Davys, Vicar of Emmanuel, West Hampstead, formerly missionary in China. The Rev. T. Smith, one of the hon. clerical secretaries, read the Annual Report, which stated that the income of the York C.M. Association for the past year was 1780*l.* 12*s.* 5*d.*, a decrease, when compared with that of the previous year, of 381*l.* 11*s.* 6*d.* The Chairman having briefly addressed those present was followed by Archdeacon Caley, the Revs. J. P. Ellwood, and E. N. Thwaites.

In the evening a second meeting was held in the Corn Exchange, at which the Very Rev. the Dean of York presided. There was a good attendance, and members of the Deputation were again present, and delivered addresses. At the closing service in St. Helen's Church, a very impressive sermon was preached by the Rev. E. N. Thwaites, after which two offers of missionary service were made.

MEDICAL MISSIONS AUXILIARY.

At the request of the Medical Mission Auxiliary Committee (now fully recognized as a working Committee of the Society) Dr. Henry Martyn Clark, of Amritsar, devoted the month of June to visiting different parts of the country, and addressing meetings on behalf of the Auxiliary Fund. The campaign was opened in London at St. Jude's, Kensington, where a meeting was held on the evening of June 1st in the Church Room, the Rev. Prebendary Eardley Wilmot presiding, and expressing sympathy with the movement. Next evening there was a similar meeting in the Church Room of St. Paul's, Onslow Square, at which Sir Charles Bernard, K.C.S.I., occupied the chair, and the Rev. H. W. Webb-Peploe warmly supported the object. On the 18th a meeting was held in the schools of St. Michael's, Chester Square, when the Rev. Canon Fleming presided, and heartily commended the cause. On all these occasions Dr. Martyn Clark gave the address, and the constitution and aims of the Auxiliary Committee were explained by Dr. Herbert Lankester, the Honorary Secretary. At the Conference on Foreign Missions at Cambridge the subject was introduced on the 5th and 8th by Dr. Martyn Clark. In the Bristol District, through the earnest efforts of local friends, a successful series of meetings were held between the 19th and 23rd; and as a result a promising Branch has been formed, which has already borne financial fruit. At Chester, meetings were arranged on the 26th and 27th; and there, too, satisfactory results followed. On the 30th a very important meeting was held at Newcastle, in the College of Medicine. At several other centres meetings were contemplated; but the occurrence of C.M.S. anniversaries, the general political agitation, and shortness of time for arrangement, necessitated postponement. The Honorary Secretary of the Auxiliary Committee (Dr. H. Lankester, of Elm Park Gardens, London, W.) will be pleased to correspond with any parishes or districts which may desire to form branches, or receive collecting-boxes and literature explanatory of the object.

MISSIONARY BANDS.

The fourth Half-yearly Conference of Missionary Bands was held on Friday and Saturday, July 8th and 9th, at Waltham Abbey. On Friday afternoon a social meeting took place in the Girls' Schoolroom, and was followed by an open-air meeting in the Market Place. At 7.30, in the Boys' Schoolroom, a public meeting was held, presided over by the Vicar (Rev. F. B. Johnston). Scripture was read by the Rev. J. H. Stamp, A.K.C., and addresses of a special character, and upon the key-word, "Awake!" were given. On Saturday the actual Conference took place in the Girls' Schoolroom, and was attended by seventy representatives of C.M.S. Bands, including "Ainus," "Arrians," "Athabascans," "Bengalese," "Godavarians," "Gonds," "Kin-Shius," "Lokoians," "Mpwawas," "Telugus," "Willing Workers," &c. At the close of the Conference members were hospitably entertained at Warlies, the residence of Sir T. Fowell Buxton, Bart. On Sunday morning, at nine o'clock, a special service, followed by Holy Communion, took place in the Abbey Church, and at the ordinary eleven o'clock service, as well as in the evening, special missionary sermons were preached by the Rev. Henderson Burnside, Vicar of St. Saviour's, Forest Gate. A special missionary service for young people and others took place in the afternoon, and was also addressed by the Rev. H. Burnside. Special addresses on Foreign Missions were also given in the Sunday-schools and mission-halls. Altogether the visit of so many strangers to Waltham Abbey has done much good to the C.M.S. cause. At the Saturday afternoon meeting a most touching appeal for volunteers for the Niger Mission was made by the Rev. J. Hill, and it was immediately made a matter of solemn and earnest prayer. E. J. P.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 21st, 1892.—On the recommendation of the Ladies' Candidates Committee, Misses Elizabeth Ellen Thompson, Elise Kauffmann, Mary Bazett, Amy Caroline Bosanquet, Sibella Bazett, Alice Hunt, Lillian Hill, Isabella Sarah Clarke, Katherine Batten, Jemima Eliza Clarke, Janet Cumming Clarke, Constance Lancaster, Agnes Alexandra Snell, Edith Ashley Warner, and Elizabeth Caswell were accepted as Missionaries of the Society.

Miss Emily J. Neele received the permission of the Committee to go out with her aunt, Miss H. J. Neele, of Calcutta, in association with the Society, and to offer her services to the Society when she has attained the required age.

The Secretaries were instructed to invite the Rev. W. G. Peel to take the Secretaryship of the Bombay Corresponding Committee; the Rev. W. St. Clair Tisdall to join the Persia Mission, with a view to taking Dr. Bruce's place on the latter returning home in the spring of 1893; and the Rev. Charles Massey Gough, M.A., of Trinity College, Cambridge, Vicar of Steeple Claydon, Bucks, to go out to India as a Missionary of the Society. [Mr. Gough was subsequently appointed to Quetta.]

On the recommendation of the Secretaries, the following tentative locations were made:—Miss Bosanquet, Miss Huhold, and Miss E. Howard, Japan; Miss M. Clarke and Miss J. Clarke, Fuh-Kien; Miss I. Clarke and Miss A. Hunt, Mid China; Miss E. Caswell and Miss A. Snell, the Mid China Interior Evangelistic Mission; Miss E. E. Thompson and Miss Lancaster, Agra; Miss K. Batten, Meérut; Miss W. B. J. Wilkinson, Muttra; Miss E. S. Wigram, Lahore; Miss E. Payne, Mauritius; Miss M. Nevill, Palestine; Misses Bazett (3), East Africa; Miss L. Hill, East Africa (school work); Miss G. F. Tindall and Miss E. Kauffmann, to Palestine.

The Japan Missionary Conference were authorized to accept the services of Miss Octavia Julius as a Missionary of the Society, on the terms of her present agreement with the C.E.Z.M.S.

On the recommendation of the Committees in charge of the Missions in Persia, North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, Eastern Equatorial Africa, Egypt, and Palestine, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, July 5th.—On the recommendation of the Islington College Visitors, the Committee passed Resolutions regarding the association of the Church Missionary College with Durham University, and on the question of securing the creation of a Faculty of Theological Science in the proposed Gresham University.

The following ladies, recently accepted as Missionaries of the Society, were introduced to the Committee:—Mrs. Harvey, Miss Amy C. Bosanquet, Miss W. B. J. Wilkinson, Miss Emily Young, Miss Eleanor S. Wigram, Miss Mary Bazett, Miss Sibella Bazett, Miss Lillian Hill, Miss Isabella S. Clarke, Miss Katherine Batten, Miss Constance Lancaster, Miss Janet Cumming Clarke, Miss Jemima E. Clarke, Miss Agnes A. Snell, Miss Emily J. Neele, Miss Edith A. Warner, Miss Elizabeth Caswell, Miss E. C. Payne, Miss A. Hunt, and Miss E. Kauffmann. The ladies were addressed by the Hon. Clerical Secretary and the Chairman (Mr. Henry Morris), and commended in prayer by the Rev. Canon Gibbon.

The offer of service of the Rev. Leonard Harry Frank Star, M.A., Trinity College, Dublin, was accepted, and he was assigned to the Fuh-Kien Mission.

The Committee had an interview with the Rev. Obadiah Moore, the African Principal of the Sierra Leone Grammar School, who had come to England on a short visit. Mr. Moore referred to the feelings which had been lately aroused on the West Coast, but he said the opinion of many in West Africa was that the Committee had not departed from its old moorings. He felt sure it would soon be made evident that full and perfect confidence existed between the Committee and the Christians on the Coast. He was much encouraged in the work at the Grammar School.

The Rev. Dr. Elliott, lately returned to England on a special visit under medical advice, was introduced to the Committee, and conversation held with him.

He expressed his gratitude for the uniform kindness and consideration which he had received from the Committee through the term of fifteen years' connection with the Society. He was thankful that there seemed to be no signs of any evil consequences from his recent accident. He regretted that family circumstances should have rendered it impossible for him to return immediately to the mission-field, to which, however, he hoped to return at the earliest possible date. After several years' experience of Mohammedanism in India and Palestine, he was of opinion that Palestine constituted the strongest Moslem position. Mission work in Palestine was at present one of expectancy and of faith. He urged the importance of female and medical agencies. Ladies were readily received into Mohammedan houses; while 85 per cent. of the daily attendants at the Gaza Dispensary were Moslems, all of whom were brought into personal contact with the Gospel. He urged the need of strengthening these agencies.

Committee of Funds and Home Organization, July 8th.—The Secretaries were instructed to invite the Rev. C. N. Keeling to become Hon. Association Secretary for the City of Manchester and Salford.

It was agreed that the Metropolitan February Simultaneous Meetings in 1893 shall, as far as possible, take the form of a Missionary Mission, and that it shall be carried out from selected centres.

General Committee, July 12th.—On the nomination of the Patronage Committee, it was resolved to invite the Very Rev. H. B. Macartney, Dean of Melbourne, and the Very Rev. W. M. Cowper, Dean of Sydney, to become Vice-Presidents of the Society.

A letter was received from the Right Rev. the Lord Bishop of London accepting the invitation of the Committee to preach the Anniversary Sermon of 1893.

The Committee appointed the Rev. D. H. D. Wilkinson, M.A., of Pembroke College, Cambridge, to the office of Assistant Clerical Secretary, to work in the Honorary Secretary's Department. Mr. Wilkinson was introduced to the Committee, addressed by the Chairman (Mr. Henry Morris), and commended in prayer by the Rev. Canon Money.

The Secretaries presented a Draft Constitution of the New South Wales Church Missionary Association. The Committee recorded their hearty thanks to Almighty God for the labours of their Deputation in Melbourne and Sydney, and gave a general cordial approval to the Draft submitted.

The Committee took leave of the Rev. G. H. Pole, returning to Japan. The Instructions of the Committee were read by the Rev. C. C. Fenn, and, Mr. Pole having replied, he was commended in prayer by the Ven. Archdeacon Richardson.

TOPICS FOR THANKSGIVING AND PRAYER.

CONTINUED prayer for supply of labourers. (P. 625.)

Prayer that the Society's Income may be adequate to its needs. (P. 625.)

Thanksgiving for the success vouchsafed to the visit of the Deputation to Sydney.

Prayer that their work in Victoria may be richly blessed. (Pp. 612, 625.)

Prayer for Uganda, and for Bishop Tucker on his up-country journey; also for Chagga, Yoruba, the Niger, and the interior Missions in China. (Pp. 607, 608, 626, 629.)

Prayer that bands of Associated Evangelists may be found for Calcutta and the Bhils. (Pp. 581, 625.)

NOTES OF THE MONTH.

ORDINATIONS.

South India.—By the Bishop of Madras: On December 20, 1891, Messrs. D. Shadrach, K. Nagunna, B. Daniel, and K. David (Natives), to Deacons' Orders; and on February 14, 1892, Mr. Ambrose V. Thomas (Native) to Deacon's Orders, and the Revs. J. Knight, G. Swamiadian, S. Horshington, J. David, V. Gnanamuttu, D. Amirthanayagam, S. S. Simeon, and J. Griffith (Natives), to Priests' Orders.

DEPARTURES.

Palestine.—The Rev. H. Sykes left London for Jerusalem on July 1.

South India.—The Rev. J. Stone left London for Madras on June 22.

ARRIVALS.

Eastern Equatorial Africa.—Miss E. S. Perrin left Frere Town on May 23, and arrived in London on June 22.

Western India.—The Rev. E. J. and Mrs. Jones left Bombay on May 7, and arrived in England on May 29.

BIRTHS.

North India.—On June 2, at Gorakhpur, the wife of the Rev. H. Stern, of a daughter (Constance Emily).—On June 28, the wife of the Rev. G. H. Parsons, of Nudden, Bengal, of a son.

South India.—On May 16, the wife of the Rev. E. S. Carr, of a son (Donald Lillingston).

Japan.—On April 9, the wife of the Rev. A. R. Fuller, of a son.

MARRIAGES.

South China.—On May 4, at Foochow, the Rev. H. S. Phillips, of Kien Yang, to Miss Minnie M. Apperson, of the C.E.Z.M.S.

North-West America.—On June 22, at Montreal, the Rev. J. A. Newnham, of Moose Fort, to Miss Letitia Agnes, eldest daughter of the Rev. Canon Henderson.

DEATHS.

Eastern Equatorial Africa.—On April 24, presumably at Nassa, the Rev. J. V. Dermott. [By Telegram.]

South India.—On May 23, the Rev. S. Swamithasen, Native Pastor of Ambasanandram, Tinnevely.

PUBLICATION NOTICES.

THE following New Publications have been issued since our last notice :—

Candidates in Waiting: A Manual of Home Preparation for Foreign Missionary Work. With Preface by the Rev. F. E. Wigram.

Cloth boards, square 16mo, price 1s., post free.

Annual Letters of C.M.S. Missionaries, 1891-92 :—

Part IX. Containing Letters (Extracts) from West Africa, Yoruba, Niger, Eastern Equatorial Africa, Egypt, Palestine, Persia, North India, Punjab and Sindh, South India, Travancore and Cochin, and Mauritius Missions.

Price Threepence, post free.

N.B.—This Part completes the Series. It contains Title-page for binding, and an Index to the whole.

BRIEF SKETCHES OF C.M.S. WORKERS. By Emily Headland. Designed for use in connection with the C.M.S. Monthly Cycle of Prayer. *The following are now ready :—*

Rev. Henry Venn, Honorary Secretary of the C.M.S., 1841 to 1871.

Right Rev. Bishop Russell, of China; C.M.S. Missionary, 1847 to 1879.

Bishop French, of Lahore; C.M.S. Missionary for eighteen years.

Price Twopence each, post free, from the Book Room, Salisbury Square (or Nisbet and Co.).

Magazines for Distribution during the Holidays.—Packets containing copies of the *Gleaner*, *Awake!*, and *Children's World*, will gladly be sent free to friends desirous of making known the C.M.S. Magazines in places they may visit during the summer holidays. A limited number of copies of the *Intelligencer* are also available for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can use in this way?

The Children's World Picture Leaflets will also be found very useful for distribution amongst juveniles at the seaside, &c. *1s. per 100, post free.* (Specimens on application.)

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

MISSIONS AND MIRACLES.

"Se 'l mondo si rivolse al Christianesimo
Diss' io senza miracoli, quest' uno
È tal, che gl' altri non sono 'l centesimo."

DANTE, *Parad.* xxiv.



HAT the system of government by which the world is controlled is, in the main, one of settled order, admits of no contradiction. It is obvious to the most untutored eye, and strikes even the least reflecting mind. Nor does the fact alone affirm itself to our experience, but there comes with the view of the fact a sufficiently adequate explanation of it. We may even venture to assert that, as far as we can see, no other system of government would have been possible for man. For were there a continual divorcement of the cause and the consequence; were there no settled sequence of results attendant upon our actions,—the mainspring of all sound effort would be wanting, and the dread of inevitable results as the fruit of ill-doing must cease to act as a deterrent and dissuasive factor in the conduct of man. There would, in fact, arise a condition of moral chaos which would be bewildering to contemplate; an inconceivable ethical anarchy must ensue from the dislocation in the territory of morals of the simple relation of cause and effect.

And the regularity of the method of the government, whatever be the personal character of that government under which we live, extends itself much beyond the sphere of moral retribution. It affirms itself with irresistible force in the realm of the physical and natural world. The behaviour of known physical agents under the influence of known physical forces, admits of no variation, exhibits no shadow of inconstancy. Should any apparent discrepancy, on two separate occasions, arise between the conduct of any particular gas or solid under the action of the same chemical factors, no question arises in the mind of the scientist as to whether the explanation of the irregularity be due to any inconsistency in the behaviour of the gas or solid, or to the unsuspected intervention of some new and separate agent in the experiment.

The question, moreover, is no academic one, nor has the conviction of the regularity of the system with which we are concerned been dependent for its establishment within the walls of the laboratory. It is practically as powerful on the life of the rudest tiller of the soil as in the mind of leisured intelligence. While for the former the apparatus for the investigation of the observed laws of nature is wanting, and the instruments for the resolution of these laws into simpler and higher statutes of eternal stability are altogether inaccessible, this disability

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or drawback appears in no degree to impair the force and efficacy of his conclusion respecting the operation of these laws, or the regular succession of these phenomena. He will still trust the heavens for sun and rain, and still believe in the willingness and ability of earth to restore to him, in multiplied fold, the precious grain that he has entrusted to its charge.

Hence it has come to pass that the connection of nature's constancy has strengthened into a postulate of primary force. In characters of massive impressiveness has the lesson been written across the life of man.

Notwithstanding this, the sovereignty of these statutes of physical unchangeableness has never been acknowledged by man as absolutely supreme. We are not here concerned with the character of the evidences on which man has built his distrust of the absoluteness of this sovereignty, nor how it is that, while generally confounding these laws with force, he yet has reserved in his faith a shrine for the homage of another and a higher cause, operating along a line of loftier and more exalted sequences. We have to do at present only with the fact. In part it has been that the primitive mind had not reasoned so rapidly as the modern from sequences to laws. In part the primitive mind had escaped the snare of the sophistry of the schools, and had not learned to confuse the characters of law and force. But time advanced, and knowledge came, and as fact after fact in nature's operations became unveiled to the seeing eye, and phenomena after phenomena were resolved into the effects of physical force, operating along the line of known physical sequence, the god forsook the stream, the deity fled from the grove, and the elves and goblins of a simple mind emerged into the daylight clad in the sober raiment of simple and well-understood factors in physical causation.

But was this ancient faith in unseen things altogether without foundation? Was it but a dream, a myth, that around men walked things of another world, moved existences not amenable to the conditions of terrestrial law? Was it altogether unphilosophical to hold that there might be lives whose spheres are not coincident with ours, and moving in planes not parallel with the paths of mortals? Was it ignorance, or folly, or madness for men, even apart from any communication of the unseen world, to be conscious of no *à priori* repulsion to the conception of a world and a life beyond their own? In the mind of primitive man assuredly there was no such pronouncement then, and in uncivilized man there appears the opposite intuition now. Again, there were limits assignable to the conclusion that the resolution of many phenomena to known physical agents affirmed the referribleness of all phenomena to causes of that class. While, therefore, the primary advantage secured to the materialistic argument by each successive and successful exposition of phenomena that had, up to the hour of their resolution, appeared to enshrine unquestionably a spiritual and a personal force, is not denied, yet it must be insisted that the prejudice which asserts itself to the intervention of all spiritual forces, whether that prejudice be displayed in the coarse denial of the

possibility of miracle, or, conforming the criticism to the exigencies of the theological prepossession, in the refined minimization of Isaiah's prophetic scope, is not an original or primary demand of the mind, but is an artificial product, an aftergrowth of later times. It is, in fact, of the essence of materialism, which, like the cold of the glacial epoch, inscribing its enduring characters on vast territories of the fauna and flora of our globe to the present hour, exercises potent and abiding influence upon the vital characteristics of entire continents of Christian thought.

The menacing by the massive forces of material being of the dominion of ethical thought is only possible, therefore, under conditions which imply the suppression of the primary instincts of the moral being. There has perished a great glory from the soul when the spectacle of a mighty mountain mass may altogether extinguish within it the conviction of the dignity of its moral being; there has passed away from man the ancient consciousness of his imperial titles ere the vastness of the voice of the billows of the wide ocean may speak to him with superior authority in the ranks of created things. Drear, indeed, must be the wilderness-desolation of the soul of man before the thorns and thistles of the distrust of a present and energizing Creator can discover their presence or affirm their supremacy. It is the more singular that no suspicion of the unreasonableness of such a mental position should of itself occur to some men whose own philosophical dicta are fatal to its verity. For the incapability of man to comprehend that which lies beyond the natural ken has been strongly and dogmatically asserted by a well-known school, by a school, too, which has done much to contribute towards the depreciation and the denial of the loftiest powers of man. This self-imposed limitation of its own critical function has been not long ago well illustrated in a controversy between Professor Wace and Dr. Huxley, when the latter acknowledged that there were no scientific canons which empowered him to deny the asserted fact of the possession of the bodies of the swine by the demons of Gadara. Yet inconsistencies in the positions of scepticism seem to count for very little in the estimate of the strength of the conclusions, and it seems perhaps unreasonable to demand any degree of absolute mutual congruence in systems which are contrary to the fundamental principles of eternal truth.

It has not been, therefore, without the application of some considerable violence to the remaining principle of righteousness in man, not without some serious evil dealing with the original intuitions of the moral being, that any such distinct and precise denial of the possibility, or even of the probability, of the mingling of Divine power with the circumstances of this earth of ours, could be formulated by the lips of man. That an eternity wraps all our time around, that, in the thought of the Chinese, a few inches above our heads is heaven—this is a conviction not easily quenched, the utterance of a voice that is not lightly stilled.

It falls to us now to inquire how far these reflexions are reinforced, how far the reverse, by a question which presents itself to intelligent

minds, "Is not the communication of the Divine mercy to man in modern days greatly in need of the reinforcement of that revelation by unmistakable testimonials of some extraordinary and miraculous character to its truth and to its urgency?" If on the admission of the friends of Christianity that the first publication of the Christian religion was attended with exhibitions of supernatural energy, will it not lie with them to explain why the later communication of the same message, and to man in much the same ethical condition as then, is unaccompanied by the same credentials which their very occurrence would imply to have been necessary at the first? Will not the suspicion arise that the singular difference, in their attendant circumstance, between the earlier and the later preaching of the Gospel, indicates either that the essential conditions of the Christian Gospel are altered, or that the miracles affirmed of the first publication are not to be regarded as historic truth?

This, indeed, is no imaginary hypothesis of theological peril, for it has constituted in its latter alternative the groundwork of the sceptical argument of Hume against Christianity. It is invested, too, with this peculiar force, that it seems to appeal to postulates of Christian reason. It suggests as exceedingly reasonable that the present publication of the Gospel in heathenism should be assisted by such supernatural evidence as might carry conviction of its truth to every hearer, or might at least ensure for the messengers a valuable immunity from the malice of sinful men and secure some large degree of security for the converts to the faith. It might be still further urged by the objector that on the Christian assumption of the plenitude of the powers of omnipotence, and the declared approval of their errand, such miraculous accompaniments should attend the ambassadors of so great a truth. It may be answered to this latter objection, however, that such immunity from suffering on behalf of the Gospel was neither accorded to the first preachers nor to their converts; that such protection does not appear to have been vouchsafed generally, but only where it was necessary either for the preservation of an apostolic life or the survival of an apostolic church; and that the absence of such immunity and such protection did not seem to the Apostles or their converts so exceedingly essential as that the absence of them should constitute any serious hindrance to their obedience to the Gospel. We may conclude, therefore, that the function of the miraculous was exceedingly limited and occasional in its scope; that it was not expected to do duty on every occasion that seemed to demand it; and that such partial and intermittent exercise of miraculous force constituted no argument against its existence, much less any depreciation of its evidential force. Neither to the preachers nor their hearers was its presence vital to the confident proclamation of the Gospel by the one, or to its cheerful acceptance by the other. The miracle thus, while serving its own high and important ends in the publication of the Gospel, was not of the essence of the revelation to which it was attached and which it was designed to confirm.

But if the manifestation of the Divine approval by supernatural

interference in the physical world did not always in the days of the original publication of the Christian religion affirm itself, there was, we believe, its assertion in the moral force of the message upon the soul of the hearer. It was, we conceive, in the contents of this message that the centre of gravity of the appeal to the human consciousness resided. Without the inward pressure of this address to the soul, the external argument of a disturbed or dislocated law contained no force. Nay more, the occupation of the inward territory of the nature by the dark angel of distrust, rendered impossible the exhibition of any benign! and curative miraculous energy on the outer realm of the physical world. Thus the conditions of miraculous interference in the kingdom of nature were always subordinate to the conditions of Divine intervention in the realm of grace. The outflowing of the *gracious* energy of Christ was continuous, but the stream of *miraculous* manifestation was temporary and transitory; abundance of the latter was always in submission to the exigencies and never in excess of the requirements of the former. They were separable in their existence as they were distinct in the realms of their action. Their borders were not always conterminous and their durations did not always coincide. The interruptive operation of the Divine energy on the laws of the physical universe was in time to return to the normal current, and conform to the settled method of the Divine government, while the benign interference of the Divine power with the tides and tendencies of the corrupted moral nature, and its salutary operation on the consciousness of the race, was to increase and expand to such degree that the miracle should well-nigh grow into the method, and the interference augment into the continuity and regularity of the rule.

But the question will very seriously and very certainly arise, whether the Missions of the present day, not being accompanied by miraculous credentials, be materially retarded by the absence of such supernatural assistance. It is very easy to imagine what immense impressions might be produced upon unbelieving minds if the benign character of the Gospel were illustrated by attendant beneficent illustrations of the Divine sanction and assistance. It appears even difficult to conceive of any class of mind that should not be susceptible of spiritual influence enforced by such unquestionable assurances of the Divine authority of the communication thus made to it. It would seem as though the Gospel, preached under circumstances so eminently contributory to its success, must speedily triumph even in the most benighted territories of humanity, and over all the oppositions which the malice of man or the strength or subtlety of spiritual forces might combine to oppose to it. But all this conception of the probable effects of the miraculous confirmation of the preaching of the Gospel is not easily reconcilable with the record of its early publication. It is difficult to interpret the tenor of our Saviour's action in harmony with such a theory. For there are multitudes of recorded instances where we can well conceive that the expression of His miraculous energy might well have triumphed over formidable difficulties, or might have convinced innumerable unbelievers: it might have arrested, for instance,

the violent death of the great preacher of the wilderness; or it might have confirmed the wavering faith of a prominent disciple. But there were weighty spiritual considerations, or, in other words, deeper spiritual laws, which negatived the propriety and advantage of the exhibition then of supernatural energy. The statements of inspiration regarding the number of the early disciples would appear to indicate that even the stupendous interference with the usual course of Nature's laws, as that on the mountain of the miraculous provision, which was attended, moreover, by great physical comfort to whole masses of men, was not followed by the widespread adhesion of men to Christ, did not produce such deep and definite conviction of His claims, as we should undoubtedly expect any such series of miracles in our own days to produce in the case of a teacher who proposed himself to our faith as at once the Son of God and the friend and patron of our people.

It may thus be urged with great degree of plausibility, for we must remember that large degrees of plausibility frequently accompany erroneous suppositions, that modern Missions, in that they are attended by no accompaniment of miraculous testimony, are self-condemned as untrue pretenders to the Divine co-operation. It may be also asserted that the defect of the miraculous testimonial defeats the affirmation of their Divine origination; that there is every ground for supposing the advantage that Missions should derive from such accompaniment, and no serious or ponderable advantage to be secured by their absence. It may be affirmed that this defect may indeed be wrapt up in the disguises of a fictitious economy of Heaven, but that its general effect and value as an obvious argument against Missions may not be neutralized by an appeal to spiritual laws stated to underlie the methods of the Divine operations. But it is precisely the consideration of the superior importance of these spiritual laws which influences powerfully the minds of some, and operates with seemingly slightest force upon the minds of others. It is, in fact, a class of evidence which, while in one court it is admitted to stand good is at another tribunal altogether rejected, or, if at all attended to, is heard with impatience and distrust. In theological language, the one court is that of the spiritual mind which ever holds itself open to such testimony as of high value and efficacy; the other is the tribunal of the natural mind, the canons of whose judgment are adverse to the admission of such testimony, and persistently reluctant to assign to it any serious weight or allow to it any solid force.

But it is by no means necessary to rest our defence of the absence of miracles in modern Missions on any theory, however ingenious, why they should not be present. It is affirmed, on the contrary, that they are present, and ever present in fullest power. It is maintained that, while the machinery of the miracle is not open to the gaze of sense, its springs and impulses not visible to mortal view, yet that the fruits and consequences are there, and palpably and manifestly observable. It is affirmed that, although the interior constitution of the modern miracle is not cognizable to the human intelligence—and in this regard it differs not from the miracles of ancient days; the

machinery of miracles never has been open and obvious, indeed, if it were, it would lose, for the purposes of evidence and conviction, much of its character as a miracle—nevertheless, the presence of modern miracles is affirmed by their consequences, as distinctly as the presence of supernatural vigour was illustrated in the life of our Lord by the beneficent results which attended the manifestations of that miraculous energy. The patient consideration of a series of facts, and their fair and intelligent correlation with the observed course and tenor of human conduct in ordinary circumstances, is alone demanded by the maintainers of the presence of miracles in modern Missions. And it will be borne in mind that the facts which are submitted to the impugner of the Christian position will not be of that class of spiritual considerations which he may affirm himself incapable of adjudicating upon, and might, in consequence, decline to regard as evidence of conclusive force.

There are occasions in the history of some of the distant races of mankind when we are met by a spectacle of exceeding and instructive strangeness. There lands upon their vast continent, or on the shore of their lonely isle, a foreigner for the first time. His face is strange and his language to them uncouth and unknown. His manners are singular, and in his dress and his diet there is little, if any, correspondence with their own. After a considerable season he acquires the language of these Chinese or of these South Sea islanders. His early attempts in it result in ridiculous failure, and often even his later efforts are marred by mistakes which bring the speaker and the message into equal and extreme contempt. But stranger than his tongue and stranger than his dress is the unusual differentiation of his conduct from that customary among themselves. His simplest statements have been, it is true, at first received with scornful unbelief, but trust at last attaches to him. He may not be faultless, but there is in him a gentleness and a goodness, a kindness and a self-denial, a patience under insult and offence which enforces itself upon the attention of the most savage and the most senseless of his observers. At length, prejudice begins to relax, contempt is slowly changed to confidence, and goodwill towards the stranger gradually secures ground. But now occurs a phenomenon absolutely different in its characteristics from the circumstances which have gone before. Among the islanders one of their number suddenly betrays a remarkable interest in the words which this stranger seems never weary of declaring. This individual exhibits, in most unaccountable phase, his attention to this new doctrine. There appears in this listener a singular and unprecedented conviction of personal sinfulness and unworthiness, a sense of misery and want discovers itself in him. Presently the phenomena of this sudden and unaccountable sadness are replaced by the appearance of a gladness equally unaccountable and equally unprecedented. He speaks of his belief in some strange and distant and most lovely and merciful Being. He affirms that his faith in this Being leads him to an entirely new and a completely different conduct in life. He is observed by his tribe or by his fellow-townsmen to throw away the instruments of his former cruelty,

and abandon the companions of his former iniquity. He declines to attend the temples as of old, and he even asserts that his obedience to this new Being will not suffer him to participate in any idolatrous ceremonial. This remarkable transformation, will perhaps be accounted for by a belief in his mental derangement or his demoniacal possession. But the appearances do not agree with the hypothesis. On the contrary, there is now a sobriety where there was before intemperance; there is now a diligence and carefulness where before appeared only sloth and wastefulness. Stranger in him than the Pentecostal gift of mysterious languages are the amazing utterances of gentleness and forgiveness. The entire colour and complexion of his new character bears no resemblance to those whom they have believed to be bereft of reason, or possessed with demons. But, so far, this change of life has cost this Native nothing. It has even been in many observed respects of distinct temporal advantage to him. He is in some material particulars better off than he was before. Considerations of temperance and economy have increased his possessions, and truth and integrity have secured for him a preponderating share of influence in the conduct of commercial transactions and in the councils of his people. It may be asserted that these advantages can adequately account for this astonishing modification of his behaviour. It may be affirmed that from the lips of the white stranger had been acquired the secret of earthly prosperity, and that he alone, among his fellows, had wisdom sufficient to improve its lesson. On the spot, such explanation of this changed life may commend itself as sufficient to his savage countrymen with the same force that it does to some of our civilized countrymen at home. But it will be remembered that these indirect and temporal advantages of Christianity are only, as a rule, observable, indeed only in any material degree possible, where Christianity has already succeeded in securing substantial recognition and influence of considerable extent. For the adoption of a Christian life by a heathen in the midst of heathenism is usually attended with much more serious detriment to his temporal concerns than it is accompanied by any advantage growing out of altered life and changed conduct.

But whatever possible material benefit may have for a season accrued to the new convert, this benefit is suddenly and completely arrested. The Christian has fallen under the natural displeasure of the priests. He visits no longer with his offerings at their shrines. They suffer pecuniarily to that degree in their finances, and prospectively to the amount that his example may possibly influence others. It is immediately easy for these, the despised ministers of superstitions, to communicate their resentment to the baser members of their following, if indeed any considerable comparison in iniquity can be instituted between them and their idolatrous devotees. These latter have strong and independent grounds for resentment against their Christian fellow-countryman. He has trampled upon their time-honoured prejudices. He has insulted unwittingly, but no less on that account seriously, their most cherished prejudices. His life has rebuked their vices, his self-restraint their unrestraint, his holiness their sinfulness. This

union of heathen hearts in hatred soon evinces itself in overt acts of violence, and at length, after offering, it may be, every inducement to him to recant, every plausible persuasion to him to return to the ancient paths of idolatry and iniquity, they consummate their evil designs by crowning the martyr with a cruel death. But if to them the riddle of his life was unreadable, the mystery of his death was harder far to solve. Death came to him as a welcome guest. He seemed, in dying, to see other worlds and other beings that they had never seen. He appears to them to be launching his canoe on calmer seas than ever slumbered round their coral reefs, and voyaging to a land more lovely than all the beauty of their balmy and luxuriant isle. There appears in time a change in the temper of that savage tribe. Now one, and now another, is seen to weep and seen to pray, and at length, after years of waiting, watching work, the emblems of Christianity replace the characteristics of idolatry, and the new religion reigus upon the scene.

Now these are the facts the existence of which no student of history can afford to deny. They are the old story of the progress of Christianity. They have occurred in the days of its first promulgation; they are repeated at the present hour. The outward environment differs, the essential conditions remain the same. Savage or civilized, rude or refined, the attitude of man in his natural and un-Christianized state towards the Christian religion and its adherents varies little all over the world. Resentment may assume different forms. Hatred, if attended by weakness, may disguise its character in the presence of the stronger race, under whose ægis the propagandist may find shelter. Missions may be accompanied in some regions with rapid success. Among other races encouragement may be long delayed, and, even when accorded, be in exceedingly limited degree. Missions may be altogether relinquished as apparently fruitless, or they may be interrupted by political contingencies. But in the general drift and tendency of the Christian movement there is no serious break of continuity. The forces employed are in the main the same, the results and fruits are, as a rule, alike. Consequences, which on *à priori* grounds would have been rejected as absolutely chimerical before their appearance, are generally accepted as matters of fact. The Dutch Boer might deride Dr. Moffat for the insanity of his supposition that the Hottentot could be Christianized; persons of defective education in England may even now, in scenes remote from railroads, be found to disbelieve in the progress of Mission work;—but these are exceptional and singular. It is quite true that very different opinions may be, and are, entertained touching the benefit or the propriety of such Missions, according as the observer regards for himself the sublime problems of righteousness and evil. But as to the facts themselves, we repeat, there is a tolerably unanimous consensus of opinion.

Now it is this unanimity of thought, touching the main facts of Mission enterprise, which operates along two very different and divergent paths. While, on the one hand, it exceedingly contributes towards at least an otiose agreement with Missions, and induces a certain degree of practical approval of them, this assent to the success of

Missions, on the other hand, has a strong tendency to withdraw into the background of observation the truth that these Mission results affirm themselves to be distinctly miraculous in their character; that they assert themselves to be exhibitions of the putting forth of the Divine energy on a scale more stupendous, and in a sphere infinitely more exalted than that Divine energy is illustrated in any of the physical territories of its operation. It is contended that there are phenomena displayed in the circumstances of the conversion of savage tribes which the investigations of all known physical laws has not assisted us, in the least measurable degree, in the comprehension of. It will be insisted also that while these spiritual phenomena in measure range themselves admittedly in the category of the obscurer sciences, yet that the laws of evidence and belief, which largely control their exhibition and modify their behaviour, are laws well understood by ordinary men, are indeed the chief rules of their conduct, and the principal guide of their life. It will be maintained, in addition, that although the laws of all physical science do pierce into the invisible, and are lost to view in the incomprehensible, that our contact nevertheless with these last and nearest links is cognizable to the common mind, and that it is impossible to intercept the argument for the miraculous by the remark that the territory of the phenomena of mental operations is obscure, and to a large extent as yet unsurveyed. We repeat that men do act upon their impressions of the evidence submitted to them, and that, however recondite may be the intellectual basis of such impressions, they constitute for us the best and the only guide of life. By impressions we mean, of course, the whole range of our convictions which have to do with, for their subject-matter, all external facts.

We feel it well to emphasize the presence of the miraculous element in Missions because we can readily conceive that its otiose acceptance by the Christian may deprive him of the ability and of the occasion for employing that fact in the sphere of Christian dialectics. On the other hand, the parallel mishap may occur to many minds friendly to Missions, but not altogether penetrated by the full influences of what we may term spiritual religion, which has been pointed out to have befallen many who had accepted the miracles of the Gospels without having ever seriously considered the physical or moral difficulties connected with them. Thus the inactive assent of the judgment to the miracle has not been competent to sustain the assault of opposing evidence on physical grounds, and the belief which such a mind had been credited wrongly with the possession of has passed rapidly away. The mistake has been in confounding what at the best has been an assent of the mind with what should have, but never has, been a conviction of the mind. While this danger has been very considerable in the case of believers in the Christian revelation, we are desirous that the peril should not arise in the instance of those who are concerned in Mission effort.

But it may be contended that all this is only travelling over the outskirts of the territory of the miraculous in Missions. It may be affirmed that no real claim is here substantiated to the presence of

supernatural power in attendance on the preaching of the Christian religion ; that whatever degree of force may be conceded to the argument based upon the results of Missions, yet that nothing has been made out in substantiation of any concurrent Divine attestation of the proclamation of Christianity at the present time. But the illustration we have presented of the first effects of the Gospel on the savage mind supposes this concurrence of the miraculous element with the simple declarations of the evangelist. It is assumed that there has been a manifestation to the mental and moral being of the savage, of phenomena which have compelled his assent to the conclusion that the message is of God and that God is with the message. For it has penetrated the depths of his ethical consciousness with a persuasion of its power and of its appropriateness. It has stimulated into new life moral faculties which were there while dormant and stagnant. It has quickened the conscience into strong and vehement assertiveness of the presence of moral evil as a criminal and a defiling element within him. To the cry, then, of this consciousness for light and relief it has ministered the unspeakable satisfaction of a method by which his moral being is brought into a condition of complete and blissful reconciliation with God ; and thus meeting with fitting success the clamour of a desire after the knowledge of God and deliverance from the guilt and strength of sin, it assures him that the message is Divine, and supplies him with a miraculous attestation of its truth which is sufficient for the repose and satisfaction of his being. All this combination of ethical congruence with the cravings of his heart in the Gospel is an evidence which is to him absolutely unique. The fitting at once of the Gospel key to the intricate, complicated and countless wards which represent the desires and necessities of his soul, is to him the teleological proof in its completest and most perfect form. It is no mere cluster of evidences sparkling for him in the distant heaven of truth ; it is the exhibition of the bright light shining within him. It is evidence of a class which the most untutored savage and the most cultivated thinker of our schools will unite in affirming to be conclusive. It is evidence equally solid and scientific. It can sustain the assaults of a rude and savage scepticism ; it can as calmly confront the crucible of a refined and scholarly infidelity. It is testimony which in one chief sense is independent of the historic argument because it is testimony of present and existent power. It is evidence which the deduction of physical logic cannot affect because it is founded upon higher and more enduring proof than matter may ever controvert or supply. Nor is it unimportant to observe that, considerably as this evidence has been confirmed by the concurrent corroboration of the Christian life manifested in the teacher from whom he has learned, this corroboration is not vital to the evidence which has so powerfully and beneficially influenced the hearer. There are times when the message has come without the preacher ; when the human personality has not appeared upon the scene, unless it be in the degree of that human personality to which the revelation was originally imparted. There have been occasions when, save through the dim veil of the personality of the distant apostle, or still remoter prophets, the Word of God has

addressed itself to the heathen mind without any earthly exponent, and the effect has been equally marked, and even far more manifestly illustrated, far more emphatically attested as Divine. Mr. Gore, in Essay VIII., supposes the helplessness of a copy of the Bible, disinterred from desert sand on distant shores, to seriously influence by its contents the minds of its discoverers. It was, of course, as materially helpful to his argument as it was characteristic of an ancient school of thought to represent thus a helpless Bible. But the illustration illustrates only the advantage of a study of missionary journals. No one who has been a careful student of them is likely to depreciate the unaided ministry of the sacred Book. It is even difficult to conceive the possibility of the suggestion to the mind of one even moderately acquainted with modern Missions. Much as the student of the Mission page will value the assistance of the exponent of the inspired volume, he will have learned again and again from these and kindred pages that the Bible has found its way where the missionary has never trod, and saving streams of light and truth have flowed, without intervention of earthly ministry, from its pages upon many a weary heart of man.

But the claim that we have advanced for the presence of the preternatural in intimate connection with the evangelization of the world is not restricted to the secret manifestation of that miraculous presence to the mind of the believer in Christianity. This manifestation is, we submit, adequate to the securing of his conviction of the truth of the Christian religion, at least so far as those truths in their especial fitness and adaptation to his moral need have been communicated to him. But we pass now to consider the character of the evidence which appeals not to the individual apprehension of the first believer, but to the general consciousness of his companions or of his tribe. We have already referred, in our imaginary incident of Mission operation, to the support which the contents of the Gospel had received in the way of evidence from the witness of the Christian life of the promulgator of the doctrine, and we may add that while the presence of the advocate of the doctrine is not essential to the reception of the doctrine, and that so far the message can of itself command acceptance, yet it would be difficult to conceive of a belief in the Gospel being secured were the life of the only representative of the teaching in conflict with the contents of the message. The character of the teacher does indeed count for much in its influential effect upon the faith of the convert, does constitute a considerable reinforcement to the evidence of the Gospel; but the life of this single instructor is but a small portion of the steadily increasing and accumulating testimony which is supplied as convert after convert is gathered in. The manifestation of their Christian life, as discerned in their changed and converted conduct, speedily appeals to the reason and the conscience of the surrounding heathen. It is perfectly true that the progress of the Christian life in these new converts is tedious, but nevertheless it is from the first superior to all the moral conceptions of their neighbours. It is equally true that instances of departure from the faith, of apostasy from their convictions, arise owing to the seductive influences

of their old companions, or the painful persuasions of torture or death. But many, nay most, as history has assured us, will stand firm, and there will be a sufficient residuum of righteousness after every temptation has been tried, and every implement of persecution has been employed, to indicate to the surrounding heathen the presence in their midst of a new and unaccountable force. No doubt explanations of the phenomenon will be forthcoming. Sinister motives will in measure be attributed; but this will principally be before the season of persecution has set in. Insanity might account for the actions of these new converts; but men do not become madmen in the mass, and this hypothesis will not long satisfy its framers among the heathen. There will press upon the reason of the savage spectators the conviction that these things are not due to earthly causes. For they are evidences which appeal to them with unique and permanent power. The mystery of the thing does not fade with its frequency. Familiarity with it does not generate contempt. Other apparent miracles in the physical field, when often witnessed, come down ere long to the level of common things. The monstrous birds that seemed to have carried to the Carribean Isle the inhabitants of heaven, and were found one morning folding their sunny wings on the blue waters of San Salvador, are discovered at last to be but cleverly contrived canoes of unusual strength and size; and these supernatural beings which have landed in their midst, armed with ability to bid the thunder roll and let their lightnings flash on the destruction of their distant foes, are discerned at last to be but men of like passions as, and often fouler than themselves, and the imaginary weapons of heaven dwindle down into mere physical implements of cruelty and wrong.

But to the mind of the untutored savage the miracle of the godly lives beginning among his countrymen is one of standing efficacy. He has still enough of the light of heaven to discern that these are portents and signs moving in a far higher than the physical sphere. As he pauses at times to contemplate the subdued passions of a former companion in bloodshed, or to consider the mystery of their intangible and, to him, unintelligible delight in prayer and in hearing of the Word of God, or when, later on, he views the strange and inexplicable gladness which invests the deathbed of a father or a child with its unearthly radiance,—he seems to hear the footsteps of a passing God and be conscious of the close proximity of the blessed companies of Paradise. At length he yields to the force of those miraculous testimonies which seem in secret league with the inward promptings of his soul. His life in turn becomes a miracle and an evidence, and the longer his submission to the Gospel has been withheld, the more potent as a testimony to its truth does his conversion become.

On these accounts we are disposed to attach especial value to the evidential character of the Mission enterprise, whether it be the witness which is presented to the heathen through the concurrence of the Divine operation upon their mind, or the witness to the outer world which is furnished by the effects and consequences of the Gospel upon the character and conduct of its adherents. We have not

hesitated even at this present hour to repose so weighty stress upon that class of miracles whose manifestations are restricted to the moral sphere.

We have not hesitated to insist that, conjoined with the miracle of the changed life, this miracle of the Divine appropriateness of redemption is sufficient to account for the conversion of men. We say we are satisfied with its sufficiency because we see no other miracle manifested, and we have accustomed ourselves to expect no other. When we despatch our messengers to distant isles or continents, we do not expect to hear forthwith of strange and miraculous portents in the physical sphere accompanying their work. We should, we fear, be disposed, did we hear of such manifestations from any of our messengers, to question rather his own evidences of sanity. It has come to be with us a settled thing that miracles will not be wrought in the physical world to substantiate the testimony of our messengers, but we are equally convinced that miracles will be wrought in connection with that Mission, and of a character greatly transcending any interference with the order of nature; that is to say, we believe that such miracles will occur if there are to be any converts to the message, and that such conversions will be attributable to such miracles, and only to such miracles.

We are conscious, on the other hand, that we may be considered to lay too great stress on this class of evidence. It will be affirmed, with Professor Mozley, that to the mind of the convert there will be behind all this inner manifestation to his consciousness of the fitness of the Gospel, a conviction of a miraculous existent attestation of the Gospel story. It calls, indeed, for a lens of exceeding penetrative power to disentangle the infinitely minute intellectual elements which combine into the sum-total of a complete conviction of any fact, but we are not disposed to attribute the evidential force, which that profound thinker allowed, to the existent conviction of the truth of attestant miracles behind the Gospel story. The distance of the miraculous testimony in point of time appears to us so great as very materially to alleviate its force as a factor of conviction to the minds of those who are not in possession of the testimony of history to the facts of Christianity. It may, however, be admitted that the conviction of the presence of the miraculous attestation behind the truths of his message may impart to the mind of the teacher a solidity of conviction which operates strongly in the way of persuasion upon the mind of his untutored hearer. In this way and to this degree it is true that the testimony of the original miracles of the Gospel appeals to the mind of the latter.

Finally, then, we would give expression to our earnest desire that nothing in this argument be taken to imply any diminution of confidence in the fact and in the value of the miraculous testimony of the Gospel. It is an unwise transference of our human conceptions to the Divine mind when we would argue that if physical miracles be not necessary now, they could not have been necessary at the first promulgation of the Christian scheme. They might not be necessary now, but unless our minds have access to some exalted standpoint,

from which we should be in a position to contemplate the whole bearing of the Divine economy, we should be rash to affirm that they were not needful then. We do not, in fact, affirm that miracles have ceased to be necessary. On the contrary, we distinctly contend that they are essential. Indeed, so much more necessary do we affirm them to be, that we hold that, in view of the magnitude of the results to be attained, it has been pleasing to the Divine Wisdom to transfer the miraculous from the sphere of the physical to the territory of the ethical. These latter are, we believe, the greater works which are promised to the power of the disciples of Christianity, and these are the miracles that we maintain are observable in the home and foreign mission-fields at the present hour.

There are presented then, to our view, as we conceive, two parallel manifestations of the Divine presence in the concerns of the universe with which we have to do, and each of these parallel and coincident manifestations of the Divine energy operates to neutralise the peril to our just apprehension of the ways of Heaven which might occur were we acquainted with only one of the pair. We see, in the first place, the broad and permanent dominion of law in the Divine economy; we see, on the other hand, interruptions of, and interference with, that universal and prevailing rule. We view the mutual contribution of these principles to one another in the Divine working in their combined influence and operation upon the human reason. The observation of the Divine order in the universe, so far as we have access to its nature and territory, impresses us with lessons of patience and confidence and hope in the conduct of our mortal affairs. The contemplation of the suspension of, or interference with, the settled method of the operations of the Creator preserves us from the peril of a lifeless and material Pantheism, and impresses us with the conviction of the Divine existence, and of His interest in the concerns of men. Were these interferences, on the one hand, frequent, and unsustained in their credibility by the concurrent attestation of moral advantage, our belief in the constancy of the laws of the physical universe would be destroyed, and the main motives of patience and the impulses to healthy action would be seriously impaired, if not fatally destroyed. Did no such supernatural occurrences appear, the larger the view of the operation of the laws of nature, the more overwhelmed would be the soul under the oppression of its nothingness, and perhaps also of its sinfulness, and the severer would be the strain imposed upon the waiting patience of the Church. Thus it is that we conceive that the diffusion of the Gospel among the masses of mankind, giving birth to its train of attendant supernatural manifestations, which in the Gospel story is described, in the case of the early preaching of the Apostles, "as the Lord working with them," constitutes a factor of high and most important value in the conservation of man's faith in the existence and in the presence of God. It may be even affirmed that as the interruption of a physical law of nature impresses the observer with stronger conviction of the existence of some superior being than the constancy of the law has impressed him with the assurance of his existence, so, too, does the interruption of the continuity of the settled laws of evil habits and corrupt conduct speak more

distinctly of the intervention of the Divine power than does even the continuance of human conduct in obedience to the laws of righteousness.

There is room, it is conceded, for misapprehension in both fields of observation. The uniformity of physical occurrences may be resolved into preceding causes, adequate without such interference to produce such results. Moral consequences which seem to result from the Divine government may be explicable by referring them to sinister and selfish motives in the mind of man. But the general body of testimony as to the Divine presence in the operations of the laws of nature will not be negated by the resolution of any phenomena to a natural cause lying behind, nor, on the other hand, will the evidence as a whole of the Divine interference with the settled causes of evil in the heart of man be met by any attempted resolution of genuine spiritual phenomena into the sinister impulses of a secular inducement.

We believe, therefore, that in commending to our readers the study of the conditions and circumstances of Mission operations we are inviting them to a habit eminently conducive to the formation of a robust and intelligent constitution of faith. We feel that as the years lengthen out and the distance which intervenes between the manifestation of God on earth grows greater, that so in proportion will be the peril to the waiting patience of the people of God. For the longer the observed constancy of the physical course of nature, the more impressive will the majesty of that constancy become, and the stronger the temptation to question the probability of its interruption in the past, or of its disturbance in the times that are yet to come. So it appears to us that the study of the manifestations of Deity which are presented to us in the conduct of modern Missions at home or abroad, is of primary gravity, and we believe, too, that these manifestations are more obvious and more unmistakable in the territory of the foreign field. The secret attestations of the Spirit of Christ to the soul of man, respecting the veracity and adequacy of the message of the Gospel, will not be visible nor audible except to the spirit that is the happy recipient of such manifestations. But the concomitant vouchers and notes which will be witnessed in the changed lives and altered habits will leave no manner of doubt in the candid and open mind that such secret evidences were there. While such confirmation of the message is powerful and precious to the convert in the first degree, in the second degree it will be a strong succouring and sealing of faith to the careful observer of the spiritual consequences resultant on such manifestation. And these are the circumstances with which the contents of the journals of our Mission enterprise are principally occupied.

Yes, for us the spiritual victories of Christ shine with a glory that outlives by far the lustre of all miracles of physical intervention. The thousands that sat by companies on the green slopes of that Syrian hill to taste of grain ungarnered and of bread unground, have passed away from this earth. Their bodies that were fed with food of miracle have crumbled into common dust; but the multitudes whose souls' need has been met and ministered to by the everlasting bread

that came down from heaven, that have been nourished by the larger miracle of infinite grace, the food of the Cross, they will live for ever. Though that heavenly provision avail not to extend the tenure of their earthly pilgrimage, yet it has sufficed to endue them with an eternal existence. They have woven its provision into their spiritual existence, and that eternal life and all its gladness has come to them, not through the interference of heaven with the methods of a material earth, but with its glorious contradiction to the settled courses of sin and pain and death; and this contradiction is itself but the fruit resultant from the ineffable reconciliation of infinite holiness and infinite love in the redemptive passion of the Son of God.

GEORGE ENSOR.

EVENTS LEADING TO THE ESTABLISHMENT OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

Early Christian Efforts in Bengal.



ALTHOUGH in this Article nothing more is intended than to write a history of those events which led to the establishment of the Church Missionary Society, it will be convenient to commence with a summary of some early missionary efforts in Calcutta, inasmuch as these contributed greatly to the awakening and maturing of that missionary spirit and those missionary plans at home to which the origin of the C.M.S. is mainly due.

In 1689, when the English East India Company had but two Presidencies in India, Madras and Bombay, an English factory was established at Calcutta. In 1696 the first Fort William was erected. In 1700 the site of Calcutta was formally purchased by the Company from its Indian owners.

In 1714 the S.P.C.K. invited the Rev. Samuel Briercliffe, Chaplain of Fort William, to become a corresponding member, requesting of him information as to the state of Christianity in Bengal, and his reply, dated December 31st, 1715, is probably the earliest authentic record extant on that subject. In 1715 Calcutta was declared a Presidency. The date of its first church is not precisely known, owing to the loss of records in the disasters of 1756, but it is believed to be 1716, the year after Calcutta attained to its new dignity. Its situation was near the river, and the lofty steeple of St. John's was then the chief public ornament of Calcutta. It became the custom every Sunday for the Governor, the civil servants, and such of the military as were off duty, to walk in procession to attend divine service there. On the night of October 11-12, 1737, the steeple fell down in a hurricane and earthquake, and it was never rebuilt. In 1756, the Black Hole year, the church itself was demolished. By his victory at Plassey, June 23rd, 1757, Clive recovered Calcutta, and the same year a new Fort William was begun.

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While this fortress was in course of erection the missionary history of Calcutta commenced. The capture of Cuddalore by the French on May 2nd, 1758, led to the break-up of the Danish Mission there, which was in connection with the S.P.C.K., and on September 29th, 1758, Mr. J. L. Kiernander, a member of that Mission, a Dane, who had been eighteen years in India, arrived at Calcutta with six assistants, continuing, as at Cuddalore, in connection with the S.P.C.K. He was the first Protestant missionary in Bengal. He was cordially received by Colonel Clive, the acting Governor, and was welcomed and aided by the chaplains. On December 1st, 1758, with the general concurrence, he opened a mission school. On June 2nd, 1759, he commenced public worship in the Portuguese tongue in the church of Fort William, which was allowed him when it was not required for the English service. About May, 1767, Government premises being no longer available for him, Mr. Kiernander began the erection of a Mission Church, the liabilities of which, amounting to 8000*l.*, he took upon himself, a thing he was able to do through his having recently contracted a second marriage with a lady of fortune at Calcutta. On December 23rd, 1770, he dedicated it with the Hebrew name of Beth Tephillah, House of Prayer. When first built this was the only church in Calcutta, St. John's having never been re-erected down to that time. The year 1773 was an important one for Calcutta, for two reasons. Fort William, a stronghold of the very first rank, was finished, and an Act of Parliament elevated the Presidency to a supremacy over both Madras and Bombay, nominating Mr. Warren Hastings the first Governor-General. Well worthy of notice, therefore, is a token of respect shown that year by the Court of Directors to Kiernander and his Mission. They gave a free passage in one of their ships to two of his children returning from Germany, and to a German missionary who went out to his assistance.

Two points here invite our attention. First, there is the unbroken favour shown to the Mission by the ruling authorities, from Clive to Warren Hastings; while the action of the Directors at home evidenced an increasing public encouragement, instead of any diminishing one, a matter that will not be forgotten when, later on, we reach the obstacles thrown in the way of Missions both in London and in India. In the second place, the work of Kiernander at Calcutta was in no sense a mission to the old heathen population of the country; a fact needing attention, as an unexplained mention of the "mission" of Kiernander is very misleading. He was less a missionary at Calcutta than he had been at Cuddalore, for the Tamil of South India, with which he was well acquainted, was not spoken in Calcutta, and Hindustani or Bengali he never attempted to acquire. Kiernander's missionary equipment at Calcutta was Portuguese, which was the *lingua franca* of all the foreign settlements around the Bay of Bengal, and the ordinary medium of communication between the Europeans and their domestics, as Persian was in their intercourse with Native Courts. The Beth Tephillah Mission was confined to the descendants of European fathers, and hardly ever embraced a single heathen. It was known in Calcutta as "the Portuguese

Mission;” it began with Kiernander, and with him it practically ended. Altogether distinct was it from a Mission to Hindus and Mohammedans, though in itself a most valuable one. By every sense of honour the heads of the English community, which was responsible for this peculiar race, were bound to encourage and reward the charitable labour which Kiernander discharged towards it, and it is not surprising that they are seen acknowledging their obligations.

A name of note in the annals of our Society is now to be introduced. Charles Grant, of a good Scotch family, arrived out at one-and-twenty as a military cadet in 1767, the year in which Beth Tephillah was founded, but his special qualifications having been discerned, he was at once put into civil employ. In 1773, when Calcutta became the capital of India, he was advanced to the Company rank of Senior Merchant. His talents and integrity continued to merit the confidence of the Calcutta Government and secure his rise in the service.

In 1783, twenty-five years after Kiernander commenced his labours in Bengal, the dawn of true Missions in that province made its appearance by the arrival out of the *Oxford* Indiaman. The surgeon of that ship, Mr. John Thomas, pained by the entire apathy towards religion, as far as he could see, in Calcutta society, which had not even a church of its own (Beth Tephillah not coming under that designation), and was wholly neglecting to offer Christianity to the Hindus around, felt impelled to advertise a plan of his own for this latter object in the *Indian Gazette* of November 1st, 1783, inviting communications. Although he was mistaken in supposing that there was no spiritual life left in the Calcutta community, no direct result followed from his advertisement, and Mr. Thomas went home again in the *Oxford*.

On April 6th, 1784, the first stone was laid of a new St. John's Church, twenty-six years after the destruction of the original one, on a piece of ground presented by a rich Native, and in its erection, which cost 20,000*l.*, a leading part was taken by Mr. Grant. A comparison of dates shows that measures for this church must have been on foot much about the time of the visit of Mr. Thomas, before it or after it, while it seems possible that they even grew out of it.

The building of St. John's was far advanced when, on June 8th, 1786, there arrived out a young clergyman of three-and-twenty, David Brown, appointed by a society of officers to take spiritual charge of their Military Orphan House at Calcutta. The later history of the Beth Tephillah Mission, the history of St. John's ministry, the history of the progress of spiritual religion in Calcutta, could not be written without much space in it being given to the labours of David Brown. These, however, are not to our present purpose.

Mr. Grant and David Brown became at once intimate friends, and it may be assumed that either a plan was drawn up between them, or else that one already designed by Mr. Grant* was talked over, for Missions to the Hindus. But this subject can more conveniently come before us a year later, when we begin to have better information concerning it.

* Before the second arrival of Thomas (*Marshman's Life and Times of Carey*, vol. i. p. 31). Thomas arrived after Brown, *vide infra*.

In or about June or July, 1786, at all events after the arrival of Brown, the *Oxford* once more made her appearance in the Hoogly, with Mr. Thomas on board, and on this his second visit he was introduced to Mr. Grant, who, being favourably impressed with him, proposed his retiring from the *Oxford*, learning the native languages, and devoting himself to missionary work ; to which plan Thomas, after some delay, assented. Mr. Grant, whose official residence was at Malda, some miles from Calcutta, had established in his neighbourhood, at Gomalty, a factory of his own for the cultivation of indigo, then recently introduced into the country, and the idea was that Thomas should be stationed at Gomalty as a missionary. Thither accordingly he proceeded, his support being provided for from funds raised by Mr. Grant, who himself contributed 1000*l*. This Gomalty Mission is interesting as the first actual attempt to reach the native races of Bengal in a Christian way, and as indicating the growth of the missionary spirit at Calcutta, which last is our more immediate concern.

The birth of a missionary spirit in that line of things which issued in the formation of the C.M.S. is what we are seeking. Having discovered this at Calcutta about the autumn of 1786, we leave India for a brief space in order to point out the rise about the same time in England of a streamlet similar in character, which afterwards coalesced with it. Henceforth, in fact, we shall have for a short while, in pursuit of our object, to pass backwards and forwards between Calcutta and London.

The First Eclectic Meeting on Missions, 1786.

It became necessary after the concession of independence to the American Colonies to find a fresh penal settlement for English criminals, and New South Wales was selected. The first fleet was on the point of sailing with its unhappy freight when Mr. Pitt was waited on by Mr. John Thornton and Mr. Wilberforce, who urged the appointment of a chaplain to Botany Bay. The Rev. Richard Johnson was appointed, and on October 22nd, 1786, having accompanied Mr. John Thornton to Woolwich, he was there, on board a hulk, introduced to about 250 of his future flock. This occurrence is reported by the Rev. Henry Venn of Yelling (previously of Huddersfield) in a letter to his daughter dated October 28th, 1786, and he expresses the warmest feelings on it, his thoughts taking a wider range and anticipating openings for carrying the Gospel to those distant eastern regions, and a period when "a vast multitude whom no man can number shall call upon His name." He adds, "Though neither I nor you who are yet in youth (much less I who am stricken in years) shall be living on earth when this fact comes to pass, yet we shall be well informed of it above. All heaven will break forth in that song of praise. *Allelujah, for the Lord God Omnipotent reigneth !*" *

Two days after Mr. Venn's letter was written, and probably without the least connection with it, Mr. Johnson's Mission engaged the

* *Life of Venn, by his Son, 5th Ed., 1837, p. 447.*

attention of a clerical society in London, who were in the habit of meeting every other Monday in the vestry of Mr. Cecil's Chapel, St. John's, Bedford Row. Of this body, which bore the name of the Eclectic Society,* more will meet us as we proceed. On the day in question, October 30th, 1786, the subject appointed for the following meeting, November 13th, was, "What is the best method of planting and propagating the Gospel in Botany Bay?" This was discussed on that day accordingly, though we have no information as to what was said, nor was Mr. Johnson, who had been invited, present.† That was the first known meeting on the Mission subject ever held by the Eclectic Society, which was then three years old. Mr. Johnson, we may add, went out with the convicts, but proved unequal to the post, and returned home. His successor, Samuel Marsden, whose commission was dated January 1st, 1793, became some years later the well-known father of the New Zealand Mission. Noting that Mr. Venn's letter, the Eclectic meeting, and Mr. Grant's attempted mission at Gomalty were all pretty nearly contemporaneous and early harbingers of further efforts, we take our stand once more at Calcutta.

The Calcutta Project of Missions, 1787.

On the festival of St. John the Baptist, June 24th, 1787, St. John's Church at Calcutta was opened for divine service. It stood, and stands, close to the river, at the north-west angle of the Esplanade, west of Government House, and half a mile south-west from Beth Tephillah.

Mr. Grant and the Rev. David Brown were by no means disposed to think that all was done when Mr. Thomas was stationed at Gomalty. Had Thomas been a man of the true missionary stamp (which he was not), his mission could not promise much under the direction of Churchmen, for he was a layman and a Baptist. In the course of 1787, therefore, we find a far more ambitious scheme in contemplation. In a letter of David Brown to a friend in England, dated only 1787, but written apparently on or about September 10th,‡ he remarks, "I have been at work on the idea of a mission, and some papers have been sent home on the subject."§

Mr. Simeon, writing nearly thirty years later,|| and referring to these papers, appears to attribute "the idea of a mission" to Brown alone, without mentioning Grant; so that if Grant, or Grant and Brown, started it about June, 1786, it was probably Brown who worked it out and put it into shape a year later.¶ However this may have been, that the Calcutta suggestion was one of the seeds from

* It was composed mainly of clergymen, and its meetings, begun on January 16th, 1783, were for the first three years held at the "Castle and Falcon."

† *Memoir of the Rev. Josiah Pratt*, by his Sons, 1849, p. 463.

‡ This being the date of a letter preceding it in the published series, and written apparently for the same mail.

§ *Memorial Sketches of David Brown*, p. 225.

|| In his Preface (dated September 16th, 1816) to the *Memorial Sketches of the Rev. David Brown*.

¶ Marshman (*Life and Times of Carey*, vol. i. p. 31) says the scheme was Grant's and Brown came into it.

which sprang the Church Missionary Society was plainly the view of Simeon in 1816, when he wrote in the same Preface :*—" Mr. Brown, if not actually the founder of all the great missionary institutions which have been established of late years, and of the plans which have been carried into effect for translating the Scriptures into all the languages of the East, laboured in this field as much as any who have followed him, and strove to the utmost of his power to kindle that very flame which has burned and is now burning in almost every quarter of the globe." The programme was drawn up, as Simeon here goes on to say, by Brown "in conjunction with two other friends in India, who gladly co-operated with him."† But before we proceed with these papers to England we will unfold them at Calcutta, first saying something more of those whose thoughts and hopes they expressed.

Mr. William Chambers in 1767 resided at Madras, engaged in mercantile pursuits of his own, unconnected with the Company. He was a personal acquaintance of Swartz, and a letter written by him in the above year gives the only description that exists of the appearance of that distinguished missionary. Swartz's published letters to him, the first of which is dated September 8th, 1769, show Mr. Chambers to have been an established Christian and a warm friend of missionary work, on which subject he frequently corresponded with the S.P.C.K. On October 19th, 1774, his brother, Sir Robert Chambers, reached India as one of the puisne judges of the newly constituted Judicature of Bengal, Sir William Jones being another, and Sir Elijah Impey being Chief Justice. About 1779 Mr. William Chambers had removed to Bengal. In 1783 he replied to Mr. Thomas' advertisement of November 1st on Missions. In 1787, the year now especially before us, he must have been a man of some influence, his brother being senior puisne judge and practically Chief Justice, as Sir Elijah Impey was then in Europe. His wife was a sister of Mr. Grant. Reputed the ablest Persian scholar among the Europeans in India, Mr. Chambers translated the first thirteen chapters of St. Matthew from Greek into Persian, and in 1787 was engaged on a Bengali version of the New Testament. He died in August, 1793, most deeply regretted by David Brown.

Mr. George Udny was in 1787 Commercial Resident at Malda in succession to Mr. Grant; a near neighbour, therefore, to Mr. Thomas at Gomalty, whose Mission there he helped to support. In after years he proved a kind friend both to Thomas and Carey. His earlier history we have not met with. He rose finally to be a member of the Council, but we have not seen the date of his death.

Mr. Grant's influential position in 1787 may be judged of from the posts he then occupied. He was a Senior Merchant, a member of the Board of Trade, a Director of the General Bank of India. In the autumn of 1787, therefore soon after the Mission-scheme papers had been despatched to England, the misfortune of insolvency fell upon poor Mr. Kiermader and that of sequestration on Beth Tephillah. For

* P. xii.

† P. xiii.

the redemption of the latter Mr. Grant out of his own purse paid ten thousand rupees, and on October 31st, 1787, the fabric was conveyed to Mr. William Chambers, Rev. David Brown, and Mr. Grant, in trust for the S.P.C.K. Forthwith it was re-opened and David Brown served it gratuitously, Grant, Chambers, and Brown forming themselves into a committee of management and raising subscriptions among their friends in Calcutta and elsewhere. Thus this group of Christians had constituted themselves a committee to conduct the "Portuguese Mission" among the half-breeds and lower orders of Calcutta, and a little Mission to the Hindus of Gomalty, while promoting a vast Christian scheme for the British Dominions in North India.

Before the project could be launched the Governor-General had to be sounded, and to Mr. Grant was entrusted this delicate operation. Lord Cornwallis would not go so far as to veto the project, but he refused any formal sanction of it, leaving the promoters to take their own independent course; whereupon the friends, not daunted by the coldness of their chief, resolved on addressing the magnates at home. How the matter was taken up in England we shall presently see, after attending to the scheme itself as it left the hands of the four associates. It was headed, "A PROPOSAL FOR ESTABLISHING A PROTESTANT MISSION IN BENGAL AND BEHAR." The claim which the Natives had upon the British Government was forcibly set forth, and the duty urged of imparting to them the civil and religious privileges enjoyed by ourselves.* British Bengal and Behar were at that period in eight grand divisions, viz. Calcutta, Moorshedabad, Patna (or Benares), Monghen, Dinagepore, Dacen, Burdwan, and Ramgur. The proposal was that eight young clergymen of the Church of England should come out, picked men as to ability, vital piety, and missionary spirit, one to reside in each division, and at their respective stations to set up schools, employ catechists, and establish churches. The proposal also embraced a measure for translating the Scriptures into the various languages of the East. The hope was that both Government and the Company would come forward and defray the costs.† To support the application to those bodies, letters were addressed to the Archbishop of Canterbury (Dr. John Moore), the Bishop of Llandaff (Dr. Richard Watson), and Mr. Wilberforce. Other letters were sent to influential men, urging and entreating them to use their utmost efforts, in and out of Parliament, to draw the attention of the public to this great work, and gain for it the sanction and assistance of the ruling powers.‡

This was indeed a noble project, both as to the scale on which it was conceived, the people it sought to bring into the Christian fold, and the spirit in which it appealed for workmen. What may be called its *method of Missions* was not at all the one on which the Church

* *Memorial Sketches of David Brown*, Pref., p. xiii.

† "Upon a public foundation," Mr. Brown's letter, Feb. 24th, 1789, *Carus' Life of Simeon*, p. 79, 2nd Ed. 1847.

‡ Simeon, *Preface to Memorial Sketches of David Brown* (pp. xiii.—xv.). See also Brown's letter in that volume (p. 239), mentioning more particularly Dr. Jackson for the S.P.C.K., the Archbishop, and Bishop Watson.

Missionary Society was afterwards based, though the method of conversions was strictly so. For the pervading idea was that the Company and the Government were to become responsible for the movement. It was, in fact, the plan on which the Dutch Missions in the East had been worked, producing many converts, it is true, but too many for the few missionaries to instruct, and little to be depended on. By the side of this comprehensive and startling scheme the eclipsed City Mission of Beth Tephillah sinks into insignificance. The promoters wanted to see in expanding British India a grand edition of what they were then beholding at Tranquebar and Tanjore under Swartz and his comrades.

The two chief men relied upon by the Calcutta friends for keeping the grand design moving as long as it could be kept alive, were Mr. Wilberforce and Mr. Simeon.

A question naturally arises how those veteran Indians, Chambers, Grant, Udny, could have known or heard anything of Charles Simeon, who in 1787 was almost nobody outside Cambridge, a young Fellow of King's, without even college office, known certainly in the town, but probably nowhere else, as a striking preacher. This question is easily answered. It was David Brown who carried out Simeon's name to India. A Cambridge undergraduate from about 1782 to 1785, Brown was all that while an enlightened and ardent Christian, and the young minister of Trinity Church was a man after his own heart. The warmest interest did Simeon feel in Brown's call to India, little suspecting how his own future in Cambridge was going to be affected by it. When Brown, on November 14th, 1785, quitted London at the Tower, Simeon was there to bid farewell. The next morning at Gravesend there was Simeon again to see the last of him.* When Brown reached Calcutta, on June 8th, 1786, Mr. Chambers, Mr. Grant, Mr. Udny, at once welcomed him as one of them to house and friendship, and it is impossible that those three could have been many days—it was more likely not many hours—without hearing enough of the Cambridge divine to warm and cheer their hearts. What wonder, then, that when the Mission project left Calcutta in September, 1787, the earnestness and zeal of Simeon were absolutely counted on, and he was requested to be agent and representative of their cause in England!

The fame of Wilberforce could not have reached Calcutta with Brown. Brown, while in England, could hardly have known his name except merely as a young M.P. Born the same year as Simeon, 1759, Wilberforce was much younger in the Christian life, and correspondingly later in entering upon the special works for which he was afterwards known, as a few dates will show. It was on November 10th, 1785, that he reached home from the eventful tour in which Isaac Milner was his companion.† On November 14th Brown left London for India.‡ On December 7th, 1785, Wilberforce visited

* *Memorial Sketches of David Brown*, pp. 177, 178.

† *Life of Wilberforce*, by his Sons, 1838, vol. i. p. 89.

‡ *Memorial Sketches of David Brown*, p. 177.

Mr. Newton. During 1786 he was, in a quiet way, making himself acquainted with the slave-trade, with a view to usefulness in accordance with his higher tone of life.* By the autumn of 1786 he had a reputation in England as a parliamentary intimate of the Minister, as talented, eloquent, upright in politics, as a friend of truth and virtue,† and early in 1787 he could have been known in those characters at Calcutta. On October 28th, 1787,‡ while the Calcutta papers were on their way, Wilberforce wrote in his journal: "God Almighty has set before me two great objects, the suppression of the slave-trade, and the reformation of manners." Missions, apparently, had not occurred to him. At the commencement of 1788,§ in the early days of January we may assume, the papers arrived which helped to give him another subject of abiding interest, to endure long after Abolition was won. But at that moment he must have been absorbed in preparing for his motion in the House, due on February 2nd, 1788,|| for which he seems to have given notice in December, 1787.¶

The Calcutta Project in England, A.D. 1788.

The papers which reached Mr. Simeon at Cambridge early in 1788 included one addressed specially to himself, in the names of Mr. Chambers, Mr. Grant, Mr. Udny, and the Rev. David Brown. Of this letter only a fragment, and that undated, is given in Carus's *Life of Simeon*.** It runs as follows:—

"From the enclosed papers you will learn the project of a Mission to the East Indies. We understand such matters lie very near your heart, and that you have a warm zeal to promote their interest. Upon this ground we take the liberty to invite you to become agent on behalf of the intended Mission at home. We humbly hope you will accept our proposal, and immediately commence a correspondence with us, stating to us from time to time the progress of our application."

Here was a special call to Simeon, which could not have been addressed to Wilberforce. Wilberforce was already deeply pledged to a most arduous undertaking, one that demanded intense labour and thought, and at that moment he was altogether immersed in it. Simeon's mind and circumstances left him exactly open to such a call, and whether he just then saw it or not, it proved to him a summons similar to the one Wilberforce had received in regard to the slave-trade. Simeon came to be a leading apostle of the Mission cause, as Wilberforce had already begun to be of the Abolition cause. That thought could hardly, perhaps, have dawned upon his mind immediately, but it surely grew upon him as time went on. Upon the front of the letter, as Canon Carus adds, Mr. Simeon wrote, in 1830, "It merely shows how early God enabled me to act for India, to

* *Life of Wilberforce*, by his Sons, 1838, vol. i. pp. 147, 149.

† *Ibid.*, pp. 144, 145.

‡ *Ibid.*, p. 149.

§ *Carus's Life of Simeon*, p. 75, ed. 1847.

|| *Life of Wilberforce*, by his Sons, 1838, vol. i. p. 160.

¶ Pitt in his speech, May 9th, 1788, says the notice was given "early in the session." The session began Nov. 27th, 1787, and ended July 11th, 1788.

** P. 75, ed. 1847. The letter is given nearly in full, with the date September, 1787, in the Rev. H. C. G. Moule's *Charles Simeon*, 1892, p. 111.

provide for which has now for forty-two years been a principal and an incessant object of my care and labour."

As this address formed an epoch in Simeon's life, so it did more than anything we have seen yet to bring on the design of the C.M.S., which, however, is still eleven years from us.

In February and May, 1788, Mr. Simeon wrote out to Calcutta reporting progress.* For his own part, he is cordially taking the matter up and exerting himself to bring the project forward. Success, however, may be doubtful. Mr. Wilberforce is ready to assist, and two young men are willing to go out as missionaries. Readiness to assist was all that could be said for Mr. Wilberforce. The motion due from him on February 2nd, 1788, was postponed, but on January 31st he was taken unwell, and continued for several days so unfit for public work that his friends became alarmed.† On May 9th, Pitt moved a resolution on his behalf, but as it was late in the session, his only intention was to keep the subject alive without going into the heart of it.‡

On January 30th and February 24th, 1789, David Brown again wrote from Calcutta.§ The tone of Simeon's letters had made him and his colleagues hopeful. They were approaching the Governor-General, Lord Cornwallis, and suggesting Native schools as a thin end of the wedge. His Lordship was cold but would not oppose. They were expecting the two missionaries, for whose maintenance, until a public support should be provided, Mr. Grant was ready to allow from his own purse at the rate of above 300*l.* a year.¶ All however was in vain. The great people then heading affairs—Governor-General, Government, Company, Primate—were not to be moved into action,¶ and the project, as far as they were concerned in it, dropped. That failure is not surprising. A great Company and the King's Government and the Episcopate were not to be gained to such a cause in that way, nor by prompters of that sort. They must be overborne by a public movement before they will, perhaps before they can, stir a step. From much humbler beginnings did success come at last, and it was proved that only a sapling can be planted, not the full-grown oak. By no means, however, need we suppose that this effort of prayer, faith, zeal, and generosity fell wholly to the ground. A scheme of such grandeur urged upon the attention of Christian men in England helped to keep their duty before them, making them watch and wait for more propitious times. Simeon and Wilberforce, after having been so closely in contact with so splendid an effort, were not likely ever to forget it, as though they had been solicited simply to procure another clergyman for the Beth Tephillah Mission.

* The letters are not extant, but their general purport is known from Mr Brown's replies; *Carus's Life of Simeon*, pp. 75, 76; 2nd edition, 1847; *Memorial Sketches of David Brown*, p. 244.

† *Life of Wilberforce*, by his Sons, 1838, vol. i. p. 167—170.

‡ *Ibid.*, vol. i. p. 171.

§ *Carus's Life of Simeon*, pp. 75, 76, ed. 1847.

¶ *Ibid.*, pp. 75—79, ed. 1847; *Memorial Sketches of David Brown*, pp. 247-254.

¶ See some particulars in Marshman's *Life and Times of Carey*, vol. i.

A Second Eclectic Meeting on Missions.

On February 16th, 1789, the Eclectic Society discussed the question, "What is the best method of propagating the Gospel in the East Indies?" *

Here was obviously an outcome of the letters and papers from Calcutta; and if these had failed in their purpose in high official circles, they were yet preparing a way in the humbler quarters of Mr. Cecil's vestry for some result later. Missionary literature must have been resorted to. The lives of Eliot and Brainerd were doubtless perused, as well as accounts of Greenland Missions. The financial aspect of the problem must have presented a serious difficulty, now that the Calcutta plan had evidently failed of a response in official quarters; while the meagre funds of the S.P.G. and the S.P.C.K. would seem anything but encouraging for the subscriptional method of Missions. The Moravian plan of a missionary colony maintained by trade and an annual merchantman must have had a share in the discussion.

This was the second missionary debate of the Eclectic brethren, the first, in 1786, having had reference to Botany Bay.

Watching Mr. Wilberforce's progress in his special cause, which does not really take us much out of our way, we may observe that on May 12th, 1789, his first Abolition speech in Parliament was delivered, and that we may call the inauguration of the subject in the House of Commons. On May 21st the debate continued, and on June 23rd it ended in an agreement for a further early consideration next session.

Mr. Grant in England, 1790.

Early in 1790 Mr. Grant, though not above forty-four years of age, finding it necessary for the health of his family, gave up his position in India to return home. What is to be said as to the results of his various sacrifices in Christ's cause in India? The Gornal Mission in Mr. Thomas' hands had by that time miserably failed, and before leaving he declined supporting it any further,† Mr. Udny following his example. In 1792 Thomas himself went home. The Beth Tephillah Mission had likewise proved a heavy difficulty, and it could be kept alive by the self-denying exertions of David Brown alone, until the S.P.C.K. could find a successor to Kiernander.‡ In August, 1788, with a young family around him, he actually relinquished the Orphan House, its residence, and stipend, retaining his military chaplaincy alone, that he might serve humble Beth Tephillah without remuneration.§ David Brown thus deserves to be regarded the first English Protestant missionary in India, although he did not go out as one. Not until April, 1789,|| could the S.P.C.K. embark

* *Life of Rev. Josiah Pratt*, p. 464.

† Dr. William Brown, *History of the Propagation of Christianity among the Heathen since the Reformation*, vol. ii. pp. 8, 21, 3rd ed. 1854; Marshman, *Life and Times of Carey*, vol. i. p. 31.

‡ Hough, *Protestant Missions in India*, vol. ii. p. 42; *Memorial Sketches of David Brown*, p. 287.

§ *Ibid.*, vol. ii. p. 44.

|| *Ibid.*, vol. ii. p. 42; *Memorial Sketches of David Brown*, p. 287.

a minister of their appointment, Abraham Thomas Clark, and he must be considered the first clergyman of the Church of England who *went* as a missionary to India.* Arriving on September 27th, he was received with particular attention by the Governor-General, Lord Cornwallis;† a proof that this Mission was still in favour in high Calcutta quarters. Mr. Clark's delicate health, and his ignorance of the native languages, made him ineffective, but David Brown's assistance was willingly rendered.‡ Such was the discouraging state of things which Mr. Grant left behind him in India. The three missionary projects of 1787 seemed sinking in failure. Nor did any better news soon follow him to England. In November, 1790,§ without warning, Beth Tephillah was once more thrown wholly on David Brown's hands, by Clark's acceptance of a Company's chaplaincy and removal to a distance.|| Mr. Ringeltaube, a Dane, was next sent out by the Society,¶ but his tenure was brief, and disappointing too.** Mr. Grant must have been in despair but for the thought that he left behind in India, as he himself found in England also, hearts and hands true as gold. As for ourselves, engaged as we are with such a subject as the present, it is right we should remember those difficulties in missionary history represented by some of the instances we have mentioned. They are the vexations, not of this or that society, but of all, more or less. The minister of souls is a creation of God, and the example has never been wholly wanting. Mr. Grant, whatever other stamp of missionary he had found, had seen David Brown, and, in all but the seeing, had known Swartz.

About the middle of 1790 Mr. Grant would have arrived in England, there to prove a foremost friend of the Mission cause, and from his experience of India, his friends in India, his talents, his high Indian character, a most effective one. He was just the man wanted among the Mission party at home, to furnish that practical knowledge of Indian matters without which they could not have been much more than theorists. Mr. Grant was, besides, a great acquisition to the cause at home, as one who could associate in its interests with men of position, business, and wealth. Its supporters in the higher ranks of society needed to have as strong a front as possible, in order to impress it upon the world that Missions were not a clerical hobby, that the laity could and did understand their merits, and could contribute their independent support rather than as under the impulsion of the Eclectic Society and the clergy. It was an immense support to Wilberforce that he should have, in addition to Simeon at Cambridge, a man like Grant ever accessible to him in London for consultation and advice; a man who had personal and first-hand knowledge, beyond any other person of his level in England, of Hindu life and of the possibility of reaching it for Christ. We may be pretty sure that an acquaintance with Mr. Wilberforce was made at the earliest

* Hough, *Protestant Missions in India*, vol. ii. p. 42.

† *Ibid.*, vol. ii. p. 47.

‡ *Ibid.*, vol. ii. p. 48.

§ *Ibid.*, vol. ii. p. 49.

|| *Memorial Sketches of David Brown*, pp. 289, 290; Hough, *Protestant Missions in India*, vol. ii. p. 56.

¶ In 1797, from Halle; Hough, vol. i. p. 463.

** *Memorial Sketches*, pp. 291, 292; Hough, vol. ii. pp. 62, 65.

moment, but it is only on February 24th, 1791,* that we find the two in company. As little doubt can there be that Mr. Henry Thornton was soon in his list of friends. All three were together on August 2nd, 1791, and frequently afterwards in Wilberforce's letters and journals. We may safely guess at one topic of their conversations—a plan for remedying the late disaster in Parliament. For on April 18th and 19th, 1791, after much skirmishing, the battle-royal of Abolition had come off in the Commons, when Wilberforce was badly beaten, by 163 to 88. He and his allies were not, however, cowed, and another idea was growing, out of which afterwards issued fruit for the missionary cause.

(To be continued.)

LETTERS FROM THE UGANDA MISSIONARIES.



ON July 25th the long-awaited-for letters from our missionaries in Uganda were received, and we present extracts, which supply the information which our friends and the public generally have so eagerly desired regarding the course of events in January last. These letters were, of course, written in complete ignorance of the nature of the representations which had been sent home by the French priests, and, in all probability, in equal ignorance regarding what Captain Lugard was writing to the Directors of the Imperial British East Africa Company. Our readers, therefore, are supplied in the two last numbers of the *Intelligencer*, and in the present one, with at least three independent accounts of this critical period—that of Monseigneur Hirth, the head of the Roman Catholic Mission, in the July number (page 514); that of Captain Lugard, in the number for August (page 604); and that of the Rev. G. K. Baskerville, below. Besides Mr. Baskerville's, we have shorter accounts from Mr. Pilkington and from Mr. Roscoe, who were also at Mengo throughout these troubles, but, as they add very little to our knowledge of the facts after reading Mr. Baskerville's letter, we omit them for want of space. But the Rev. R. H. Walker's deserves to be considered as a fourth independent narrative. He was in Budu on January 24th, and did not reach Mengo until February 8th, a fortnight after the decisive battle and flight of the king. He had, therefore, no personal knowledge of what transpired, and he set himself to learn in detail from the Protestant Waganda, who were actually eye-witnesses and prominent actors in the proceedings, all that took place. He was specially wishful to discover whether Sembera Mackay (whose death all the missionaries mourn with pathetic sorrow) died while acting as a peace-maker and evangelist, or while taking part with his countrymen in the struggle. He evidently would have rejoiced if it had been the former, but he justifies his friend when his patient inquiries have convinced him that it was the latter. His careful sifting of evidence regarding the whole matter, however, gives a special value to his report; and the same may be said of what he wrote on February 18th about the Burungugi episode.

A casual perusal of these various narratives renders evident at once that some of Bishop Hirth's statements were inaccurate, and must have been made either in ignorance of the facts or with the intention to mislead. For instance, he stated on February 10th that, "in place of the fair Catholic

* *Life of Wilberforce*, by his Sons, 1838, vol. i. p. 288.

kingdom of Mwanga, the domination of the Crescent had sprung up." This was not the case. He may have considered it a probable event, but he was not justified in stating it as a known fact. Much less can he be justified for adding, "It is wholly due to the Protestant missionaries and the British East Africa Company." Again, towards the close of the letter an ill-natured remark occurs regarding the Protestant Waganda. Captain Lugard, the Bishop says, "seems to do justice to the Protestants, whose morality is as bad as that of the Mussulmans. Besides, they all smoke hemp furiously." This allusion to hemp-smoking puzzled us until our missionaries' letters arrived. It now appears that the heathen party to which Captain Lugard's letter referred are known as "Bhang Smokers." A comparison of Mr. Pilkington's remarks under March 14th, below, with Captain Lugard's paragraph 4 will fix the identification; but it was scarcely fair on the Bishop's part to include these people among the Protestants! Another observation of the Bishop is illustrated and explained in our missionaries' letters. He speaks of Mwanga having "for about a month openly acknowledged the Catholic faith, &c." We were under the impression that Mwanga had made this acknowledgment long before the time referred to by the Bishop, and we could not understand the remark. We now have the solution in Mr. Pilkington's letter of December 27th, and Mr. Baskerville's of January 31st; and it does not add to our confidence in the sobriety and reliability of the French narrative. The Bishop's story of the murder of the Protestant chief on January 22nd, which was one of the immediate causes of the outbreak, is so different from that of the missionaries that nothing remains but to choose between them. The account also of his own conduct on reaching the king at Bulungugi, and of the king's inclinations about responding to Captain Lugard's invitation to return to the capital, is completely at issue with the testimony of several who were present; but of this the missionaries had not, of course, any immediate knowledge.

It is a great relief to read, amidst these unwonted and painful notes of discord and strife in our pages, the references to the work of teaching and translating, which were scarcely intermitted, although sadly impeded, throughout the days of trouble and excitement. First we will give extracts from Mr. Pilkington's and Mr. Baskerville's letters:—

Extracts from Private Letter from Mr. G. L. Pilkington.

Namirembe, Mengo, Dec. 27th, 1891.

I am writing to-day (the anniversary of our arrival in Buganda) to tell you while I remember clearly some events of this morning, which will interest you. This morning . . . about 6.30 a.m. . . . I heard Henry calling to one of my boys. I answered him, and, getting out of bed and putting on some clothes, called him in. He and Sembera, Samwili, Mika, and Stefano had come to tell me that the king wished to become a Protestant, having quarrelled with the Roman Catholics. I took them into Roscoe's house and we consulted about it. The king had sent them to us. We told them finally to tell the king that in so far as the matter was a political one, it was none of our business. . . . We further advised them to do nothing till they had consulted with Captain

Williams. We then had prayer with them, and they went to Captain Williams. He, we hear, will not allow the king at present to become a Protestant, as it would, he says, mean war, and an alliance between the Roman Catholics and Mohammedans. We shall do nothing more in the matter at present. The king's proposal comes, I suppose, only from political motives. Really we have not much to do with it.

28th, 10.30 p.m.—I am sitting up tonight till midnight, when Collins is to relieve me, and then Roscoe him, because threats of burning our houses down have been made by the Roman Catholics. Last night their temporary church was burnt down, we suppose most likely by some of the king's people, six of whose houses the Roman Catholics have lately

burnt down, besides killing four men. . . . The Pokino has just been round to see our guard, and he brings the news that the king has returned to the Roman Catholic side, having received a present. . . . His people of the capital, thirty in number, have, however, determined to join the Protestant side. . . . It is a terrible pity that at this critical time we have not more men, and especially more men who know, if not Luganda, at least Swahili. . . . These houses, if fired once, burn, every scrap of them, like tinder, only more so; hence our precautions. A chap can steal up, and throw on a smouldering torch, and your first warning is the smell of smoke and the crackling of the fire, which is almost inextinguishable. . . . I ought to have told you how I

went to the king, after the events I started with, and asked to see him alone, as I had things to speak of which I thought he would rather hear in private. He turned out all his chiefs, keeping one man only with him. I then explained what we thought of his proposed, turning Protestant; I told him that his soul was of no more value in our sight or in God's than the meanest of his subjects, and that we wanted real, not nominal Protestants. I reminded him of his father Mutesa's opinion, that "the English had the truth." I began this by saying, "Your father, Mutesa, was a clever man," to which he answered the single word, "Kitalo," which means a marvel. I finally told him to do what he believed God wished him to do.

Letter from the Rev. G. K. Baskerville.

Namirembe, Uganda,

January 31st, 1892.

I know you will like some particular account of the terrible events of the last few days. I wrote to you a long letter when in Budu, telling you something of the state of the country with reference to the work of the Company, and also with reference to the position of the two great religious parties. Some six weeks ago I think any one who had been in Uganda during the first twelve months of the Company's administration would have said that the country was rapidly quieting down again after its past troubles. The policy of the Company had been one which, taking the goodwill of the Protestant party for granted, had always rather favoured the Papist party; most careful had both Captains Lugard and Williams been to let no national or religious prejudices seem in any way to influence them in their administration. A year had passed since the expedition commanded by Captain Lugard had arrived here at the capital, just a few days previous to the arrival of Bishop Tucker and his party. War had been staved off from time to time, the Company contriving to balance the parties meanwhile, the Protestants ceding point after point for the sake of avoiding collision. The Resident has certainly done all in his power to avoid war, even swallowed personal insults rather than undo the work of twelve months; and it has been with the greatest regret that he has been forced into violent measures.

Troubles began to brew about the middle of last month, just after the Company's new steel boat had left for the south end of the Lake, commanded by Mr. Bagge. But before this it had been proved on some four occasions that the Protestants were the aggrieved party. First, some six months ago, in August, a number of houses in the capital were burnt wantonly by the Roman Catholics, including the place of Ham Mnkasa, a man who was wounded in the battle of Lubaga hill; second, in Budu, Kamswaga, King of Koki, a country south-west of Budu, was sent for, it was said, by the king, to turn the Protestants out of Budu; this was done to a great extent, and because of the unsettled condition of the country I was unable for a month to move on from Walker's place at Masaka; third, with regard to Kaganda, one of the islands which had been secured to the Protestant party, the Roman Catholics sent 100 guns to turn out the chief sent by the king; fourth, about the middle of December the Mulondo, a prominent Protestant chief in Kyagwe, hearing that his place was likely to be attacked, asked leave to go down and protect it. Leave was refused by the king, but Captain Williams told him to go. On this the king despatched four leading Roman Catholic chiefs, with 500 guns, with orders to kill the Mulondo, wherever they found him. This angered Captain Williams, and he told the king that he must at once send off messengers to stop these men; and further,

he told us that if the Mulondo were to be killed that the camp would be forced into war, which meant taking the Protestant side, and probably driving out the Papists from the country. The messengers were recalled, and so the affair blew over. On December 9th a large caravan for the Company had arrived, bringing a great quantity of ammunition. This had put the king into a great state of excitement, and the day after Christmas Day the king sent a message to the Katikiro, saying that he wished to become a Protestant; he saw that the power was on the Protestant side, a large caravan had arrived, Captain Lugard had returned as far as Budu with a large number of Soudanese soldiers, recovered from the two regiments of Emin Pasha's left after Stanley had passed on to the coast. And he had been put in a further state of alarm by the Kimbugwe, the leading Roman Catholic chief, sending a party of men to destroy all his *blang* pipes. These men had burned one of the king's houses and killed four men. That night he asked for a Protestant guard to stand over his place. The Roman Catholics then came to our party, proposing to depose the king and put one of Kalema's sons, his nephew, on to the throne. To this the Protestants would not agree. Mwanga was bad, but what could they hope from a boy who had been in training at the Roman Catholic station of Bukumbe, near Usamiriro? Accordingly, the king saw that the time was come for the weather-cock to shift. He was not, however, to be allowed to change his religion so easily. The French Bishop, the plan of deposing him being frustrated, thought that it would never do to lose the king from the Papist party, and went out and put the enormity of his sin before him, exhorting him to come to confession. "First," said Mwanga, "I must have a present. My men have been killed and my house burned." "All right," says Monseigneur, "you shall have forty tusks of ivory." "As soon as I get them," says the king, "you shall confess me." Captain Lugard reached Mengo on December 31st, and we at once felt the position of the Company secure in the country. We had heard news a little before that the English papers were talking of the probable early withdrawal of the Company from Uganda,

and about the same time arrived a fresh party of French priests, who, it is evident, gave this information to their people, representing to the king that this was only a trading Company, and that it would be against their interests to fight; and, further, that if they were about to withdraw, and if the Roman Catholic party held out a little longer they would soon have everything their own way. You will see as I go on how this gave great confidence again to the king, and caused him so far to defy the power of the Company as to challenge them to fight him.

On Friday, January 22nd, about midday, we heard three or four shots fired quite close by, and reports came in to say a Protestant had been murdered by the Roman Catholics. The Protestants immediately went to report the matter to Captain Lugard, also telling him that the Roman Catholics were guarding the body and refused them leave to take it away for burial. Lugard immediately left to see the king, when he was kept waiting for two hours—in itself a great insult to a Commissioner of the Queen. At last he was taken in to the king, who professed ignorance of the whole occurrence, and asked the chiefs sitting round to tell him the whole story. Lugard said that before he could hear anything the body must be removed, for it was a disgrace to the king and his country. A Roman Catholic and Protestant were immediately sent off to remove the body. Captain Lugard, too, reminded the king how that when he had first come to the country he had told him that, owing to the state of affairs and that a murder would probably cause civil war, any murderer must be executed. The king said he remembered all this, and that the words were very good. Captain Lugard, not feeling well after his long waiting in the sun, left Du Wallah, a Somali, in whom he places great confidence, to be present at the subsequent trial. The man was brought in and told the following story:—His gun had been stolen from him by one of the Katikiro's men, and he had taken his case before the Katikiro, who had promised to see his gun restored if his story should be proved true. Two or three days elapsed without anything being done, and then this man thought that as he had not been given another

gun he had better try and take one from the Protestants by force. Accordingly, he made a regular plot. He bought some beer and sat in his gateway offering it for sale—the plan being to take the gun from the first Protestant who should offer to buy it. He had several companions ready to help him, and two men inside his fence with loaded guns. A man presently came by, and came up to buy the beer, asking first to taste it. An argument then arose, and a man slipped behind him, seized his gun, and the whole party rushed into the fence. The Protestant and his friends followed, and were fired on by the two men with guns inside, one shot killing the man. The Protestant fired one shot without effect. The king, on hearing that the thief had been followed into his fence, said that he was by the law of Uganda justified in the subsequent murder, and that the prisoner must be set at liberty. It was late before Du Wallah returned, but early the next morning he was sent back with a note, asking the king to reconsider this decision, and telling him that if he persisted in it he would lead his country into war. For some time Du Wallah was not admitted, but he insisted on delivering the letter into the king's own hand. With the king were the Kimbugwe, the Kanta, and the Musalosalu, all leading Roman Catholic chiefs. The latter read the letter to the king, and when he came to Lugard's words about probable war if this decision was adhered to, the king caught him up, saying, "What's that he says about war? Let him come and fight, if he will;" and all the others began to laugh at Du Wallah. Du Wallah told the king that he was a Mohammedan, and had no leaning to either Roman Catholics or Protestants, but that he had never known such an obviously unfair and rotten judgment given anywhere; that he could assure the king that Captain Lugard had done his best to avoid war and give justice to all parties. "What answer shall I take to my master?" said Du Wallah. The Kanta said, "Tell him that if he fights we shall take all his wealth, and wipe out the English from the country." This was too much for Captain Lugard to stand, and he sent to demand the person of the murderer; if he were given up the insulting message would be pardoned. Our people went to the

king, and asked him why, when, in an exactly similar case, one of the Mugema's men had killed a Roman Catholic, the Mugema had been fined? The king talked about exchanging bodies, and so being quits. No, said our man, we have other grievances besides this for which we have never had justice at all. Captain Lugard, the king and Roman Catholics seeming determined to defy him, resolved at last on stringent measures. On Saturday night some 500 rifles were served out to the Protestant leaders for distribution, and a large quantity of ammunition; for even then Lugard hoped that it would not be necessary for him personally to interfere.

On Sunday, the 24th, of course services were out of the question. The Katikiro had been told by the Roman Catholics that if the Protestants did not fight they were a pack of cowards; and further, in the morning, as Roscoe had Sembera Mackay and a few others at a Bible-reading, we heard shots, the outcome of which we soon heard had been the murder of a man belonging to the Katikiro. Further Bible-reading was abandoned and soon our whole place was deserted. We went off to have a short English service together; before we had finished Sembera came, summoning us to go up to the fort, for both sides were all prepared for fighting. We, however, refused unless sent for officially by Captain Lugard, and even when he did send for us we said that we could not consent to go and leave all our things. He kindly sent forty men, and after a quarter of an hour's hurried packing we were off about twelve o'clock to Kampala. At the market-place we met Sembera, who on hearing that most of our goods were still left behind said he should go off and find a guard for the station. About 12.30 we arrived at the camp, and as we were quietly sitting in the house we heard four guns. Lugard had previously sent demanding the original murderer, the murderer of the morning, and the Kanta who had sent the insulting message to be all given up. The man who had murdered the Katikiro's man was sent in, and a soldier of the Company who had been captured in the morning escaped. The Kanta refused to come, and the first murderer could not be given up at all. Well, so anxious was Captain Lugard to avoid war that he had sent a further message

demanding only the first murderer to be given up and other affairs would be overlooked, when these four gunshots sent us all flying out to seek the cause. We saw smoke over at the foot of Mengo, close by Mr. Stokes's garden, and soon other shots followed in a regular fusillade, and we could see the Papists fleeing before the Protestants. On the top of Rubaga hill was some sharp fighting, and soon the Roman Catholic new church and houses were in one immense blaze, and the Protestants pushing on down the farther side of the hill towards the king's fences. All this while the camp Maxims were silent, Captain Lugard having decided not to interfere unless an attack was made on the fort. Presently we saw a large body of men coming down the opposite hill from the Kimbugwe's at the double, obviously making for the fort, and now the Maxims both opened a deadly fire. The Roman Catholics stopped and stared around, not knowing who or what was attacking, but when they realized that it was the cannon they turned round and ran like rabbits in amongst the bananas. We hear some forty were killed by these first volleys from the Maxims, and the Kimbugwe and Kanta were wounded in the former's house, where they thought no gun could reach them. These men rallied at the top of the hill, and, joined by the men of the Musalosallo, managed to drive back the Katikiro and burn his house. Countless houses were now in flames, and one could scarcely see for the smoke. The Katikiro retreated on Kampala, and now Captain Lugard sent out Captain Williams with the Soudanese soldiers, who soon settled matters—the Katikiro's men and Pokino's reformed behind him, and they went on burning all the Roman Catholic houses and driving the Papists far away towards the Lake. Leniency alone prevented them from driving them right into the water. The Protestants were victorious, the king's flag had been hauled down, but deep sorrow had come to us—the very first guns fired had killed Sembera Mackay, our best and ablest man and most deeply-taught Christian. He had gone to find a guard for our place, and, as he was passing some houses where some of the king's slaves lived, he was shot at and died almost immediately—dear, brave Sembera, whom every one loved,

and of whom I never heard a disparaging word, has entered into his reward—and we are left to sorrow over his loss, and to trust our God to supply his place. Two other Church elders have been wounded, and two Protestant chiefs, one badly so. The doctors have their hands full every day now, and I expect never had such work before. Rubaga Hill had been taken by the Mugema and Pokino, together with the Mwanika—they were never once repulsed, but carried everything before them. It had been impossible to bring the priests over to the fort, and their station was manned by Roman Catholic chiefs who made a determined resistance; one of their black Hausa doctors, who foolishly fought in person, was shot dead. The priests were all conducted to the fort the same evening, their place being a total wreck.

We returned the same evening to our station, the whole of the Roman Catholics having fled. The king, with some 300 guns, had fled to the small island of Burungugi, just half a mile from the shore, about two hours from Mengo; here he had his store and had sent all his wives and wealth, and here it was that the Christians so long withstood the Mohammedans. Here they thought that they were quite safe, remembering the unsuccessful attacks of the Mohammedans. The great object, of course, of the Company was now to get hold of the king and restore him to his throne, knowing that he was a mere puppet, and if once in their hands would do all they told him—of course they did not want the old chiefs back again, but the king alone. They sent several messages asking him to return, but he sent back to say that he wished to come but was guarded and unable to escape. Friday morning the French Bishop came to say he wished to leave the fort, but Lugard refused him several times officially. At last he came to say that unless he was forcibly detained he should go, for these were his orders from Rome. Accordingly he went with all the priests except two, who, however, followed soon afterwards. He promised Lugard to persuade the king to return, and pass on himself to Sesse, and when there doing all he could to protect Mr. Bagge, who is daily expected back with the boat, and also to send messages to Budu to his people

to protect Ashe, Walker, and Smith, who are there at Masaka. He did none of these things, but went to the king, and he, abetted by Kisali, a blacksmith, a former pupil of Mackay, against the wish of all the Roman Catholic priests and chiefs, refused the king permission to return to Mengo. Does it not seem as if the French Mission is just God's appointed instrument to complete the confusion of Rome here in Uganda? He, moreover, sent to Lugard to come with his Maxim and kill all the Roman Catholics on the island and then he might get the king! Little, I expect, did he think that this would be so literally done. Yesterday, at 10 a.m. Captain Williams marched out with one of the Maxims and some hundred soldiers, together with the majority of the Protestant party; he hid his force on the Lake shore in the trees, watching his opportunity. Presently two women of the king's came off to get food in a canoe, and he sent out two soldiers to take them prisoners; the canoe-men seeing this made off to inform the people on the island. Two of the French priests camped on the beach of the island now came out and fired at the soldiers. These shots and the report of the canoe-men soon brought all the Roman Catholics to the shore, and some entered some of the canoes to come across and recover the women, evidently thinking that only a few peasants had seized them. Meanwhile, Williams had his Maxim brought into position, and I expect they were surprised at the warm reception they met

with—the people on shore were quickly fleeing, and eleven canoes were sunk. On the first noise of firing the French Bishop went to the king, and when he ascertained that it was really the camp soldiers, he got into the king's one canoe, and they made off together, and we hear are now in Sesse Island. The paddlers, on the first noise of shots, had all made off, and thus the Roman Catholic party were left absolutely without canoes. Many tried to make rough rafts of reeds and leaves, which quickly sank. The Mujadi, one of the principal Roman Catholic chiefs, fought furiously, and finally hid himself amongst the trees, and has not yet been found. The Kangoo was killed, and a great number of the Roman Catholics, but not one man of ours was so much as wounded.

The camp and people are making every exertion to recover the king, who they feel sure is kept back against his will. If it should prove impossible to get him, the Mohammedan King Mbogo, Mutesa's brother, will be invited in as king. The people are very strong on royalty, and would prefer Mwanga back to anybody else, in spite of all his failings.

February 17th, 1892.

Our mail came in on Monday evening, bringing us news up to October last. The November mails, coming by Stokes's boat, were lost with all the cargo, intercepted by the Roman Catholics now in Sesse. The camp and Protestants started yesterday to take Sesse Island.

Next in order we give extracts from several very interesting private letters of Mr. Walker, some of them written from Budu, and the others from Mengo:—

Extracts from Private Letters of the Rev. R. H. Walker.

Masaka, Buganda,

December 23rd, 1891.

I find I am becoming more at home at this kind of life. I know the people better every day, and they become more and more companionable for me. Talking to the boys or the Christians, all of whom, through reading the New Testament in Swahili, know a good deal of the coast language, is like learning to swim in shallow water. I get on all right, but I often have one foot on the bottom, so to speak, for I make it up with Swahili. It is when I go to see the ordinary Muganda that I know I am really swimming, for he knows not

one word of Swahili; so if I understand him and he understands me, it must be that I am really speaking Luganda. The more people know me, the better they understand my Luganda. Utter strangers do not quite catch what I say. Down here there are at least some twenty people to whom I can explain the Bible. The number is daily increasing. I am very pleased to see that this has become a fact. I do not yet preach in the church, because I know that only a few of the people would really understand me; whereas all can understand what the Native teachers say. I hold Bible-classes

three times a day—at 10 a.m., 2 p.m., and 8 p.m. These are quite informal gatherings. Generally about six or seven people are present on each occasion. Up at the capital I might gather together many more, but then these particular hearers would never get the help that I can give them. I mention these facts that you may feel there are some advantages gained for the sacrifices that you feel have been made.

I have never seen an official statement on the part of the I.B.E.A. Company's agents as to the religious state of the people of Buganda. I should rather like to know what they think of the accounts we missionaries have so often given. Nor have I ever seen a statement of the thanks that the Company feels to be due to the C.M.S. for all the help that they have received in the matter of taking over the country. It is a noticeable fact that Captain Lugard has taken Zakaria (our man) to live with him, and that on all his long travels up to the Albert Lake Zakaria was his constant companion and adviser. I asked Captain Lugard what he thought of Zakaria's ability. He said, "He is a very clever man, and a man of very considerable mental power." I asked him if he always found Zakaria reliable. He said, "He is as sound as a bell." I have often asked Zakaria's advice, and have never found him mistaken. I shall ask Captain Lugard to mention these facts; not that the C.M.S. require any further testimony in confirmation of the word of their missionaries, but there may be others who would be glad to hear that there are some true men in this far-off country, and that missionary effort has not been all talk.

Masaka, Buganda,

December 27th, 1891.

For Christmas all the principal chiefs round here came over to spend a few days. The church was crowded. I did not preach in the church, because there are others here who excel me. I hold forth more privately in the Bible-reading which I hold. Yonathani Kaidzi preached to us on Christmas Day from "God has spoken unto us by His Son." "At Sinai," he said, "God spoke in His majesty and glory, and everybody ran away; but now He speaks unto us by a Child suckled by a woman." Yonathani

asked the people to observe the condescension of God. Then he observed—"We can understand the language and thoughts of one like ourselves," and asked the people which of them could tell what the lion, the elephant, or the cock say. He then showed them the thoughtful care of God in that the glad tidings had not come to them in English, but that now they have it in Luganda, their own language. There was not much that I should have liked to have added to his address. On Christmas evening they all came down here to play. In church on Christmas Day there were about 250, but only the principal men and women came to my house, as there was no invitation. About fifty came to the house. We began with selections on the organ which the All Souls people sent me. Then we showed off the toys—the clock-work mice, the dolls, the two men wrestling, the magnesian wire, and then the tops. The people try to spin the tops themselves. As they fail the others chaff them; when a man succeeded his look of triumph was fine. One man when he succeeded was so proud that he condescendingly stroked the cheek of a man who had failed and told him to cheer up. Then when a good spin was made it was called a real English one, or a Queen (pronounced Queenee, Kweeny). Yesterday morning the entrance-hall was filled with people who had come to read. About twenty-five were present, and of those Thomasi Mukise, Yohana Murra, Yonathani Kaidzi, Yerimiya Mugenda could all read well and fully understand what I say. We read in St. Mark's Gospel, "In vain do ye worship Me, teaching for doctrines the commandments of men." I took the opportunity of showing the people that this was just the mistake the Church of Rome had made. These men fully grasped what I said, and by their questions showed me the intelligent interest they took in it. They all saw that the wider circulation of the Word of God in Uganda was the way to counteract the teaching of Rome. This reminds me that I have never heard whether the Bishop ordered the Luganda reading-sheets we asked for by the 10,000. This is the help we want. Gordon will keep up the cry, I know. Well, I was going to tell you of the evening gathering. I counted thirty-one people present. Of these, seventeen men were reading the Swahili and translating it

into Luganda in turns. Four women were also doing this. I was reminded of the family prayers in the Woodd family—the deep, gruff voice of the coachman, then the high voice of the “buttons,” and the timid, hardly audible voice of the maid. The people sometimes laugh and make funny remarks. I see no harm in it. One man, when accused of making a rather free translation, replied: “Well, we are not translating in order to print it, we are translating in order to understand it.” The free, open-air life these people live makes it much easier to illustrate the meaning and picture the scenes in the Gospel than it is in England, where people live in such a very different style from the people of our Lord’s day. Then, again, their familiarity with the lake here makes it easy to explain the lake scenes. There is a piece of lake near here—a sort of knob that is just the size of the Lake of Galilee, and by mentioning the well-known names we make the scene so graphic that the people see our Lord getting into the boat at Buganga and making for Luzinga to rest awhile. They run round on foot to reach Luzinga first, but they have brought nothing to eat with them. They have followed each other like sheep, and hardly know what they have come for. How can they be fed at Luzinga? A few *nkeji* (small fish) and a few sweet potatoes are all that the crowd can find. Then follows the feeding of the 5000.

*Menjo, Buganda,
February 18th, 1892.*

Gradually I shall get accurate accounts from eye-witnesses of the several scenes where the fights took place. I can tell you something about the attack on Burungugi (the island), because I know the place so well. Toli, the Madagascar man, is my informant. He was on Burungugi with Mwanga, advising him to come to terms with Captain Lugard. But the boys who stand round the king—the Roman Catholic Bishop and Kisale, the old blacksmith—refused to allow the king to accept Captain Lugard’s terms. The boys said, “We will fight the Banungu; they are not able to take this island.” Then they reminded the king how the Islamites failed to take it before. Toli reminded the king that, whilst the Islamites had old muzzle-loaders, the English had Sniders and

the Maxim. Toli was jeered at, however, and in the evening a party of canoes went off with Kisale to attack Mwambi’s canoes, which were bringing food, &c., from the Protestant island of Komi to the mainland. The king’s people captured these canoes, together with a lot of goats, fowls, and plantains. They sank two canoes full of people and brought the rest in triumph to Burungugi. Mwambi sent up to tell Captain Lugard about this; and then a party of Nubians, the Maxim gun, and Captain Williams were sent down to attack Burungugi. In the early morning a boat was sent to fetch grass for building houses with. Toli saw men seize this canoe on the mainland, and he saw a European waving a white flag, he says. He advised the king not to fight, but Mujasi, Kisale, and a lot of boys put on their cartridge belts and ran down to the edge of the water and fired six shots at the Englishmen. Then the Maxim gun began to fire, and the boys, Mujasi, and the rest all ran. The king ran, with only a loin-cloth on, down to the back of the island, and he and the Roman Catholic Bishop got into a canoe and made off. Then a general scramble took place to get into the canoes. Toli himself got into a canoe and got off to the mainland at Chagwe; but he saw people fighting and scuffling to get into canoes, and that twenty-seven canoes were upset at a little distance from the shore by the foolish behaviour of the people in them. He says six canoes full of people were sunk by the shots from Captain Williams’ Maxim. But these Toli did not actually see, as he was on the other side of the island. They were sunk off Jumba’s landing-place by shots from the Buganda shore. Burungugi is about 400 yards distant from the mainland.

Menjo, February 20th, 1892.

I met Ashe at the very same spot where I left Gordon. At Bali there is a stretch of sand and coarse grass just above the beach; just where Gordon pitched his tent, there I found Ashe encamped. In coming to meet Ashe I slept a night on the road, so that we did not meet until the next day, when I arrived at his tent. What struck me most in his appearance was that he looked so old. Soon we were having tea together and a duck (which Ashe had shot with his rifle), minced and sewn

up inside a chicken. Ashe had most kindly brought a tent from England for me, and this tent I found pitched and all ready. As, however, the journey from Bali to Massaka is eight hours' walk, we decided to go gently and spend Sunday on the road. So long as we were together we did not much mind where it was. We therefore walked some distance, and then pitched the tents for the night and the following day. By this arrangement we got to Massaka on Monday afternoon. The people carried us whenever we came to any water. I like being carried when it is done out of pure good-nature. When we got to Massaka we found the house all ready for us. Zacharia was living in it during my absence, and he had most thoughtfully had the water boiled for us, and the large wooden bath in my room filled. Ashe's bicycle was a great wonder, and one the people never tired of looking at. For many days crowds came to see Ashe, and I think he felt the people were liberal with their food. They brought him several hundred bunches of plantains and some ten goats. Smith came down from the capital on his way to Kyango, and on January 25th he went off to take up his abode in the new house.

On Tuesday, January 26th, Ashe intended to set off for Mengo, and I was to go a day's march with him. But Monday night brought us a letter from the Katikiro telling us of the very near approach of war. We did not pay much attention to this letter, as there was no letter from Captain Lugard; and the very short scrap from Baskerville gave a very uncertain account of affairs. On Tuesday (26th) morning the men came to carry Ashe's goods, and we were thinking of setting off, when a man who had been building at the church up at Mengo came down to Thomasi Mukisi with the news of a fight having taken place between the Catholics and Protestants. We did not know what to make of this, as there was no word from the I.B.E.A. Co.'s representative. I fancy another messenger came from the capital, because on Tuesday night, about 8 p.m., the good men, Mika Sematimba, Thomasi Mukisi, Yohana Muira, Jonathani Kaidzi, came and told us that we had better run for our lives that very night. The day before I had sent a verbal message to one of the

Company's soldiers in the fort at Bugagi on the Lake, asking them to come and help us. Later, on Tuesday night, we received their refusal to come; so I wrote a letter to them saying that as we had received no letter from Captain Lugard, I could not order the men to come—I merely asked them to come and help us. This letter was sent off at 11 p.m. We then made up our minds, after asking God to help us, that the best plan would be for us to leave the house at daybreak and go to Karimda's house, some six hours' off. Zacharia was expected to come early on Wednesday morning, bringing Smith with him. So we wrote him a letter telling him our plan, and asking him to take care of house and goods as long as he could. At 4 a.m. on Wednesday we got up and hurriedly packed four small loads each. These the men of Karimda undertook to carry for us. So we set off in the early dawn, once more to seek a new home. The men we left in charge of the house promised to stand by our property as long as they could and to bring us on what they could carry of it. We got off all right and walked to Karimda's, where he made us very comfortable for the night. On Thursday morning Smith came in. At sunset on Thursday Zacharia and party came in saying that they had seen the Catholics, but that they had retired. Very early on Friday morning, January 28th, we set off again; and now we saw the vast host of women and children, old men and women being carried, the blind being led, that were following us. About ten o'clock we heard guns. Many of the women threw down their loads and ran. These loads were at once plundered by the camp-followers. We walked on till we came to an open space, and then sat down to wait for our own people (Zacharia, Karimda, Jonathani, Mubanda, and the majority of the men with guns, some 200) to come up, so that we might help them if they were being pursued. After waiting two hours and not hearing any more guns, we retired to a house and lay down, taking off our boots and socks, which were wet with the heavy dew. At 4 p.m. Zacharia came in telling us that Thomasi Mukisi, and others had fought the Catholic chief, Kajeriro, who was following us up, and had defeated him. Kajeriro is fourth chief in Budu, and on his being killed

all his people fled; only one man of our party was shot, and he had only a slight wound in the arm; but of the Catholics nine men were killed, and their guns taken, and two, a man and a boy, were taken prisoners. Very many of these Catholics were wearing clothes that they had taken from the house at Massaka two days previously. In their flight some of the people threw down the things they carried, and our people got them. Another force of Roman Catholics was coming on us by another road, but hearing of the defeat of Kajeriro, this bigger chief, Katabulwe (second in Budu), cleared off. Still we expected him to come on the next day, when we should have to cross the Katonga, which is in many places a river and in all places a large swamp. At midnight I heard a noise of many voices shouting, then the people who had been sleeping round our hut getting their guns ready, and putting on their cartridge-belts. I put on my trousers and boots, then suddenly I heard a gun go off. I supposed it was an attack, so I got out a lot of cartridges and called Ashe. Mika went out to see what had happened and came back telling us it was only a leopard. We went to bed again. Some time afterwards, before I had gone to sleep, there was a bumping and scuffling inside the very hut where we were. On Ashe's striking a match we found that our sheep had come in and had knocked over Ashe's chair. On Saturday morning we got off again and marched down to the Katonga. Such a vast crowd of people went before us that there was a great highway twenty feet broad cut through the grass in front of us. We waited at the banks of the Katonga for the return of the men who had been sent across to see if there was any force collected to oppose us. This delay caused a mass of some 5000 people to collect on our side ready to cross. News came that the war-drums were beating behind us, so all the people went down into the bed of the river in three great streams. We waited for a time and then followed in the track of one stream of people. The water and mud were only about knee-deep, but very unpleasant. That night we slept in the wilderness and the people had no food other than that they carried with them. As we had still received no news from Captain Lugard, and we expected we might meet the Roman

Catholics fleeing from Mengo, now that we were marching direct for the capital ourselves, we sent off a second letter imploring him to send us some men and ammunition.

On Sunday we marched steadily on and rested in a large plantain-grove. Monday: We marched again, and in the afternoon we received a letter from Captain Lugard at last. This was Monday, February 1st. . . . He said, "I am afraid you will be overpowered in Budu, as the Roman Catholics are going down that way." He suggests our retiring on his forts in Toro. . . . If we three Europeans could have run away to Toro, what about the thousands of women and children? What if the Roman Catholics should overtake the Europeans, who can only go so slowly? Tuesday: We marched again, and only went a short way, as the people were so knocked up. Many had hurt their feet, and all were worn out from want of food, and tired from plodding through the water, often considerably more than knee-deep. About midday we received a letter from Captain Lugard. . . . What did the letter contain? Only a letter addressed to the Roman Catholic priest, Père Brard, at the Roman Catholic Mission station near Massaka, asking him to take care of our house and goods. His people were taking care of our goods, and were certainly keeping the house warm for us. The Baganda with us said: "Captain Lugard is asking the cats to take care of the mice. . . ."

Tuesday evening: We got news that the Pokino was on his way to help us. But we also heard that the Sekibobo, the Catholic chief from Chagwe, was on his way down to Budu, and would fall foul of us. Towards evening we heard guns, and an attack on our house was expected. We all came out and sat down on the top of the hill waiting for the enemy to come up to us. Our greatest danger, I felt all along, was from our friends who were sitting down or walking about behind us; for if the enemy had come, every one would have fired off his gun, and we should have received the contents in our backs. At about 7.30 p.m. we saw the lights of the advancing party, but they did not come up the hill to attack us. They passed by about half a mile off in the valley below. Our position on the bare top of a flat-topped hill gave us a very great advantage. I

cannot say I much expected an attack under the circumstances, and therefore I refused to leave our house and few possessions to the mercy of the camp-followers, and go off, as we were advised to do, to a more distant hill.

The next morning (Wednesday) we saw the track through the grass which the people had made in passing, and at midday we came to a house where we found one of the wounded men lying. He told us that the Roman Catholics had fought and had wounded thirty of the Protestants who were following them up. On Thursday we marched to where the Pokino was encamped, and there we met Paulo Kitunzi, Nikodemo Sebawato (Pokino), and several others of the Christians who had come to help us. Our dangers and troubles were now all over, but owing to the long grass and the swamps in the valleys we did not reach Mengo till Monday, February 8th. The brethren were exceedingly kind in providing for our wants. One of the houses which belonged to a Roman Catholic chief was put at our disposal, and in this house I lived with Ashe. I could not manage to live alone, as I have no pots to cook with, &c. By sharing with Ashe we manage well.

Mengo, Buganda, Feb. 27th, 1892.

I should like you to have seen the house the Pokino built for me at Massaka. There was not a better house in Buganda. The fences, garden, courts, &c., were all really good, and, with two houses also for the boys, the place was most complete. To-day I have just been up to look at Mwanga's houses on Mengo; none are better-built houses, and only one of them as large as mine was. None of Mwanga's are as large as the Pokino's at Massaka. It seemed very funny to be walking through Mwanga's private apartments. There is a guard of the Soudanese soldiers in the place, but otherwise it is deserted.

You will be sorry to hear of the death of Sembera Mackay, because you will feel what a loss it is to us and to the Church in Buganda. We know God can make others like Sembera, but he was in many ways such a treasure to us that we all feel his loss very much. You remember [this letter was written to the Rev. E. C. Gordon] how far he had advanced spiritually and intellectually, and what great opportunities such a man

had here of preaching the Gospel. Taking him all round, I think you would have agreed with me that Sembera was our best man. As many will take in hand to write of his death, it seems good to me also to mention some facts which I have received from eye-witnesses. On Sunday morning, January 24th, 1892, a fight with the Roman Catholics was expected, and people were much excited. Guns were heard, and then the Protestants collected some of the boys—Kazinga went to the Pokino for guns. These were given to them, and Mwanika Mugema and a lot of Protestants went up to the market-place, and on seeing men firing on the Katikiro's men they set off to go and help. Sembera was then by the tree in the market-place on Namerembe, but did not go down the big road that leads direct to Mengo. He took the footpath that you and I took when we walked Stokes home. When he had got near the place where the path comes out on the road which comes down past Kalugo's old place, two shots were fired by men hidden in a plantain-garden, and a bullet hit Sembera in the right side. Sembera turned and fired at them, as did also Kazinga, Jasoni, Mukidi, and his other boys. The men ran away towards Rubaga. Sembera then fell down, and his boys carried him and hid him in the grass. He said, "Don't stop with me, or else people will say that I prevented you from fighting; go and help the Pokino and our friends." They left Sembera and went off towards the enemy. When they came back they found that Sembera was dead. This is Kazinga's story. There are a few points to note. The fight had begun before Sembera was hit. Sembera was going with his people to help. I do not blame Sembera.

I have been over this story many times to find out if our friend Sembera was killed in fight or as a martyr. I find out (after many inquiries) that the people were arming on both sides on Friday previous to the outbreak on the Sunday. A man belonging to the Mwanika was shot dead on going into a Roman Catholic enclosure (Kisakati) to get back a gun which had been taken from him by force. Captain Lugard had the case tried, and ordered the man to be given up who had shot the other. The Roman Catholics refused to do this, and told Captain Lugard that he could not make them;

if he wished to fight them they were ready for him. Mwanga sent off to the Island of Burungugi to bring off eight barrels of powder. This powder was served out on Sunday morning by the king to the Roman Catholics. On Friday night and Saturday Captain Lugard gave out to the Protestants about 500 Snider rifles. So you see both sides were on the look-out for a storm. Captain Lugard was trying to get the Roman Catholics to give up the murderer, when on Sunday morning Kawata sent men to turn Kibari out of his house and to spoil his place. This happened at about 11 a.m., and the consequence was that the Protestants collected at the market-tree prepared to resist force with force. At about 3 p.m. the Musalalo sent men to cut plantains in the Katikiro's—the chief judge on the Protestant side—garden to show his contempt for the Katikiro. A gun was fired at the men as they retired with the plantains. So more men were sent, and a fight took place in which the men of the Katikiro were driven off. This took place by the blacksmith's shop opposite the road from Rubaga as it comes into the road running up to Mengo. More and more men came to help on both sides. The men from the market-tree divided. Some went down the hill towards Mengo and fought the Kangao, Musolozza, and others in the road. The Gabunga's (keeper of canoes) men were in this party, and at first they were driven back. Eventually they killed the Musolozza. It was the intention of Sembera Mackay to go round at the back of the Musolozza's house and come out into the big road again leading up to the great gate. He was shot on the way, and left covered with plantain-leaves whilst the others went on to help.

Mengo, Buganda, Feb. 28th, 1892.

I was away in Budu, some 100 miles from Mengo, when the fight broke out. I do not know all the causes that led to it (but, generally speaking, I should say that the Roman Catholic priests were considerably to blame for it). Their converts would never have fought without the sanction of the priests. To what extent the action of the representatives of the I.B.E.A. Company encouraged the Roman Catholic priests to believe that they would not help the

Protestant party in case of war I am not prepared to say. There is one thing the war has done—it has made it necessary for Ashe and me to live together. This is pleasant, but I would have sooner have been away in Budu, where I had really at last made a start in teaching the people. Very many of them never came near me at all; and I know that the people of the place set to work to rob my house as soon as I had left. Yet there were a good many people who did come to read, and a large number to work. I find as I get to know people well I can exert an influence over them. So with teaching them. I was able to teach a few a good many things. The disturbed state of the country prevented my holding the class which the Bishop wished me to hold, but still three or four of the Church elders were always with me, and I was doing my utmost to teach them all I know about the Scriptures. Now I have a class for women. About twenty come every afternoon from three to five o'clock. We are reading St. Luke's Gospel. Each in turn reads the Swahili, and translates it into Luganda. I explain, as I am able, as we go on. I am attempting all this in Luganda, as none of them understand Swahili when it is spoken. I am very fond of these good women, and they take so kindly my mistakes and do all they can to help me. From not being in any way afraid of them I can try my powers of speech to the utmost. I find that men cannot wait till I have found the word I want to use, but these patient souls are most kind. They are the wives of the Church elders and leading Christians in Buganda. Many of them have been baptized, and they can all read. Owing to Dr. Wright having been unwell, I have been looking after his patients for a few days. Some are old friends of mine, and would quite believe I knew all about dressing wounds if I would let them. One boy has had his leg cut off. He was one of the Roman Catholic boys who was in the boat with us in 1888 when the hippo upset it. His name is Cyprian. I remember him well. The other two I remember are Thomas Semfuma and Sila. Dr. Wright has many difficulties to contend with, and at present is rather disappointed. You see he has to make his reputation here. The people at first all flocked to him, but now they

go to the native doctors in preference. I knew it would be so, for the people expected miracles from Dr. Wright, and, not seeing them, go to the opposite extreme.

Gordon and I had no reputation in England, but by attempting only what we knew we could cure, whilst disclaiming all knowledge of the art, we began to make a reputation here. At present the Doctor feels hurt and disappointed, and at times thinks the people wanting in respect and good feeling towards him. His not knowing what they say and their not understanding him must often lead to little difficulties. Some people want to come to me instead of going to the Doctor. There are some I cannot drive away, and so I get leave from Dr. Wright to attend them. The gratitude of just a few has been the happiest thing I have seen in Africa. A man from a distance sent me skins of a small antelope, all sewn together to form a cloak, because a year ago I cured a wound in his arm. I merely from time to time took out dead bone and washed it for him. The Mutaisa sends us food very frequently because I looked after him for two months when he was shot through the jaw. I have been back from Budu three weeks now, and have not yet had to buy food. Just at present I am a sort of inheritor of those who have done so much for Buganda. In a little time, when the good men are more known, I am sure they will say that our predecessors have taught the people to respect all their teachers, but this only because they love the Master. If all goes well in the country I hope to set off for the coast in three months' time. Possibly I may come by way of the Cape.

March 2nd, 1892.

You will smile when you hear of all my things being again plundered. This is the second time all my things have been destroyed. Twice before I had packed up, expecting to flee the next day, and once besides these occasions, when we had to flee at night, I had to leave some of my things behind. The boxes sent off in 1891 have not come yet; so that though the pudding you are so kindly sending was not in time for Christmas, yet by the delay it may be eaten instead of being burnt. I felt very sorry to see all my things left behind, because I thought of all the trouble kind friends had

taken to supply me with them. Fortunately, I had learnt to do without them, and the kindness of friends here has supplied me with others. But you will be saying, "Why did the Baganda fight each other?" The representatives of the I.B.E.A. Company will tell their own tale. How far this outbreak is the result of their policy it is difficult to say. I have given this subject much consideration, and I am sure I have fairly got to the bottom of it. When Mutesa was king here and one religion was dominant in the land, there was only one party in the country and the king was at the head of it. Then if any one disagreed he was promptly sat upon. No combination was possible. There was no bond to unite men to act together against the king. When religion was more taught, then there was a subject on which men could unite. A bond was then formed, parties grew up, the Mohammedan and Christian sections united and overthrew the king. Then these two parties overthrew each other, and to this day the whole country is torn to pieces. Each body of men wants the power of the country to be divided amongst themselves. They agree to their friends receiving good posts because they only hold their own by the help of their friends. Nominally our party is Protestant; that is, all the people we teach and who come to us belong to it. But, remember, many of the leading men in this party are not necessarily religious men—they are brave men who are the friends of the faction that holds by the English and reads the Protestant religion. Many of the most earnest and most religious of the Protestant party have no office in the land. The bitterness that exists between the various parties is not from religious differences at all, but because men belong to different parties; and as their own party prospers or is depressed, so they themselves suffer or advance. The desire for wealth and power in the land is at the root of the bitterness and the fights. Many men are drawn into these unchristian quarrels because they stand by and see their friends ill-used. The head of the Roman Catholic or French party begins to eat away the power that by right belongs to the Protestant or English party; then resistance is offered, and the whole party is involved in what in the first instance was the

personal grievance of one of its members. Thus, whilst religion is the ground of agreement between the members of the various parties, it is not the ground of difference between the opposing parties.

Several letters contain postscripts bearing date March 14th. That is the date of the following paragraph in a letter of Mr. Pilkington:—

Extract from Private Letter from Mr. G. L. Pilkington.

March 14th.—The Busoga road is blocked by the Roman Catholics and by the “Bhang Smokers,” a party of heathen who rebelled previous to the war. However, here things are wonderfully well again, teaching begun again as hard as ever. I’m getting on with translation. . . .

Translations in manuscript of 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Jude have been received. Of the books of the New Testament, only 1 and 2 Corinthians, Hebrews, James, and 1 and 2 Peter remained in January last untranslated, and these Mr. Pilkington hoped to see finished by the spring. This is a work as remarkable in itself—considering that the greater part was accomplished by Mr. Pilkington and his Native helpers within about a year of his reaching Uganda—as it is thankworthy in view of the anxieties, which, humanly speaking, may still be expected in this Mission, unless by a Divine intervention the policy of the I.B.E.A. Company or the attitude of the new Parliament be directed otherwise than present appearances presage. If the New Testament in the vernacular can be introduced into Uganda, we shall have no fear for the Church there whatever disturbing events may befall. For the present, however, there seems to be more prospect of quiet. A telegram from the Consul-General at Zanzibar, dated July 27th, which is printed in a Blue-Book recently presented to Parliament, conveys the following reassuring information:—“Letters dated up to May 3rd have been received from the missionaries, and state that Mwanga, having escaped with difficulty from the Roman Catholics at Buddu, has gone back to his capital and resumed the Royal power, and that he has hoisted the British flag and declared himself to be a Protestant. It appears that Captain Lugard has consented to a division of territory, by which the armed French Catholics shall stay in Buddu, while in Uganda all religions shall be free. It is reported that the French Bishop is urging the Roman Catholics to go on with the war, but the position of the Protestants in Uganda is now absolutely secure.”

A TOUR IN THE TELUGU COUNTRY.

LETTER FROM THE REV. J. CAIN.

*En route to Dummagudem,
March 8th, 1892.*

AS we have just finished our tour in our outlying parts of Malkanagiri and Rampa—the first since 1889—I think a brief account would be of interest.

After visiting the Christian congregations on the banks of the Godavari and Sabari, we arrived at Molu on January 20th. Here live two Christians, who were quite excited to see us again.

On the 26th we arrived at Salmerikonda, where the Christians were still lamenting the death of N. Lingayya, whose search after truth led

him to Dummagudem in 1881, and after whose baptism in 1884 the work in the Malkanagiri Taluq sprang up. In Salmerikonda are fifteen Christians. At first there was no outward opposition to the Gospel in these Taluqs, but in 1888 a severe social persecution began, which continues to rage with more or less violence to the present day. One old woman, however, declared her determination to follow in the steps of her son and daughter, and was baptized whilst we were there. Here our zealous catechist, M. Gnanasigamani Pillai, was awaiting us, and from here he accompanied us all through our tour.

On the 29th we reached Malka-

nagiri, the headquarters of our catechist. Whilst Bejjikavada was the basis of our work he lived there, but found it very unhealthy; after a time Bejjikavada was deserted by everybody in consequence of the ravages of a tiger, the centre of the work was changed, and now it lies further north, and Malkanagiri is most suitable, as it is healthy and a post-office town. The Maharajah's agent, the Amin, was for a very long time quite prejudiced against Christianity, partly from the evil conduct of certain English officials, and also the bad example of certain Native Christians now in the employ of the German missionaries in Jeypur. But he is so fond of M. Gnanasigamani Pillai that he has given him his old house as a residence, and renders him help in many ways, and constantly discusses the claims of Christianity. He and other officials paid us the usual visits.

February 1st we marched on to Kornkonda. On our way we met two police-officers (English), who were wonderfully struck at meeting a lady in one of the roughest parts of South India, and they pressed us to take two policemen beyond Chitrakonda. At Kornkonda we stayed two days, comforting and encouraging the Christians, examining the school, &c., &c. I baptized six adults. There are now eighteen Christians here.

On the 3rd we arrived at Nelakamberu, where there are two Christians, and, after a very tedious climb, on the 4th we reached Chitrakonda, on the banks of the Silern, which cuts its way through the Eastern Ghats. The first Christians were baptized here in 1886, when all seemed favourable. All belong to the Boya section of the Mala caste, and are engaged solely in trading, and many of them are well off; in fact, they are better off than the Telagas and Reddies, who are the lords of the soil and are engaged in cultivation or coolie work. Many of the latter are frequently employed by the Boyas, and thus are under their influence. Rather more than a year ago the heathen Boyas sent up to Chicacole, in the Gajnam district, for the high-priest of the Malas to come down and extirpate this new religion. He and his wife came down, spent some weeks in excommunicating the Christians and their sympathizers, purifying the houses of the heathen which had been defiled by the presence of the Christians, and sanctifying his followers by giving them to drink the

water in which he had washed his feet. His wife gave similar water to the women. Then he levied heavy contributions all round, enough to keep him in comfort for some years to come, and after cursing with a bitter curse all the Christians and their children, he returned to his own home. The chief Christian here lost two fine boys just before, and the heathen daily taunt him with the impotence of his God. Two Christian women, who have heathen husbands, have very hard times of it, and all kinds of bait are held out to tempt them back to their ancestral faith. There is a small school here which flourished remarkably as long as a teacher from Dummagudem was here, but now the parents of the children are threatened with excommunication if they send their children. There are twenty-six Christians here.

We left on February 8th, and marched along a valley until, on the 11th, we arrived at the large village of Gurtedu, where are a few inquirers. But our visit caused the head Reddy to issue a decree that all desirous of becoming Christians are to be evicted at once. A Boya (Mala) is the Munsiff and Karnam of the village, and was very attentive to us. In the afternoon my wife preached for an hour to nigh upon 150 Boyas (men and women), and then came a rush for medicine, when the wants of over fifty had to be supplied in less than an hour and a half. The fame of my wife as a doctor has spread far and wide.

On the 13th we arrived at Pullangi, in the Rampa Taluq. You will remember that in 1865 P. Baleshudu, who was led to Christianity through reading a Christian tract, came to us for baptism, and gradually the work has spread. For some time he was alone and bore the brunt of persecution; but now he has overcome that, and is again most highly respected. We had only been at Pullangi once, and that was in 1886, and then he was alone. Soon after that he married a girl from our boarding-school, and his nephew another, and in 1880 a Christian close by married another. It was a treat to stay in Pullangi—such affection on the part of the Christians, and such hospitality to us, our servants, and the ten Koils who were with us from Dummagudem. We had our morning and evening services each day, and trust that we were privileged to strengthen

the faith of them all. Six adults and six children were baptized. In Pullangi there are now fourteen Christians; Addaravalsa, three; Jájivalsa, seven; nearly all the direct result of Baleshodu's teaching. We had to disappoint him very sadly. At the foot of the Eastern Ghauts lie the villages of Ulampadu and Addaligala, where there were inquirers, the fruits of his work, who were most anxious for baptism, and whom Mr. Pegg promised to go and baptize last year, and sent on Baleshodu to get them ready. Then, for some unknown reason, he could not go. A careful study of the map showed me that those villages ought to belong to Rajahmundry, and that it was impossible to drag my wife over the high hills to Addaligala, and I told Baleshodu so, and wrote a letter to Addaligala, advising the inquirers to go to Rajahmundry. Baleshodu urged: (1) that the inquirers were our own spiritual children; (2) that Mr. Pegg had promised them baptism; (3) that they were most anxious for Gnanasigamani Pillai to visit them, as none of the Lutheran agents were like him and his brother; (4) that the Lutheran missionaries had never gone out, nor would go out. But I had to remain firm until the man mentioned in my wife's letter appeared.* The man was baptized, and was delighted when I

promised to go to Rajahmundry and take Mr. Schmidt out to Addaligala, or go alone and baptize them.

On the 17th we left for Boinavada, where lives a Christian family, an intelligent, earnest old man, with his two sons and their young wives. His brother-in-law was thinking of becoming a Christian, when his wife, two children, and a sister all died, and he drew back from fear, but is sending his only son, a bright lad, to our boarding-school.

On the 20th we were on our boat again, and the 25th found us at Rajahmundry. As Baleshodu had predicted, the missionary there found reasons why he should not accompany me, and I had to go out to Addaligala alone. This meant six nights in a bandy, arriving there in the dead of the night. I had service for the inquirers, but our Ulampadu friend did not appear until 5.30 p.m. He came marching up to M. Gnanasigamani Pillai and to me, and told us that M. Gnanasigamani's letter had only reached him at eleven o'clock, but he had bathed immediately, made his father, wife, and children take their food and start off on the ten miles' march. As we had to leave again at midnight, I had service in a large shed, and that evening admitted thirteen into the Christian Church.

RECOLLECTIONS OF A BENGAL MISSIONARY.

IV.



TO master the *language* or languages, as the case may be, is one of the first efforts of the newly-arrived missionary. There did not exist, at the time when I had to confront that difficulty, the excellent regulation which afterwards came into force, of allowing a year to a new recruit without any other definite charge than that of studying the language. The consequence was, I was overworked, and my diary records frequent attacks of illness; but, by God's help, I was enabled to hold on. The most efficient way of learning a language, as every sensible student knows; is, in addition to book-study, to embrace every opportunity of conversing with the Natives of the land. This plan I adopted, taking daily walks into the surrounding villages with some intelligent man; and thus I found that in a short time, to my great delight, the sounds I once heard at the landing-place were no longer a Babel; my own lips were opened, and I could speak in a tongue "understood of the people." Thus evening preaching or visiting were superadded to the English work of the school.

A very pleasant variety to the ordinary engagements was afforded by the periodical recurrence of the Missionary Conference, when all the "brethren"

* See *C.M. Gleaner*, Sept., 1892, p. 139.

met at one or other of the three centres, Calcutta, Burdwan, or Krishnagur. The method of travelling to the latter place was in a transition state. The railway, which was opened up to Burdwan soon after our arrival, took us the first stage to a place where we met the contingent from Calcutta. And here many a brotherly greeting or welcome to a new brother would occur. It was thus I first met with such men as Richard Pearson Greaves, and James Vaughan, and H. W. Shackell, men of spirituality and power, whom to have known and to remember is a privilege. After leaving the rail there was a walk for a short distance to the river; and I bear in mind that on the occasion when we met Shackell, he fainted, overcome by the heat, although it was the *cold* season. He had recently arrived in India, and he attended our Bengal Conference before going "up country." A journey of some hours in a large but not very comfortable native boat was happily spent by "friends in council;" and as evening drew on, a hymn, most heartily joined in, would vary the course of conversation. At Krishnagur I met some who may be called the fathers of that Mission. I have already named Blumhardt. Then there were Kruckeberg and Lincke and Lipp, who took charge of the infant Christian communities immediately after the great movement to Christianity. Others there were of a later generation, such as Schurr and Bomwetsch, of whom the latter still survives. Then, too, there was James Hasell, whose kind interest and wise counsel deeply impressed me. When these Conferences were held in Calcutta, an opportunity was afforded of meeting with other brethren than those of our own Church of England community. In the year 1855 a large General Conference was held with representatives of nearly all the Missionary Societies at work in Bengal. I think I am right in saying that that Conference was the first of such General Conferences representing various sections of the Christian community; and it paved the way for the other gatherings on a larger scale which since have been held in various localities.

Very pleasant were these Conferences with brethren, and they sent us back to our work spiritually refreshed, and with some practical lessons learned. They have, I believe, much altered in character now. The opinion then recorded was one unhelpful as to the admission of Native Christians to the ministry. Church Councils were then unknown; but they now occupy a place of prominent importance, with Native clergy and others coming to the front in discussion. A retrospect affords in many things ground for encouragement. One such encouragement has come to hand in an account from the Rev. Herbert Brown of a baptism occurring some months ago in Burdwan. My constant work in the English School was, as regards the Christian teaching, a sowing time, with little reaping, except in producing secret conviction of the truth. The case named by Mr. Brown is one in which I was permitted to sow the seed. It was an instance of a man of very good social position, and of much intelligence. The seed had lain dormant for years, but the germ of life was there. The Spirit's blessing has come down, and now as an old man he comes forward to confess his faith in Christ. To the Lord be all the glory. My connection with the school was useful in creating a friendly spirit with my pupils, and thus gaining for me an access to their homes. Visitations at the houses of people of respectable position afforded very interesting occupation, and presented opportunities of usefulness. Too often but little good could be done, and the endeavour to introduce the subject of Christ and the Gospel would be parried. Sometimes, however, it was different; but facts of a painful kind would come up. One man I knew who had gone so far as to apply to a missionary for baptism, but who yielded to the opposition of his father, and afterwards seemed to be hardened into an

enemy of the Cross of Christ. There was another who paid his daily devotions to a "Salgram" stone smeared with vermilion. He had once given up all faith in idols ; but, said he, "I am not content without some worship of the Deity, and this service silences my conscience." Again, there was another man who, in conversation with me in English, spoke with extreme contempt of the Hindu idolatry. I expressed my surprise, as I knew that he had a temple in his house, with officiating Brahmins to carry on the daily "puja." "Oh," he replied, "were I to break off that, the ladies of my house would cry my life out of me." Another visit, however, of a more encouraging kind, I well remember. It happened (?) that in the morning of that day I had received a letter from Dr. Duff informing me that a young man, a student of the Free Church Institution in Calcutta, was in Burdwan in the house of his uncle, detained against his will. The young man had requested Christian baptism ; but his relatives, to prevent the fulfilment of his wishes, had sent him to this uncle, who was instructed to take scrupulous care that he should not have enough money to return. Dr. Duff was not able to tell the name and address of the uncle, but he said that the librarian at the Free Library could inform me. I felt it was a delicate matter ; but, as the event proved, I had no need to apply to this librarian. That evening I called at a house which I had not previously visited, and I spent some time in conversation. A young man was present, who remained perfectly silent, but seemed to take deep interest in what was said. When I rose to leave, the young man followed, wishing to speak to me. He went on to say that he was convinced of the truth of Christ as his Saviour, but he was prevented from baptism by his relatives. I inquired his name, which, to my surprise, I found to be the same as that given in the morning's letter from Dr. Duff. A few inquiries revealed the fact that he was the identical young man whose "whereabouts" I had been requested to discover, in a way which probably would have led only to his removal elsewhere. His astonishment equalled my own. May we not believe that God's providence led me in this remarkable way to the help of this young inquirer, not improbably in answer to his prayers ? Arrangements were speedily made for his return to Calcutta, and he was soon afterwards baptized. This happened many years ago. Some time subsequently I inquired about him, and heard that he continued to lead a consistent Christian life. In one part of Burdwan there are some beautiful "tanks" or sheets of water, with flights of steps, called "ghats," leading down to the water's edge. On the spacious stucco platform above these ghats people would assemble in the evening. I used occasionally to join these groups, and opportunities of doing good sometimes occurred. On one such occasion a respectable man accompanied me part of the way home. I was encouraged to request him to visit me, which he did. He was an educated man, of middle age, a Bengali Brahmin, but had spent most of his time "up country" in connection with engineering work. His attention had been drawn to Christianity by the present of a Bible which he received from some visitor to Simla. I subsequently had the privilege of baptizing him ; and he afterwards became master in the English School. This case, and the other named in an early portion of these Reminiscences, form remarkable illustrations of the power of the written Word. I suppose that, under the Spirit's teaching, it may be accounted for by the impression produced of the superiority of the Bible over the Hindu Shastras, and the excellence of the Lord Jesus as contrasted with the abominations of the Hindu "Avatars."

No notice of Burdwan would be complete without some reference to the Maha-Raja, one of the greatest landowners, and one of the richest men in India. His influence in the place was of course enormous. It was his by the prescrip-

tion of custom to provide magnificent displays of fireworks and other entertainments for the people, some on the occasion of birthdays, but frequently in connection with some heathen festival. The Raja had enjoyed, as readers of Mr. Weitbrecht's Memoir will remember, considerable privileges in his early education; but he professed himself, in religious creed, a Vedantist, and he had in the precincts of his palace a chapel or Vedantic place of worship, in which hymns from the Vedas were chanted, and discourses delivered. The building was fitted up somewhat after the fashion of a Dissenting chapel in England. There were seats for the worshippers. At the end, against the wall, was the pulpit, the peculiarity of which was the large dimensions of the cushion in front. But to those who attended the service it soon became apparent that this was intended for no "drum ecclesiastic;" for the officiating minister, on ascending, took his position not *behind* the aforesaid cushion, but squatted cross-legged *upon* it, and, availing himself of the oriental privilege of teachers, addressed his audience sitting. It was customary when friends favoured us with a visit in Burdwan to take them to see the Raja's menagerie and gardens and palace. Some of the apartments in the latter were really magnificent. On one such occasion a highly respected clerical friend from Calcutta was with us; and as we were passing the "Rajbari," or palace, the bell at the above-named chapel was calling to worship. My friend expressed a desire to witness the service, and with this intention he left our party. On my subsequently inquiring his opinion, he replied, with a smile, that he had been greatly disappointed, for that on entering the chamber preparations were going on which seemed in no way indicative of divine worship, such as the stretching of tight ropes and erection of parallel bars. After he had waited awhile, he was informed by an attendant that the bell had been rung only according to custom; but there would be no service, as the hall had been granted for that evening for an acrobatic performance! Vedantism, it appears, does not respect places. On another occasion our guests were the Rev. and Mrs. William Townsend Storrs. Our Mission schools, &c., were the first objects of interest, but afterwards they accompanied us to the Raja's gardens and menagerie. One of the men in charge, in attempting to arouse the animals, incautiously put his hand too near the bars of the wolf's cage. The creature seized his fingers, and savagely held on. We succeeded, with our sticks, in poking and beating him off. The poor man's hand was sadly lacerated. But the remarkable thing was that not one of the other Native attendants attempted to rescue the man, nor would they help in any way. Mrs. Storrs most amiably tore up her handkerchief, and bound up the man's wounds. What was the explanation of the callousness of the other attendants? The sufferer was a low-caste man, and therefore they would not touch him! Such is heathenism. Surely the incident may point many a Christian lesson.

Our position at Burdwan, about seventy miles from Calcutta, on the main road to the North-West, afforded us many favoured opportunities of showing hospitality to missionary brethren on their way up country. When the journey was entirely by road it formed a convenient resting-place; and when the railway was opened, Burdwan was for a time the terminus, and here travellers changed from the rail to the road. My diary contains records of many honoured names, too numerous to recount. Among them were fresh arrivals, such as Tuting, who afterwards, while preaching in Peshawar, was struck at by a Mohammedan fanatic. Or there were veterans, such as Pfander and Leupolt, who could look in upon their way. Thus we at Burdwan were favoured to "entertain angels," though not "unawares." This, after a time, was all altered. The railway was extended first to

Raneegunge, and then further and further on ; and it provided timely means to push forward soldiers to the scene of earthly war, and afforded also a less troublesome and more speedy mode of travel than formerly for these soldiers of the Cross.

A. P. NEELE.

JAMES JOHNSTONE BOURNE.

In Memoriam.



IN the south side of a little English church which stands on elevated ground above the well-known Swiss village of Loeche les Bains, lies a solitary grave. As we stand some twenty yards off, and view this sacred spot, the background of the prospect consists of the huge buttresses of rock which form the southern descent of the remarkable Pass of the Gemmi. The scene is grand and impressive, and there is a peculiar appropriateness in the choice of that spot for the last resting-place of those mortal remains. He who lies there, in the blessed hope of a glorious resurrection, traversed that wild Pass on the morning of July 16th. Having attended the Grindelwald Conference, he was on his way to Saas Fée, to spend three weeks with the English chaplain at that lovely spot, and his advent that Saturday evening was looked for with keen anticipations of pleasure. That evening a place was set at the chaplain's side at the *table d'hôte*, but he for whom it was set came not. The Lord was saying to him, "There is a place by Me," and He was about to show His faithful servant His glory.

A telegram that evening announced Mr. Bourne's serious illness, and at breakfast-time the following morning another message told that the spirit had taken its flight to the realms of rest and bliss. Another telegram from the afflicted invalid widow entrusted the chaplain with the solemn responsibility of undertaking the last duties and rites, a task which was lovingly carried out with a sorrowing heart, and on Monday evening, July 18th, when he arrived at Loeche les Bains, such facts as could be ascertained were carefully gathered, and were as follows:—In the early morning of Saturday, Mr. Bourne rode from Kandersteg, over the summit of the pass to the Wildstrubel Inn, where he dismounted, and, accompanied by a guide, commenced, soon after 7 a.m., to descend the precipitous rocks by the excellent pathway which leads to Loeche les Bains. A young member of the University of Oxford, walking with a friend, overtook him, and finding him greatly exhausted gave him a reviving stimulant, after which they chatted pleasantly. Allusion was made to the glorious view from the top of the descent, and to the route yet to be taken, and just as they parted our dear friend made this remark, "To help one another should be our motto in life, and especially in the Christian life." Excepting the words, "Pour Madame," when handing some flowers to his guide, the above was his last utterance ere his lips were sealed, and unconsciousness came over him. How wondrously true to his own unselfish life of cheerful, ceaseless labours of love this remark was, all who were privileged to know James Johnstone Bourne can affirm. It was said with a kindness and gentleness of expression such as much struck the young men. Soon after this he leant heavily upon his guide, so that after awhile the guide had to leave his charge while he ran for help ; and the now unconscious traveller was taken on a chaise-à-porteur to the Belle Vue Hôtel, Loeche les Bains. Here he lay from 10 a.m. till 2.30. a.m. on the following, Sunday, morning, when he painlessly expired, and that devoted man departed to be with Christ whom he so truly loved.

Y Y

The funeral took place on the Tuesday at 4.30 p.m. It was largely attended. Two hymns were sung, "Jesu, lover of my soul," and "Servant of God, well done!" and a brief address was given by the writer of this sketch, who also threw into the grave some edelweiss (the immortelles of the Alps) which had been gathered to greet his arrival at Saas Fée; and thus a short farewell was bidden to one of the truest and dearest of friends, "until the day break, and the shadows flee away."

James Johnstone Bourne was a man of no ordinary stamp. The early prime of his life was spent in the War Office, and here he acquired those active business habits which were so thoroughly utilized, when his calling was given up, in manifold labours of love in his Master's service. From early youth the subject of this "In Memoriam" had chosen "that good part which shall not be taken away," and thus, when freed from arduous office duties, he threw his whole time and energies into active labours of love. For two or three years his sympathies were enlisted on behalf of young men, and he was secretary of a London diocesan organization for befriending youths who should come to the metropolis without adequate protection from the snares of a large city. Those who were intimate with him know how intensely his warm tenderness and strong influence went out towards those he sought to rescue, and how evidently to help them was the motto of his life. After he had resigned this post, he seemed to set before himself mainly two great lines of Christian enterprise: Temperance work, and Missionary effort. The C.E.T.S. and the C.M.S. had in him an able exponent, and a cheerful, willing, ever-ready helper. Moreover, it was his joy to mark his sense of the privilege of these his constant labours by undertaking them gratuitously. He travelled over many parts of England for the Church Missionary Society, and, though not wealthy, he laid his loved employ, together with all he was, freely on his dear Lord's altar as a consecrated offering for the extension and advance of His Kingdom.

In a remarkable degree Mr. Bourne combined an unflinching maintenance of his firm convictions on such matters as the non-sacerdotal character of the Christian ministry, the full inspiration of all Holy Scripture, and the sanctity of the Lord's Day, with perfect freedom from all acrimony, and a constant manifestation of all that was gentle, generous, and considerate. And we may here introduce from the pen of the Rev. W. Hay M. H. Aitken a specially interesting account of incidents connected with the close of the Grindelwald Conference, recorded at the request of the writer of this sketch:—

"I made Mr. Bourne's acquaintance at the Grindelwald Conference on the Sunday before his death, when he invited me to join a party that was to proceed next day to Mürren. We had a very pleasant excursion, and he seemed to enjoy it as much as any one. His bright, happy-looking face and cheerful talk added much to the pleasure of our expedition. The following Thursday night Mr. Horton delivered a remarkably able and eloquent address on Inspiration, which, however, one felt did not represent the views of many at the Conference. The subject was so large, and Mr. Horton had had so much to say upon it, that it was impossible to hold any discussion that night, and as Mr. Horton had to leave in the middle of the next day, any discussion at all seemed impossible. I think that Mr. Bourne was one of several who rose and strongly urged that there should be a discussion, as otherwise a very false idea might be given of the general sentiments of the Conference. Accordingly it was arranged that the discussion should take place next morning at 9 a.m. It was opened by Mr. Heard, whose views seemed in general accord with those that Mr. Horton had expressed. I think he was immediately followed by Mr. Bourne, and I well remember how impressed we all were, whether we agreed with him or not, with the tone of his remarks. He spoke without any passion of bitterness, but with the deepest feeling and the most intense earnestness. He did not attempt to reason, but

rather appealed with all the force of personal conviction to the hearts of those who knew the spiritual value of the Bible. Perhaps he may scarcely have been able fully to appreciate Mr. Horton's position, but, while differing from him, he did not allow one bitter or uncharitable word to drop from his lips. Mr. Horton was evidently touched by what he very properly called 'Mr. Bourne's pathetic speech.' How little any of us thought that it was to be the last speech he would ever make! The next day he knew doubtless more about all these perplexing questions than any of us can know amidst the broken lights of earth."

Though Tunbridge Wells was the home of our dear friend, yet for many years circumstances caused him to sojourn with his wife and daughter at Eastbourne during the winter months. And thus it is that in his seaside resort he had established for himself a considerable circle of friends in every class of life to whom his loss has come as a kind of personal bereavement. For Mr. Bourne had the special quality of so making the interests of others his own, with ready, self-less sympathy, that he was widely loved and trusted; while his large heart was capacious enough to extend to very many the charm of his personality and the privilege of his confidence. And moreover, he possessed the happy knack, without ever being obtrusive or inopportune, of never forgetting that

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship of hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on Whom I wait."

And the most frequent scope of the "work of lowly love" that he did was that bounded by the great missionary cause. Here he was an enthusiast His personal love for and faith in Christ; his eagerness for the coming of the Kingdom; his righteous indignation at such wrongs as the opium traffic, hindering the Gospel's progress; his intense interest in individual missionary effort, nursed as it was in that prayerful spirit which formed a marked feature of his life,—all conspired to render the cause of the Church Missionary Society the uppermost of all which engaged his sympathies. Many will remember with gratitude the bright, incisive, taking addresses he so often gave from the chair, imparting a high and fervent tone to a meeting. Many likewise will long recall the share he took in a prayer-meeting which was inaugurated ten years ago by the late Bishop Poole, of Japan, when Curate of St. Mary's, Eastbourne, and has been held monthly ever since in a private drawing-room. Here our departed friend was ever an attendant when able, and latterly he not only helped by his deeply spiritual prayers, but gave us a pithy and suggestive *résumé* of the most recent details gleaned at the meetings of the Parent Committee, from which he was rarely absent, as affording heads for prayer or thanksgiving. Indeed it may be safely said that to Mr. Bourne, Eastbourne owes much for the missionary interest which has recently widened and deepened in our midst. When we bear in mind that for some years a very much impaired action of the heart rendered our late friend's tenure of life exceedingly precarious, we may indeed thank God for the grace given unto His servant, and hear as from his grave the inspiring words for our admonition, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

WILLIAM A. BATHURST.

THE MISSION-FIELD.

WEST AFRICA.



FOURAH Bay College Calendar for 1892 has been published, giving full information regarding the various scholarships, prizes, and examinations; a full list of the members of the College; and the results of the Durham University Examinations as affecting the students. Twenty-seven have taken the B.A. degree since the College was affiliated to Durham in 1876, of whom eight were licentiates in Theology. Six students took their B.A. in 1891, one of whom took a second-class in Honours in the final examination for the licence in Theology.

Miss Dunkley reached Sierra Leone on May 16th. She writes of the result of the special services which were held for the girls of the Annie Walsh Memorial School during Lent as follows:—"The work done at the Lenten Services last term has indeed gone deep down in the hearts, and is bearing fruit upwards; there is a decided change in *many* of the lives, a very marked increase of attention and interest in Bible-classes, and an improvement in the general tone of the school." On the other hand, she refers to some bitter disappointments.

The Rev. M. A. and Mrs. Dodds reached Lagos at the beginning of July.

It was reported in Abeokuta at the end of June that the chiefs had at length resolved to open the roads; and further, that the Ibadans and Ilorins were making peace.

We have not yet found space for the letter of the Rev. T. Harding, written from Ibadan in April, to which we referred in our June number (page 455). The appeal which Mr. Harding addressed to the chiefs against their decision, at the instance of the Ijebus, to expel Mr. Harding and Mr. Olubi from the town, was for the time successful. But a further deputation from the Ijebus conveying bribes effected its purpose so far that messengers were sent by the chiefs from the camp, where they were engaged against the Ilorins, on May 21st, instructing the people of Ibadan to drive away the Mission agents or to kill and plunder every Christian house. The message was peremptory, and even the headmen in the town, who had interceded for the Mission on the previous occasion, were also to be plundered and killed. This was to be done on May 23rd. On Sunday, the 22nd, however, it was reported that a flash had been seen and a report as of a cannon had been heard in the direction of Ijebu Ode. The following day the news was brought to Ibadan that Ijebu Ode had been taken by the English; and as the action against the Mission was only determined upon through fear of the Ijebus, it was immediately abandoned. "Thus God delivered His own and showed forth His glory," Mr. Harding writes. "Thousands of people," he adds, "came to congratulate us on our deliverance." A special thanksgiving service was held on June 8th, Whit Monday. Mr. Harding says, regarding Ijebu Ode, "The seat of the Yoruba slave-trade has now been broken, and the stronghold of human sacrifices taken. I trust the messengers of Jesus will quickly be sent there, for I am persuaded that the Lord has much people there."

EASTERN EQUATORIAL AFRICA.

Messrs. R. H. Leakey, J. H. Briggs, A. B. Fisher, J. P. Nickisson, and A. McGregor, Mr. and Mrs. D. Deekes, and Miss E. M. Furley, who sailed on May 9th, arrived at Mombasa, in excellent health, on June 9th. The Rev. J. E. Beverley and Mrs. Hooper have come home invalided, and the Rev. A. N. and Mrs. Wood on furlough.

Mr. Pilkington has sent home translations of the two Epistles to the Thessalonians, the two to Timothy, and those to Titus, Philemon, and Jude, in Luganda.

Of the New Testament, only the Epistles to the Corinthians and the Hebrews, and those of James and Peter have not been received, and these Mr. Pilkington hoped to complete in a few months. He wrote on January 19th: "The new church is really very fine; the labour, I calculate, would have cost 1000*l.* at 3*d.* a day each man. I do not think people at home at all realize yet what a fine people the Waganda are, and what an opportunity there is here to advance God's Kingdom." Later letters, up to March 14th, will be found in this number.

Private letters from the Rev. A. R. Steggall, relating to the Germans' threatened attack on Mochi, have been published in the *Times*. Bishop Tucker, who was fully acquainted with the facts of the case, having visited Mochi in February, and having since been apprized of the intention of the Germans, and, indeed, having intervened to prevent the attack, wrote that "a more wicked, unrighteous, and unjustifiable proceeding than this attack it would be impossible to imagine." Mr. Steggall, writing on June 22nd, several days after the disaster to the Germans, says:—

The effect on the people here has been immeasurably bad. They are so elated by their success that it would not surprise me to hear that they were meditating an expedition against the Germans in their own country. The Mission has lost ground in the opinion of the chief and his advisers. When the attack was being expected, we of course counselled and did all we could to maintain peace. Further, we urged the wisdom of sending the women and children to a place of safety, never dreaming that the Germans would so ridiculously lay themselves open to defeat by attacking with sixty Nubians and fifty Waswahili porters a force of from 500 to 700 men ambushed in what may be described as a huge thicket. Of course, in these wild minds pacific counsels are attributed to cowardice.

I suppose it is certain that sooner or later a German expedition will be sent to restore the lost prestige. I fear also

it is equally certain that no one will be spared in the carnage that will follow. The work here seems likely, therefore, to be broken up. Some might counsel the immediate withdrawal of the Mission before hostilities begin again. But though I regard the withdrawal as almost inevitable ultimately, yet I should be sorry to see it just now. I think our presence here will be some protection to the people in a future attack. I think, too, that assuming the defeat of the Wamochi on that occasion, we may very probably have gather round us, when it is over, some of the fatherless and homeless ones, to whom we might be of service. And, further, to withdraw just now would, I think, strike a heavy blow on Mission work, not only in Mochi, but all over the mountain. It would seem cowardly, and, moreover, I think, would be cowardly, because I am not aware of any danger we would be in.

Mr. E. H. Hubbard, of Nassa, writes that the Rev. J. V. Dermott was ill about three weeks before his death on April 24th.

NORTH INDIA.

Miss A. C. Paterson sends to the North India Localized *C.M. Gleaner* the following interesting description of a baptismal service on Christmas Day at Gorakhpur, when fourteen were admitted into the visible Church by the Rev. H. Stern:—

The Native Christian Church at Gorakhpur on Christmas Day (afternoon) was the scene of a very impressive service, especially to those who, like ourselves, were new-comers and had never witnessed such a sight before. Some fourteen men, women, and children were that day baptized before a very large congregation, though not one by any means composed entirely of those

in full sympathy with the proceedings. The church was packed, and the windows darkened by the faces peering through; the covered head and ill-repressed curiosity marking, in many cases, the enemy of the faith. We arrived a little late, and were given seats first in front of the communion rails, so that we faced the crowd, and could watch the expression of the mul-

titude and the effect produced by what they saw. After the hymn, "Ai Khudawand, dekh yih bhai!" the candidates for baptism came forward really dressed in white and stood in front of the baptismal water, and it was interesting to see how the ages varied—from the tiny baby in arms to the grey-haired man, who looked as if he had seen something of life; and from the very low-caste Hindu who, in the days of his heathendom, had, with his family, offered pigs to devils, to the intelligent, superior-looking candidate who first came forward, and who, though we did not hear his history, showed in his face that he was a man of some intellectual power, and, more important still, that with deep earnestness and devotion he took this first step in the new life to which he was called. As Mr. Stern (who has laboured here so long, and seems indeed a father to his people) proceeded with the service, even the timid-looking women, to whom the whole ceremony must have been not only a novelty but a real trial, repeated, apparently with readiness, the Creed, the Lord's Prayer, and one or other of the Ten Commandments. We could follow these and the rest of the service in our Roman-Urdu Prayer-book, except when Mr. Stern asked special questions suited to the case, such as the solemn question: "Were the converts prepared to renounce their idols and heathen customs utterly and entirely, and to walk according to God's law?" These were

The Rev. J. N. Carpenter sends the following:—

A Hindu lad who failed in a recent examination came to his missionary teacher and said, "Sir, I am very sorry I must have failed in such a subject. . . . I prayed earnestly to Jesus before the examination. I went into the corner of the room and placed all my books before me, and then kneeling I asked Him to bless my work and to grant me success. He has seen this to be best for me. I know it is best."

quietly translated for us by Miss Davies, who has lately come to Gorakhpur to superintend the Zenana Mission in connection with the I.F.N.S., and whose knowledge of the language made her familiar with all the proceedings. One or two were able to prove the truth of their answer in a very practical manner; for just at the moment of baptism, at a sign from the missionary, one of the sponsors, who stood by the catechumens, cut off from the closely-shaven head of the Hindu the little tuft of sacred hair, which is a special mark of idolatry, and one which it costs much to part with. Two boys had to go through the same ordeal, amid very decided murmurs of disapprobation from the body of the church, which foreboded something like persecution afterwards to the newly-made soldiers of the Cross. Some of the names given were very beautiful in their signification: "Love of Christ," "Joy of Christ," &c., and one could not help praying earnestly that their owners might live in accordance with such titles, and be enabled to show their former heathen associates Whose they now are and Whom they serve. After a short address from two of the Native catechists, which were listened to with wonderful attention, Mr. Stern spoke a few words, and in Oriental fashion told the assembly they had leave to go. They then dispersed very quietly; and so closed a most solemn service, and one which none of us are likely soon to forget.

He added also these remarkable words, "I do not *blame* Him."

Here is an example of the state of many of our lads. The old false conceptions still retain a strong hold upon their minds. They do not rise to a conception of a High and Supreme Being, before Whom we are but creatures of the dust; yet still a profound conviction is setting on their minds that in the name of Jesus is power.

SOUTH INDIA.

An elaborate statistical and financial return of the C.M.S. Educational Establishment in the South India Mission for the year ending March 31st has been received. The total number of schools in this Mission is 94, of which 5 are Training Institutions, 4 for males and one for females; 11 are Colleges and High Schools for males; 6 are Middle Anglo-Vernacular Schools for boys; 11 are Anglo-Vernacular Primary Schools for boys; 10 are Boys' Boarding-schools; 10 Girls' Boarding-schools; and 41 are Hindu and Mohammedan

Girls' Schools. The Palamcottah Girls' Boarding-school is the oldest, having been established in 1840; then the Nallur, Surandai, and Mengnanapuram Girls' Boarding-schools, all in Tinnevely, established in 1842. For the education of males the Noble College at Masulipatam stands first in order, having been established in 1843; then the Palamcottah High School, in 1844. Fourteen European missionaries, of whom five are ladies (three being of the C.E.Z.M.S.); 180 Eurasian and Native masters; and 91 Eurasian and Native mistresses are engaged in these schools. All the female teachers are Christians, but 22 of the males are non-Christians. The total number of pupils on the roll on March 31st was 5538; 11 are Eurasians, 1954 Native Christians, 2953 Hindus, 486 Mohammedans, and 134 others. The results of the year, so far as regards examination tests, were: 15 passed out of the Theological Classes; 9 female students passed the second grade, and 12 male students the fifth grade Government Teachers' Examinations; 16 passed the First Arts; 77 matriculated at the University, one of them being a female; 8 passed the Higher Examination for women; 59 the Middle School Examination; 67 the Sixth Standard on Results; 89 the Fifth Standard on Results; 250 the Upper Primary, or Fourth Standard on Results; and 227 the Lower Primary, or Third Standard on Results. The total cost of these schools for the year was Rs. 171,708. Towards this the grants from Government, including result grants, amounted to Rs. 35,378; school fees to Rs. 35,228; local funds, endowments, subscriptions, &c., to Rs. 43,429; while the C.M.S. General Fund paid Rs. 61,958. Separate returns are sent for the Travancore Mission, which has 31 schools, with 1999 pupils.

SOUTH CHINA.

The following accounts of an ordination and confirmation which took place at Fuh-Chow on Easter Sunday have been received from Archdeacon Wolfe and the Rev. J.L. Lloyd. The Archdeacon writes:—

The Right Rev. Bishop of Victoria visited this Mission at the beginning of this month, for the purpose of holding an examination of candidates for Holy Orders, and of admitting such as should be deemed qualified to the sacred office. He commenced the examination on Monday, the 8th instant, by giving a paper of ten questions on the Old and New Testaments each day till Wednesday, the 15th, when he gave a paper on the Prayer-book. Three out of the class of candidates who were thus carefully examined by the Bishop, and recommended to him by the missionaries of the several districts where the candidates have been working as catechists, were, after further personal and private conversation and examination by the Bishop, and much prayer on the part of the Bishop and the missionaries, selected as fit candidates, and ordained on Easter Sunday, in the College Chapel, to the sacred office of the Diaconate. These three have been working as catechists in this Mission for many years, and have proved themselves worthy men, and the testimony of all the missionaries present, who

have known them all these years, was that they "had never heard a word against them." This is a great deal to be able to say of them, especially in a place like this, where many eyes are upon them, watching for the slightest cause of complaint against them. I do not say these brethren are faultless—that would be too much to say of any human being, either here or anywhere else; but these men have been watched and examined as to their motives and principles and desires, and, so far as man can judge, morally and spiritually at least, we consider them well qualified for the work to which they were officially appointed by the chief pastor on Sunday last. May God's Spirit rest upon them! May their lives be fully and wholly consecrated to their Lord, and to the difficult but blessed work to which I believe He has called them! May I ask your most earnest prayers on their behalf? They will, in their new position, be exposed to many temptations, and will have to face many difficulties. Pray that they may have grace sufficient for all their needs, that they may "be faithful unto death."

One of the men ordained on this occasion, Yek Twang Mi, has been licensed by the Bishop to the lower division of Hok Chiang, having under his pastoral care several hundred Christians and Christian adherents. This man was, before his conversion, a Taoist priest, and was brought to Christ by his elder brother, Yek Sui Mi, who was also ordained with him to-day, and licensed to a charge in Foo-Chow. They are both married, the elder to one of Miss Cook's old pupils from Singapore, the younger to the eldest daughter of the Rev. Ting Sing Ki, of this Mission. Both these women have been Christians from their infancy, and carefully trained under Christian influence, the one, as I have said, in Singapore, and the other in our own C.M.S. Girls' Boarding-school in Foo-Chow. They are both well qualified in every way to help their husbands in the work of the ministry, and I trust much prayer will ascend in their behalf.

The remaining one ordained to-day, Tiong Muk Tung, was licensed to the Ning Taik district, to help Mr. Martin. This man, though intellectually somewhat inferior to the two brothers just mentioned, is their equal, if not their superior, in earnest devotedness and spirituality of mind and life. On giving up heathenism and entering on the Christian life, years ago, he had to pass through much persecution and trial into the Kingdom. I well remember, many years ago, on coming home from service on a Sunday afternoon, finding in the verandah of my house an apparently wretched-looking creature, who, as soon as I approached, fell on his knees in an attitude of earnest supplication, and with tears implored me to save him. He had come over 110 miles from his village, among the Ku Cheng mountains, to implore my help. His story was a sad one, but a very common one in those early days of the Fukien Mission. He had heard the Truth of God from one of the catechists. He at once embraced it, and then tried to bring his entire family and neighbours to embrace it too. He succeeded, after some time, in bringing his father and mother and two younger brothers to give up heathenism, and enter the Christian communion; but

And the Rev. Ll. Lloyd writes :—

I took advantage of the Bishop's visit to prepare a number of my boys

his neighbours rose in fury against him, set fire to his house, and beat him severely, and he was compelled to fly for his life. Weary, travel-stained, and sore in body and in mind, I found him in my verandah on the occasion to which I have referred. I had never seen him before; but his story and his tears, and his miserable appearance, went straight to my heart, and he was at once cared for, and comforted and helped. The authorities at Foo-Chow warned the villagers against persecuting the Christians, and he was able to return in peace to his home. He became now most earnest in his village, and was the means of bringing his entire family, and others in the village, to a knowledge of Christ. His earnestness and power of eloquence attracted the attention of the missionary, and he was, after some time, but without much training, however, called to exercise the duties of catechist, and has ever since shown himself an earnest, devoted, and diligent student and teacher, as far as he knew of the Word of God, and the unanimous opinion of all who knew him and his work was that he was worthy to be commended to the Bishop, who ordained him to the office of the ministry, as a deacon in the Church of Christ, on Easter Sunday. To God alone be all the praise! These three now ordained make fifteen ordained Native clergy in this Mission since its commencement. Three of these have gone to their heavenly rest. One, who at one time was greatly used in extending the knowledge of Christ's salvation, and of whom we entertained the highest hopes, has, alas! fallen, and had to give up the ministry. He still remains a wreck of his former self, and has been called to pass through much sorrow. Our hearts truly have been pierced with grief and disappointment on his account, and some of us were sorely tried, and our faith in a Native ministry greatly staggered for a time. The remaining eleven are still with us, and most of them are doing good work for Christ. Let us all earnestly pray once more that the three recent additions to our staff of Native clergy may be made a great blessing to the Fukien Church, and themselves be kept faithful to their Lord, and that they may receive at last the crown of life.

for confirmation, and Miss Lambert also prepared a number of her girls to

receive the same rite. It is very pleasant to teach these lads, especially on an occasion like this. Their earnest look testifies very frequently to the reality of their profession, and I can truly say that I believe most of them are desirous of being Christ's faithful soldiers and servants until their lives' end. On Holy Thursday I went to the girls' school and found thirteen of them carefully prepared and waiting for a final word with me.

On Good Friday morning at nine o'clock I had an hour's talk with my twelve boys, and tried to impress upon them the need of earnest prayer for a blessing on the service. At eleven o'clock we had our usual morning service, and I preached on the Crucifixion, pointing out how Christ's final suffering proved His intense love, and also the heinousness of human sin.

At 4 p.m. we all met in the College Chapel, and the confinees were placed in front of the rest of the congregation,

amongst them being the schoolmaster, who first heard of Christ some three years since from a little scholar who attends our services, and whose conversion was related then. The Bishop gave an address from the words, "If any man will be My disciple, let him deny himself and take up his cross and follow Me." During the laying on of hands the rest of the congregation knelt in prayer at the Bishop's request, and the whole service passed off very nicely and quietly. The hymns sung were, "Am I a soldier of the Cross?" to St. Stephen, and, "I'm not ashamed to own my Lord" to Evan.

In a Mission like this, where our converts are always so much in danger of persecution, or even martyrdom for Christ's sake, there seems a special appropriateness in the prayer offered for each one of these young disciples that God would defend them with His heavenly grace, and daily increase in them His Holy Spirit.

MID CHINA.

The Rev. J. Bates reached Shanghai on March 25th. Dr. Duncan Main, who returned last autumn, writes from Hang Chow:—

We are now heartily into our work again, and our furlough home almost seems like a dream. I have got a class of seven new students, all Christian young men, of course, and the hospital is full, with nearly 100 in-patients, so that our opportunities for usefulness at present are many. Mrs. Main has got twelve patients in her ward. The

evangelists are busy. One is daily in the wards buttonholing the patients, and one has gone to the country to visit a few who have made a profession of faith in Jesus. We look for much fruit this year. May the Lord more and more bless us in bringing souls to the Great Physician!

Archdeacon Moule writes:—

I have just finished my usual Saturday morning's meeting with my Chinese catechists, for convention, prayer, and preparation for Sunday's duty. Part of our time is occupied by the reading of their weekly journals; and one feature in this last week's reports struck me so much that I stopped the reader and questioned him about it. Our three rooms for daily preaching and inquiry have been well attended, notwithstanding the wintry and very inclement weather. And better than this, the daily reports mention earnest, attentive listeners; much civility; much pleasure manifested; together with some outspoken and vigorous controversy and disputation. I was assured by one of the catechists, Dzing Uyi-doh (youngest brother of one of our Ningpo pastors, and son of the

physician, Stephen Dzing) that this is a constant feature now in his evangelistic work; and that he notices a very great change in the attitude of the people as compared with the state of things five years ago when he came from Ningpo to join us.

The other catechists corroborated this view, and Mrs. Moule in her daily house-to-house visitation finds much more earnest and friendly interest than she ever expected to meet with.

We hear this morning from Hankow (800 miles up the Yangtse) that increasing numbers of Hunan men are attending the preaching-rooms there. Hunan, you will remember, is the anti-foreign province, and is supposed to be the hot-bed of anti-foreign and anti-Christian animosity.

NOTICES OF BOOKS.

THE SYRIAN CHURCH IN INDIA. By GEORGE MILNE RAE. *Edinburgh and London: William Blackwood and Sons.*



HIS is a most interesting and well-written book on a very interesting subject, which bears marks on every page of the careful study and research which the author has given to it during a residence of more than twenty years in Madras.

The first half of the book is occupied chiefly with a discussion of the date and manner of the origin of the Syrian Church in Malabar, for it is of the Church there and on the Coromandel Coast, and not throughout the whole of India, that the author writes. His researches lead him to a different conclusion from that of other writers, for he not only entirely rejects the tradition that St. Thomas founded it, but also the generally received belief that it existed at least as early as the second century. The theory he adopts is that it owes its origin to Nestorian Christians who came from Persia in the beginning of the sixth century, on the grounds that what evidence we possess proves that St. Thomas lived and died elsewhere, and that there is no unequivocal evidence of the existence of the Syrian Church in Malabar previous to that of Cosmos, who visited India and Ceylon in A.D. 522, and records that he found a fully organized Church there in connection with the Nestorian Church in Persia at that date.

In spite, however, of elaborate arguments the question must in the absence of direct historical evidence (which fact the author seems to rely upon too much as an argument in his favour) be still considered an open one. The reader will, however, forgive Mr. Milne Rae for taking up so large a portion of the book with this discussion, which is after all rather of antiquarian interest than of practical importance, since it leads him to introduce, incidentally, some valuable information regarding the spread of Christianity in the first centuries, the ancient Jewish colony in Cochin, and the history of Malabar. Regarding the first, it is, however, surprising to meet with the remark that such reasoning as that in the first centuries it would be surprising if missionaries did not go where merchants went, "is based rather on modern missionary ideas than on ancient Church history."

The story of the cruel treatment of the Syrian Church by the Romish Church when, through Portuguese ascendancy on the coast, they were able to employ "the secular arm," is well told, and an interesting account is given of the proceedings of the Inquisition at Goa, where one of the Syrian Metrans was burnt alive. The wholesale destruction of Syrian books is one of the most regrettable incidents, as, though the Syrian Church soon threw off the Romish yoke, they could not of course repair this great loss. To it doubtless is due the fact that we have so little information of the history and origin of the Church in Malabar.

This is followed by an account of how the Syrian Church, having, after getting rid of Romish tyranny, no regularly consecrated Metrans, sought help, not from the Nestorians, but from the Jacobite Patriarch of Antioch (one of four who claim the rank and prerogatives of that See), and so forfeited "whatever right their fathers may have had to call themselves Christians of St. Thomas," and "passed from one extreme of Nestorianism to the opposite extreme of Monophysitism at a single bound." We may at least presume that they did not regard the distinctive doctrines taught by these parties as of much importance.

In the two following chapters we have an interesting account of the C.M.S. Mission to the Syrians, and of the remarkable movement towards reform

which resulted from its efforts after the separation took place. That regarding Mar Athanasius Matthew illustrates the kind of men which the Syrian Church can produce as regards capacity for governing and leading. His education he owed to the C.M.S. The book closes with a full account of the great law-suit between the Reformed and Unreformed parties in the Syrian Church which occupied the attention of the Courts of Justice in Travancore for ten years. The point raised was the possession of monies and property belonging to the Church. But the more serious issues involved were whether the Patriarch of Antioch had authority over the revenues and property of the Church, and power to appoint and depose Metrans as he pleased. These issues two of the judges of the Final Court of Appeal decided in his favour. And though the English judge took an entirely different and, there is no doubt, truer view, the Maharajah confirmed the decision of the majority. The effect has been to place the Syrian Church under the entire control of the Jacobite Patriarch of Antioch, who will no doubt exact money freely. But a far more serious consequence, which the author does not notice, is the possibility of the Patriarch acknowledging the supremacy of the Pope. The result would be that the temporalities at least would pass into the possession of Rome. This is far from being an imaginary evil, for the property of the Syro-Chaldeans in Cochin was, on the submission of the Patriarch of Babylon, immediately taken possession of through the law courts by the Romish Church, and such clergy as did not put away their wives and submit to re-ordination were driven out.

On the other hand the Reforming Party, diminished but strengthened by the secession of the half-hearted among them, is putting forth vigorous efforts to raise money and build new churches. And one cannot but hope that now litigation is over they may set themselves to earnestly preach and teach the pure Gospel of Christ, and so become a power for good in the land. This is to be the more desired because the Unreformed are rapidly giving up the few reforms previously adopted, and introducing grossly superstitious practices now that they have won the case.

The Syrian Church in Malabar bears important testimony to the tenacity with which the Natives of Malabar will hold to the Faith. We do not agree with the author in his view that it was the social position attained that preserved it. Their courageous stand against Rome bears testimony the other way. It is also, alas ! a proof of how possible it is for a well organized and comparatively rich and powerful Church to become utterly dead to the needs of the heathen. For centuries it has ceased to make efforts for their salvation. And while many earnest and successful evangelists have been raised up from among those who joined the English Church, there are scarcely any among the immensely greater proportion who, though influenced by our teaching, have remained in their own communion.

Enough has been said to show how well the book will repay perusal, especially by those interested in the establishment of purely Native Churches in India. One important point incidentally mentioned deserves, however, serious consideration. The writer states, on the authority of "The Madras Census Report for 1881," that "even within the ten years 1871-81 the accessions to the ranks of Mohammedans within the collectorate of Malabar alone, from the Cheramat and other low-caste people, amounted to about 50,000" (p. 176). Truly the Christian Church is but half-awake to its opportunities.

A. F. P.

CONQUESTS OF THE CROSS. *Edited by* EDWIN HODDER. *London: Cassell & Co.*

This work ought to have received an earlier notice at our hands. It was issued in serial monthly parts during 1890 and 1891, and it provides, in its

complete form, a set of three exceedingly handsome and attractive volumes, profusely illustrated, and printed in a bold, clear type. The object in view is well stated in the Introduction:—

“A great battle is being fought between light and darkness, truth and error, civilization and barbarism, Christianity and Paganism. Some watch it eagerly, but not the multitude. There are innumerable homes in this land where comparatively little, and many where nothing is known of the great struggle that has been going on these hundred years in almost every habitable part of the globe; of the heroic lives, the thrilling adventures, the noble deeds, the martyr-deaths of some of the bravest and most devoted men and women the world has ever known.

“To tell the story of this mighty contest in plain and unconventional language; to view it in all its relations from an independent standpoint, without regard to any sect or party; to trace the progress of this great and ever greater wave upon wave of influence, from pole to pole, and from the rising to the setting sun; to see the workers at their work, and examine their methods; to witness their heroism in the midst of countless perils; to record their triumphs and defeats; to see cruelty, superstition, and bloodthirsty strife giving place to gentleness, goodness, and peace under their ministrations; to behold Dagon after Dagon falling down before the Ark of the Lord; to see plague and disease cast out by sanitation and medical science, and the darkness of ignorance die away under the light of education—this, among many other things, is the task we have set ourselves.”

The editor need scarcely tell us after this that his work need not be a dull one. No book could be possibly considered dull by a Christian in which are related, as they are here, the stories of such men as Ziegenbalg, and Schwartz, and Hans Egede, and Vanderkemp, and Williams, and Carey, and Eliot, and Brainerd, and Moffat, and Livingstone, and Martyn, and Elmslie, and “Afghan Gordon,” and Judson, and Duff, and Steere, and Volkner, and Keith-Falconer, and Johnson of Sierra Leone, and Bowen, and Crowther, and Patteson, and Krapf, and Rebmann, and Hannington, and Mackay. These familiar names, and a host of others, Americans, Europeans, and English, of every Protestant denomination, labouring in every quarter of the globe, the reader will find. The order of treatment, as may be judged from the above enumeration, is neither chronological nor geographical, and the same Missions are not always consecutively dealt with. This is an inconvenience to the reader who wishes to learn all he can from these volumes of the progress of the different Missions, and the merits of the work are likely to be underrated on this account. It is not, of course, and does not profess to be, a complete history of all the modern missionary enterprises of the Christian Church. Nevertheless, the story which appears to be abandoned on one page is in many instances taken up again and continued with more or less completeness later on. It is acknowledged, however, that the popular reader has been considered rather than the missionary student, and the charm of variety of matter and of liveliness of style is maintained throughout. It may be open to the objection that it gives more incidents of personal adventure and of individual devotion than of spiritual triumphs over Pagan darkness and sin. And, perhaps, undue importance is attached to the reception into the Church of large numbers, and to the superficial changes which have followed the proclamation of the Gospel, which do not always evidence a deep soul-work. But if so, this is not a fault which is wholly chargeable to a work like this, which has necessarily depended upon the Missionary Societies for its facts. On the other hand, however, the work is very far from being a mere compilation. There are frequent indications of an independent judgment, and here and there allusion is made to controversies which have arisen between different societies, or between societies and their agents,

in which instances the editor does not shrink from expressing or implying the conclusion to which he has arrived. For example, the S.P.G. is justified in taking over the Chota Nagpore Christians of the Lutheran Mission, while it is blamed by implication for planting the Madagascar Bishopric in the midst of the congregations of the London Missionary Society. Regarding the Jerusalem Bishopric the writer says: "It has given rise to much controversy; many difficulties and dissensions occurred; it did not answer the expectations formed of it; Jerusalem showed no signs of being 'a city at unity with itself,' and the saying of Newman, 'I have never heard of any good or harm that Bishopric has ever done,' was bandied about until at last it was endorsed even by many of those who at its establishment were most enthusiastic in its favour." Of course, no allusion is made to the controversies between the present occupant of this see and the C.M.S. It would be unreasonable to expect such a work to be up to date to that extent. It is, however, matter of surprise to find no reference to the Metlakahtla difficulties; the story ending with a description of Duncan's work of civilizing the Natives, and all the subsequent troubles, and all the good work of Bishop Ridley and his fellow-missionaries being passed over. We notice a few typographical errors. The printer has been allowed on page 537 of vol. iii. to ordain Alexander Mackay! And the late Rev. G. Shirt, of Sindh, will scarcely be recognized under the name of Shire on page 493 of vol. i. The work is conscientiously and ably done, and in a catholic and liberal spirit; it will be considered indispensable in every missionary library, and will be welcome wherever it is entertained in a Christian home.

The Cloud of Witness, a daily sequence of great thoughts from many minds, following the Christian seasons, by the Hon. Mrs. Lyttleton Gill. The book is most attractively presented, and there is a prefatory note by the Archbishop of Canterbury.

The Oxford Miniature Bible, Diamond, 42mo, $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{7}{8}$ inches, the smallest ever printed (Oxford University Press). A marvellous production. The man whose delight is in the law of the Lord will be grateful for this portable edition of the Scriptures; but he should be cautioned to use it only when no other is at hand.

NOTES ON OTHER MISSIONS.

THE S.P.G. has just accepted an offer of service from the Rev. James H. Upcher, Vicar of Sculthorpe, Norfolk, a benefice worth over 500*l.* a year. Mr. Upcher has been appointed to Mashonaland.

The Mission Field (S.P.G.) in describing the need of severe discipline amongst the Burmese converts, says forcibly—"There are tares among the wheat: in itself that, of course, is only what is foretold. There is, however, an idea among some at home that, however little importance may attach to such circumstance in a country where the Church has been at work for centuries, it is inexcusable where she has only been working for half a dozen years. Among ourselves, with our hereditary Christian tradition, the growth of centuries, gross wickedness is not regarded as extraordinary. Among people whose very bodies must be saturated with evil, and whose minds must be biassed in a way not according to the mind of Christ, there is expected an ideal representation of what Christians should be."

The fourteenth Annual Report of the CAMBRIDGE DELHI MISSION is as pleasant to read as usual. The death of the Rev. R. R. Winter, and the subsequent appointment of the Rev. G. A. Lefroy to the charge of the S.P.G. Mission in addition to his former duties, have rendered some changes inevitable. Amongst others, the Mission has left its quarters outside the walls and now occupies the S.P.G. house in the heart of the city. Mr. Haig has left the community, having

married a member of the Ladies' Mission in Delhi, and has since been stationed as S.P.G. missionary at Karnál, about seventy miles away.

The bazaar-preaching, as of old, has chiefly fallen to Mr. Lefroy. In addition to open-air work, he has been enabled to build a large preaching-room to be called Bickersteth Hall, after the first head of the Cambridge Mission, now Bishop of Japan. Here he holds lectures and disputations with Mohammedans. A blind Moslem preacher, whose opposition was at first very fiery, was gradually led to desire baptism. Early in the present year the hall was filled to hear him make public confession of his faith. To the keen disappointment of the missionaries he faltered at the last moment. He was at length baptized at Easter, and a Brahmin also.

Under Mr. Allnutt's care the last touches have been added to the new College buildings, and the students have been transferred to them. The saddest incident of a generally prosperous year was the death from opium-poisoning of a lad who had declared his intention of becoming a Christian. The police theory was that he had committed suicide through persecution at home, but probably most people will suspect murder. Mr. Allnutt has been obliged to discontinue the publication of *The True Light*, but hopes to make another attempt at some future time. The number of students and scholars is 764.

Itineration has been allotted to Mr. Carlyon. Two things he says will bring home to our minds the needs of India. Referring to the loss of Mr. Haig, he remarks, "It is most saddening to think that another 200,000 at least will not have the opportunity of being in the slightest reminded that the English profess a religion which they wish to impart to others." The Mission was asked to send a catechist to South Africa, to preach amongst 7000 Hindus living in a district there. "To English minds," Mr. Carlyon remarks, "this may appear a sufficient number, but not to us who can see all round us dozens of towns with more inhabitants than that where no work for Christ has yet been begun."

The staff of the Mission consists of six men. They plead, as last year, for three more at least. The income of the Mission, exclusive of the grant from the S.P.G., is given as 684l.

The CHURCH OF SCOTLAND has lately caused a steamer of light draught to be built for the service of the Blantyre Mission. Not only will it convey missionaries and their goods up the Zambesi, but by traversing that river and the Shiré will render the Makololo and other tribes more accessible to evangelization. The vessel was launched at Glasgow on July 14th. Mrs. A. L. Bruce, Dr. Livingstone's daughter, christened her the *Henry Henderson*, after the founder of the Mission, and Dr. J. Marshall Lang, of the Barony Kirk, brother of Mr. D. Marshall Lang, Assistant Central Secretary, C.M.S., offered the dedicatory prayer. Professor Henry Drummond, whose *Tropical Africa* has helped to make Nyassaland known to English readers, was present. Few people in England know to what extent, under the prospering hand of God and through the labours of the Scotch missionaries, the wilderness of the Shiré Highlands is beginning to blossom as the rose.

An article in the *Church of Scotland Mission Record* states that the 593,000 communicants of that Church, who have some 1700 ordained ministers at home, only send out 22 ordained and 11 lay missionaries, and 35 ladies. This proportion seems to fall sadly behind the two other leading Presbyterian Churches, and is the more to be lamented when we consider the conspicuous success of those who have gone forth. Yet there is no room for self-congratulation in this matter. The Church of England at least cannot afford to cast a stone.

The Bible Society has beaten its own record by publishing this year Scripture portions in thirteen new languages. Six of these are brought out in connection with the C.M.S. The *Reporter* publishes an interesting letter from the Rev. E. Cyril Gordon, showing how the Ganda version of the New Testament is progressing. We are glad to hear that a good response is being made to the Society's appeals for help in its financial difficulties.

Much sympathy has been expressed with the NORTH AFRICAN MISSION over the

threatened expulsion of its agents from French territory. No complaints are laid against these missionaries, and it was natural that some should imagine M. Ribot to be resorting to this measure in retaliation for the alleged ill-treatment of French priests in Uganda. As a matter of fact it seems to be part of the regular colonial policy of France. No one seems to have remembered Tahiti, or, quite recently, the expulsion of the L.M.S. from the Loyalty Islands, and of the Basle Society from the French Congo. This policy may be chiefly ascribed to two causes—bigotry and ultra-patriotism. However anti-clerical the French may be at home, their naval and colonial officials have repeatedly displayed a bigoted Roman Catholicism. Nor can they conceive of the missionary as non-political. Certainly their view is borne out by the action of their own compatriots, as witness the French priests in Uganda. Not less significant in its way is the fact that even the Protestant M. Coillard, of the Missions Évangéliques de Paris, was decorated for his promotion of French interests in Basutoland.

The *Female Missionary Intelligencer* supplies us with yet another of those unwilling testimonies to the growing power of the Gospel which Indian writers are giving in such numbers. The editor of a popular vernacular newspaper published in Madras, an orthodox Brahmin, is quoted as saying in the leading columns of his paper: "Hinduism is now on its deathbed, and, unfortunately, there is no drug which can safely be administered to it for its recovery. Every moment our dear mother (Hinduism) is expected to breathe her last. . . . This terrible crusade (against Hinduism) is now carried on by the Native Christians with a tenacity of purpose and a devotion which in themselves defy failure." The person who communicates this extract to the now defunct *True Light*, himself an educated Brahmin of Benares, attributes the approaching fall of Hinduism chiefly to the fact that "it is a religion which has failed to satisfy the cravings of the soul of the educated Natives of India." He has been, he says, a missionary of Hinduism "for a very long number of years," but has "almost ceased from preaching the decaying and almost dead Hinduism," and gives the names of nineteen other Hindu preachers who think with him. After this we are not surprised to find him saying, "The time is not now far distant which shall make me a follower of the *Sanctus Sanctorum*—I mean the Christ Jesus of Nazareth."

The latest news from MORAVIAN MISSIONS is of a chequered character. The Mission schooner, *Meta*, plying on the Moskito coast, has been wrecked, though no life was lost. The church at Emmaus, St. Jan, Danish West Indies, has been burnt down. At Rungwe, the new Moravian settlement north of Lake Nyassa, one of the four pioneers is reported to have died. On the other hand the work in Alaska prospers. Some traders travelling in the Kuskokwim district lately heard the Natives everywhere talking of the *Kilbuckamuks*. These proved to be, not a new tribe, but the Eskimos who had come under the influence of the Gospel at the settlement of Bethel, where Mr. and Mrs. *Kilbuck* are stationed. The work in Paramaribo continues to be blessed. Elsewhere in Surinam a singular movement is taking place. The "granman" or chief of the Auka tribe has ordered the destruction of idols and obeahs or charms, and the worship of one God, and has issued a moral code forbidding immorality, divorce, and wife-beating. The name given to the new deity is Sweli, a Negro-English corruption of the word "swear," because all the Aukas have to swear fidelity to him. Far away in Thibet it is touching to hear that a blind man, suffering from cataract, came all the way from Lhassa, at least a thousand miles, to Leh, only to hear that the Doctor Sahib, Dr. Marx, was dead. The station has lately been reinforced by the addition of Mr. and Mrs. Weber as well as Dr. and Mrs. Jones.

Two of our contemporaries, the *Free Church of Scotland Monthly* and the *Baptist Missionary Herald*, have been attempting to compute the missionary statistics of the world. The former estimates the number of societies at 280, with 7700 missionaries of all grades, 36,000 Native workers (of whom 4250 are ordained), 800,000 communicants, and 2,200,000 adherents. It will be observed that all these are round numbers. Evangelical Christian communicants are reckoned

at 35,000,000, with 105,000,000 adherents, Mohammedans at 175,000,000, Pagan and heathen at 882,000,000, Jews at 8,000,000, Romanists at 205,000,000, and the Greek Church at 90,000,000. The *Herald* has collected from a hundred societies in Great Britain, Europe, the United States, and Canada the following figures: Stations and out-stations, 11,388; missionaries, 4693 male, 3228 female; Native Christian workers, 40,083; communicants, 726,883. The total number of missionaries, 7921, is the largest estimate we have seen, and probably includes many not actively engaged.

Yet a third calculation is that of Dean Vahl, President of the Danish Missionary Society, quoted by the *Free Church Monthly*. This estimate gives, for 1890-1, 264 missionary organizations, 2,229,759*l.* in contributions, 4495 male and 2062 female missionaries, excluding missionaries' wives, 3374 Native ministers, 42,870 other Native helpers, and 885,116 communicants, representing 3,540,464 Native Christians, all told.

It will be remembered that Dr. Pierson considers that fifty thousand missionaries would be needed to evangelize the whole heathen world.

The *Missionary Herald* (A.B.C.F.M.) presents its readers with a conspectus of Protestant Missions in Japan which may be usefully condensed here. The *IRCHI KYOKAI*, or Church of Christ in Japan, a body which has already shown considerable independence of foreign thought, comprises, as we mentioned in October last, the converts of several American Presbyterian Missions, and of the Scottish U.P. Church. It has in all 12,800 adult members, 73 churches, 58 Native ministers and 87 unordained helpers, and the foreign missionaries, including wives, who are counted throughout this enumeration, number 155. The body next in importance is the A.B.C.F.M. *Kumi-ai Church*, which is Congregational. In this the numbers are, 10,037 adult members, 71 churches, 21 Native ministers, 67 unordained helpers, and 92 foreign missionaries. The Methodists, who are not welded into one Church, but represent the labours of five U.S.A. and Canadian Methodist societies, have 5593 adult members, 54 ordained and 140 unordained Native agents, 88 churches, and 132 missionaries. The *NIPPON SEI KOKWAI*, the Episcopal Church of Japan, to which belong the converts of the C.M.S., S.P.G., American Protestant Episcopal Church, and Wycliffe College (Canada) Mission, is fourth in point of numbers. The S.P.G. returns are very imperfectly given in the table. Omitting the few that are inserted, since otherwise they would be misleading, we have 3170 adult converts, 83 churches, 11 Native clergy, 77 unordained helpers, and 67 missionaries. The four Baptist agencies, all of them apparently American, claim 1598 adult converts, 56 churches, 6 Native ministers, 51 unordained helpers, and 60 missionaries. In addition to all these, the General Evangelical Protestants (German-Swiss) and the American Society of Friends are represented. The total number of adult Japanese Church members is given as 33,390. These figures should on the one hand fill us with thankfulness that so much has been wrought, and on the other silence those who talk as if Japan were already Christianized.

The *MISSIONS EVANGÉLIQUES DE PARIS* has closed its financial year very hopelessly. The total receipts were 477,141 frs. (19,085*l.*). The whole expenditure for the general fund and the Zambesi, added to a large deficit of 66,266 frs. (2650*l.*), came to 422,535 frs. (16,901*l.*). The available income being only 409,080 frs. (16,363*l.*), there is still a deficit of 13,455 frs. (538*l.*). Not only has the deficit been reduced to small proportions, but there is an increase of about 1000*l.* each in the general fund and Zambesi fund. The chief interest of the Report is in the affairs of the Zambesi Mission and the despatch of MM. Teisserès and Allégret to the Congo. In the valedictory meeting at which farewell was bidden to them, M. Ed. Sautter addressed them in words well worth quoting:—"By the simple fact of your presence there, you will do us good, and you will further, with singular force, the progress of the Gospel in the very bosom of the fatherland which you leave. . . . Remember that the example of faith, patience, and obedience which you will present to the Church, will be a source of inestimable blessings to it; and further, that your trials and your tears will bring forth abundant fruit in France, even before you can reap any where you are."

J. D. M.

EDITORIAL NOTES.



IN an article in the June *Intelligencer* the Rev. W. Gray drew attention to the prospect of an early appointment to the newly-created See of Lucknow, and to the importance of the North-West Provinces as a missionary sphere, and he remarked, "May God grant that a true servant of Christ Jesus, with a large missionary heart, may be appointed to the intensely important post!" This hope has been abundantly realized, and it is with much thankfulness that we learn that the Queen's choice has fallen upon the Society's well-known and much-respected missionary, the Rev. Alfred Clifford, Secretary of the Calcutta Corresponding Committee. After graduating at Corpus Christi College, Cambridge, Mr. Clifford was Curate for two years of St. Nicholas, Nottingham. He then went out, in 1874, to the North India Mission. Upon the death of the Rev. James Vaughan, in 1882, Mr. Clifford succeeded to the responsible and difficult charge of the Krishnagar Mission; and when the Rev. H. P. Parker, subsequently Bishop of Eastern Equatorial Africa, resigned the Secretaryship of the Calcutta Corresponding Committee to take up evangelistic work among the Gonda, Mr. Clifford was appointed to succeed him in 1886, and he has continued to discharge the important duties of this office from that time most wisely and most acceptably both to the Committee and to the brethren in the field. He has for some years past laboured in part at his own charges, stipulating when he first relinquished a part of his salary that it should be applied towards the maintenance of one of the Nuddea Associated Evangelists, in which agency he takes special interest. He is now on his way home.

The Province known by the name of the North-West Provinces came under British rule towards the end of last century, and was made a separate Lieutenant-Governorship in 1833. At that time its title accurately described its position in relation to Bengal proper, and that title was not altered when the still more north-westerly province of the Punjab was annexed in 1849. From 1833 to 1877 it was a semi-circular shaped district, half surrounding Oudh, which was an independent kingdom till 1856, and on its occupation was made a separate Commissionership. But in 1877 the two Provinces were amalgamated, and the North-West Provinces are now a compactly shaped territory, except for a tail-like excrescence southwards, between two semi-independent States. The Acts of Parliament which created the territorial diocese of Calcutta and those of Madras and Bombay were passed in 1813 and 1833 respectively, before the annexation of Oudh, and Mr. Gray's article in the June *Intelligencer* explained the arrangement by which it is proposed to place the whole of the North-West Provinces under the independent charge of the new Bishop of Lucknow. The area which will come under his episcopal supervision exceeds one hundred thousand square miles. The C.M.S. is supposed to occupy fifteen out of the forty-nine civil districts of these provinces; but in seven out of the fifteen, containing among them ten millions of souls, the Society has only one European missionary and a few Native teachers; and no other Society is represented at all in these districts! We earnestly pray that Mr. Clifford's appointment may be instrumental in making the needs of this vast diocese realized by Christians in this country, and that he may be privileged to see a shaking of the dry bones in its ancient seats of idolatry, and a mighty quickening afflatus from "the four winds."

THE Archbishop of Canterbury has intimated his willingness to appoint the Rev. Joseph Sidney Hill, whom the Committee had nominated to his Grace,

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to succeed Bishop Crowther as Bishop of the Niger. Mr. Hill was trained at the Society's College under the Rev. W. H. Barlow, and was ordained deacon by the Bishop of London in 1876. After labouring for a few months at Lagos, he was invalided home, and was subsequently sent out to the New Zealand Mission. He received priest's orders from the Bishop of Waiapu in 1879. For several years previous to 1890, when he came again to England, he was engaged as a Prison Chaplain at Auckland, and in conducting "Missions" for the revival of spiritual life in New Zealand and Australia. Since his return to England he has been engaged in connection with the Church Parochial Mission in co-operation with the Rev. W. Hay M. H. Aitken. In November last he offered his services again to the Society, and was assigned to the Niger Mission, no thought at that time being entertained on the Committee's part, or, of course, on his part, of his going out in any other capacity than that of an ordinary missionary. Mr. Hill will sail (p.v.) on September 10th. In accordance with the Archbishop's desire, he will visit the Niger as Bishop-Designate and as Commissary of the Archbishop in the first instance, having powers also from the Committee as Director of the Mission similar to those exercised in the East Africa Mission by Bishop Tucker. Only two of the much-needed recruits for the Niger accompany Mr. and Mrs. Hill, namely, Mr. H. Proctor and Miss Edith Warner. Have our friends remembered this need? or must we say that we have not because we have not asked—not asked seriously and with importunity as those who realize the urgency of the call. We learn as we go to press that Dr. Harford-Battersby has been once more driven home by fever; and we know that Mr. Bennett, the only remaining European missionary on the River, holds the fort at a heavy risk. Let prayer ascend now that Mr. Hill, if spared to return home shortly, may find a band of men and women waiting to go back with him; and let us especially ask that he may be endowed with wisdom and love, and may be prospered in his Mission.

THE Committee have appointed the Rev. Frederick Baylis, M.A., Rector of St. Philip's, Manchester, to succeed the Rev. R. Lang as a Secretary of the Society. Mr. Baylis was a Junior Student of Christ Church, Oxford, and took a double first degree in 1880, in Mathematics and in Natural Science. He was Curate of St. Andrew's, Westminster, for a short time; then Vice-Principal of Wycliffe Hall, Oxford, and Curate of Holy Trinity, Oxford, from 1883 to 1887; and he has been Rector of St. Philip's, Bradford Road, Manchester, since the latter year. Very warm testimony was borne to his qualifications for the post to which he has been appointed by the Revs. R. B. Girdlestone and F. J. Chavasse, the former and present Principals of Wycliffe Hall; and several members of the Committee spoke with equal confidence from personal knowledge of Mr. Baylis. He will (p.v.) enter upon his work in the course of October; and we would bespeak special prayer for him in taking up this ministry, for which the most varied gifts will find a fitting sphere, and which must influence the Lord's work in the distant regions of West and Eastern Africa, of Egypt and Palestine, and of New Zealand. For Mr. Lang, also, exchanging the arduous duties of Salisbury Square for work in a Bedfordshire country parish, we are sure that much prayer has been and will be offered.

THE Uganda letters in this number will be read, of course, with special interest. We have made some remarks on the correspondence in the article which introduces the letters. Several of them have already appeared in the *Times* and *Record* and other papers. We learn from a Blue-Book which was presented to Parliament in August, that the Government decided in June to

obtain an impartial report on the troubles in Uganda, and instructed Captain MacDonald to prepare it. The news of Mr. De Winton's death is very sad.

WE have failed to notice before a short letter of the Bishop of Chester which was read at the C.M.S. Anniversary at Chester, last November. We have much pleasure in copying it from the *Liverpool Daily Post*. The Bishop was unable to be present at the Anniversary Meeting, and wrote his apologies in the following terms, which were read to the meeting by its chairman, Archdeacon Barber:—

"The Church Missionary Society does not claim to be infallible, and will, in Prince Gortschakoff's once famous phrase, allow me and others 'full liberty of appreciation' as to certain points in its policy. But, after candid recognition has been made of certain differences of the kind, who does not feel that this Society is one of the most precious possessions, one of the most valuable handmaids, not only of our Church but of our country? Who can deny that during its ninety-two years of existence the benediction of the Most High has conspicuously rested upon it? Who does not see solid ground, both in its whole career, and not less in the period with which the annual meeting is specially concerned, for the reverent belief that the Lord of the Harvest, in His own wise way, has a still broader and brighter future in store for this Society, and through this Society for His Church?"

THE following missionaries, it is expected (but the departure of some of them may be delayed on the ground of health), will be returning to their respective fields, after furlough or sick-leave, during the next few months:—The Rev. J. A. and Mrs. Alley and Canon Taylor Smith, to West Africa; Miss F. Higgins, Miss M. Tynan, and Miss A. L. Wright, to Yoruba; the Rev. H. H. Dobinson, to the Niger; the Rev. A. G. and Mrs. Smith, the Rev. H. Cole, the Rev. W. Morris, Mr. J. A. Wray and Miss A. M. Ramsay, to Eastern Equatorial Africa; the Rev. J. R. L. and Mrs. Hall, Mr. and Mrs. G. Nyland, Mrs. Low, Miss C. Low, and Miss E. G. Reeve, to Palestine; the Rev. W. St. C. and Mrs. Tisdall, formerly of the Western India Mission, now going to Persia; the Rev. J. P. and Mrs. Ellwood, the Rev. G. H. and Mrs. Parsons, the Rev. H. and Mrs. Brown, the Rev. W. H. and Mrs. Ball, to North India; the Rev. T. and Mrs. Holden, Dr. H. M. and Mrs. Clark, to the Punjab and Sindh Mission; the Rev. J. B. Panes and the Rev. J. C. J. Pavey, to the Telugu Mission, South India; the Rev. A. F. and Mrs. Painter and the Ven. Archdeacon and Mrs. Caley, to Travancore; the Rev. G. T. and Mrs. Fleming, to Ceylon; the Rev. C. Shaw, to South China; the Rev. G. W. Coultas, Miss A. L. Wright, and Miss G. Smith, to Mid China. The Rev. and Mrs. G. H. Pole have already sailed, in August, for Japan.

Arrangements have also been made for the departure of the following new missionaries:—The Rev. F. G. Toase and Mr. T. Jays, to the Yoruba Mission; the Rev. J. S. and Mrs. Hill, Mr. H. Proctor, and Miss E. A. Warner, to the Niger Mission; the Rev. G. P. B. Kerry, Misses L., M., and S. Bazett, Miss L. Hill, Miss J. B. Tobin, and Miss A. W. Ramsay, to Eastern Equatorial Africa; Miss E. Kauffmann, Miss M. Nevill, Miss G. F. Tindall, Miss A. A. M. Bedells, to Palestine; Miss M. Cay, to Egypt; the Rev. C. B. Clarke, the Rev. J. F. Hewitt, Miss E. E. Thompson, Miss C. Lancaster, Miss K. Batten, Miss W. B. J. Wilkinson, to North India; the Rev. C. Field, the Rev. C. M. Gough, Mr. R. V. Greene, Miss E. S. Wigram, and Miss Bemrose, to the Punjab and Sindh Mission; the Rev. A. H. and Mrs. Bowman, to Western India; Miss E. S. Young, to Ceylon; Miss E. Payne, to Mauritius; Miss M. Clarke and Miss J. Clarke, to South China; the Rev.

G. H. Davis, Miss I. Clarke, Miss A. Hunt, Miss Cresswell, Miss A. Snell, Miss Kelly, to Mid China; Miss Bosanquet, Miss Huhold, and Mrs. Harvey, to Japan.

THE Society's Annual Report for 1891-2 was presented to the Committee on August 9th, and will soon be in the hands of local secretaries for distribution. The Report proper contains no new features this year. We have doubts, however, whether some of the old features have been sufficiently apprehended by many who would gladly use such a repertory of Missionary facts if they realized how easy the process has been made for them. We refer especially to the Index of Special Topics on pages lxxv. to lxxii., in which salient points of Missionary information furnishing Topics and Illustrations for Addresses by Deputations and other Advocates of the Society are grouped under appropriate headings. A bare enumeration of these headings will probably be a revelation to many regarding the extent and variety of the subjects which are embraced under the commonplace title of Foreign Missions. These heads are twelve in number, namely:—I. Branches or Departments of Missionary Work. II. Independent Testimonies and External Aids. III. Illustrations of Heathenism. IV. Spirit of European Labourers. V. Difficulties and Trials of Missionary Warfare. VI. Inquirers and Converts. VII. The Native Churches. VIII. Encouraging Results. IX. Effects produced on the still Unconverted Heathens and Mohammedans, &c. X. Episcopal Work in the Missions. XI. Extensions and New Openings. XII. Deaths of Missionaries, Converts, &c. Under two of these main divisions there are several sub-sections. For example, under VII., "The Native Churches," are the following: (a) General; (b) Character of Native Christians; (c) Individual Cases; (d) Efficiency of Native Agents; (e) Efforts for Edification of Native Christians; (f) New Churches, Special Services, &c. If we give one of these sub-divisions as an example it will be seen, we think, at once what a material help the Report may be to any one who wishes to communicate Missionary information. When it is added that the Reports of previous years, since 1866, have given a similar index of their contents, it must be admitted that no excuse remains for dull Missionary sermons, or for speeches devoid of striking facts. We choose

(d) EFFICIENCY OF NATIVE AGENTS.

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SPACE failed last month to notice an interesting event which occurred at the C.M. House on June 24th, when, for a second time it was the scene of a Children's Festival. By the kind invitation of Lady Victoria Buxton and Lady

Kennaway, some 300 children with their friends came together and spent a very enjoyable and, we trust, profitable afternoon. The Secretaries' rooms were given up for the exhibition of curios from the various mission-fields, which were explained by missionaries and others. Two diagram addresses were given in the Committee Room, one on East Africa by the Rev. A. G. Smith, and one on Japan by the Rev. A. B. Hutchinson. Two meetings were also held; at the former Mr. Wigram presided, and Canon Taylor Smith and the Rev. Jani Alli were the speakers; at the latter Mr. Baring-Gould took the chair, and addresses were given by Dr. Martyn Clark and the Rev. Obadiah Moore. Bishop Ridley also gave an address in the Library. The arrangements were in all respects most successful.

WE stated in the August *Intelligencer*, 1890, that it was proposed to prepare and publish a complete library History of the Church Missionary Society, and that the Rev. Charles Hole, B.A., Lecturer in Ecclesiastical History at King's College, had been requested to make an experimental beginning by preparing the history of the first five or six years. Mr. Hole complied with this request, and he is now prosecuting the work. The first chapter, slightly altered to adapt it to the form of an article, is given in part in this number of the *Intelligencer*, and the latter part will follow (D.V.) next month. Possibly subsequent chapters will be published from time to time in the same manner. We are sure our readers will welcome this contribution, and will appreciate the results of the careful and laborious researches which the writer has instituted into the events which led, in God's providence, to the establishment of the C.M.S. Mr. Hole will be grateful to any friends who will point out inaccuracies or omissions, both in this and in any subsequent articles. His address is 58, Kimberley Road, Clapham Rise, S.W.

DR. F. LAIRD, of the Cairo Mission, writes us that our statement regarding him in the July *Intelligencer* (page 550) was not quite accurate. He did not qualify under the London Medical Missionary Association, as would doubtless be inferred from our notice, but after studying medicine at Edinburgh, at his own charges, with the view to engaging in missionary work, he took charge of a Medical Mission in the East End of London, by desire of the London Medical Mission.

LETTERS for Mr. Stock may be posted, care of Messrs. T. Cook and Son, Melbourne, up to and including Oct. 7th; after that date to Nov. 4th, care of the Rev. E. T. Higgs, Galle Face, Colombo.

Letters for Bp. Tucker should be addressed "Rt. Rev. Bishop Tucker, Mombasa, East Africa,"—not to Zanzibar, which frequently causes long delay.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the appointment to the See of Lucknow, and prayer for the Bishop-designate, and for the North-West Provinces. (P. 705.)

Prayer for the Bishop-designate of the Niger. (P. 705.)

Prayer for the Rev. R. Lang and for his successor. (P. 706.)

Thanksgiving for progress in translation of God's Word into Luganda; prayer for the Uganda Mission, and for Bishop Tucker. (Pp. 669, 683, 706.)

Prayer for the missionaries who are looking forward to sail in a few weeks. (P. 707.)

Prayer that the Society's Annual Report may be widely studied and may be used to increase interest in the work. (P. 708.)

Thanksgiving for progress of interest in Norfolk. (P. 710.)

Prayer for Abeokuta, Ibadan, Ijebu Ode, and for Mochi. (Pp. 692, 693.)

Prayer for recently ordained deacons in Fuh-Kien. (P. 695.)

TWENTY-FIVE YEARS' WORK IN NORFOLK.

A Paper read at a Meeting of Hon. District Secretaries held at Earlham on March 8th, 1892.

BY THE REV. E. LOMBE, M.A.,

Vicar of Swanton Morley, and Hon. Association Secretary of C.M.S. for Norfolk.



PERIOD of twenty-five years, which has elapsed since your Secretary first took charge of the county, seems a convenient season at which to draw attention to what has been done in that time, and what the present state of the case actually is.

During that period many of the old secretaries, who at the first outset stood by your Secretary, and helped him heart and soul with hand and voice and pocket, and horses and hospitality, have passed away. George Steward, John Gunton, Alexander Thurtell, William Wells, Thomas Green, Richard Phayon, J. T. Burt, E. J. Everson, John Rowlands, while Henry Edwards, who made Marshland Deanery a reality, George King, W. S. Thorpe, and some others, are all retired. Perhaps I should specially name good sturdy old James Lee Warner, of Thorpland; of good, faithful, unwearied McArthur I cannot trust myself to speak. God bless him and provide for him, and soon take him home, is my heart's prayer. I owe an impressive debt to many of these for their kindness, their help, and their support. It was a very difficult and laborious post I undertook, and they with others, still living, made it possible. The whole county needed rousing to the execution of a plain duty, which then appeared to be gradually dying out of recollection, and nobody seemed to be aware of it. Three years of quiet independent work had informed your future Secretary of the real condition of things. Then, only 226 parishes out of over 700 contributed at all to the C.M.S., and there were 300 parishes contributing to no Church society for Foreign Missions at all. I doubt whether that number is much diminished now. Then there were only about 600 subscribers of any kind to our Society in Norfolk. Our C.M.S. income had only increased by 16 per cent. in the decade, while the general increase of the Society was 26 per cent., and, worse than all, very few of our sermons were taken by our own Church Missionary men, and the consequent labour of the Association Secretary and the expense attendant upon gathering the income were very great. What we undertook to do is best expressed in words then used. "Your committee earnestly ask, *Can* nothing be done? Cannot the eighty members of the C.M.U., by personal canvass and influence, secure for the Society more subscriptions? Secure more pulpits for sermons, and *occupy* them? Secure more meetings in schoolrooms and *address* them?"

It will be enough to say that this led at once to an increase of 50 per cent. in our appeals, that our income immediately began to grow, that, comparing our percentage of increase from that day with the increase of the general income of the Society we quickly had the advantage by 10 per cent., and in the first fourteen years our working expenses decreased from 291*l.* to 59*l.*, while we gained 94 parishes and 200 more sermons and meetings; and of the whole number of engagements 250 were taken by volunteers without expense, and sixteen engagements only were taken by foreign deputations, i.e. by those brought from a distance. And it is worthy of remark that after a long series of years during which your Secretary always had to fight the battle of what grew to be known as "the Norfolk system," that system ultimately came to be recognized as the best method of organizing and working the country, and has been for some years adopted in every county in England. Whether it is beginning to answer or no, let the rising income of the Society at

large tell. Beyond a doubt something is due to it. It may interest the brethren to look at some of the results in our own county. We have lost many a staunch, unobtrusive friend, many a hard worker, whose places have never been similarly filled. I think specially of John Gunton, James Lee Warner, and above all William Wells, who made his naturally awkward deanery the model deanery of the county, whereas it is now again a blot in our system. But somehow we have held on, and I thank God that to-day, when I lay down my portfolio, nearly every deanery is still filled with its own secretary, and in many cases I believe as efficiently and vigorously as ever. I wish I dare honestly say so, in all. Some are very deficient as their own returns show. I claim for this, that it is no small matter to have been enabled by God's mercy to effect so much.

In the twenty-five years we have collected 97,859*l.*: in the first ten years 35,407*l.*, or an annual average of 3540*l.*; in the second ten years 41,567*l.*, or an annual average of 4156*l.*; the next five years produced 41,672*l.*, or an annual average of 4167*l.*, or at the annual rate for ten years, 4181*l.* We actually gave for C.M.S. in 1865-6, 2629*l.* We gave in 1890-1, 4335*l.*; but looking closer we had in 1865-6, 788 subscribers; 1890-1, 1459 of all sorts. Then the rate of giving improved, and that of course is a matter of real importance. The giving of 1880-1 was 17*s.* 10*d.* for every 100 of our Norfolk population; 1890-1 was 19*s.* 9*d.*, or an improvement of 1*s.* 11*d.* per 100 of population. The giving of 1880-1 was 2*s.* 9½*d.* per 100*l.* of gross estimated rental; of 1890-1 was 3*s.* 3½*d.*, or an improvement of 6*d.* per 100*l.* The sum sounds very small, but if the average giving of the whole country were raised in the same proportion, the income would be very materially affected. When I had looked into this matter and the Society subsequently took it up in 1880-1 and published the results of their inquiry, there were but the four counties of Gloucestershire, Hertfordshire, Sussex, and Westmoreland, which even gave up to 3*s.* per 100*l.* of gross estimated rental. I am almost ashamed to name such figures in the presence of the broad fact that our Divine Master's honour is bound up with the execution of His work, but taking things as they actually are we have cause to be heartily thankful. We began with 2609*l.*, we closed 1890 with 4335*l.* We turned our first figure "2" into a "4." I do not think it can be said our venture has failed.

I have taken considerable pains to tabulate the results of our twenty-five years' work in the several deaneries, in five quinquennial periods, showing in each case the produce of the year, the number of parishes occupied, and of sermons preached and meetings held. The following facts come out:—

Blofield has steadily increased from 32*l.* in 9 parishes to 407*l.* in 14, but the main increase is of course due to the two Thorpes.

Brisley and Toftrees, which before I commenced had appeals in 4 parishes at the outside, has steadily increased from 89*l.* in 9 parishes to 141*l.* in 13, and that in the face of continual changes for the worse.

Flegg has gone up from 137*l.* in 6 parishes to 155*l.* in 14, but manifestly the interest is very small, as indicated by the attenuated giving.

Holt went up from 19*l.* in 2 parishes to 47*l.* in 7 parishes in 1870, and the last five years from 4*l.* 4*s.* in 11 parishes to 116*l.* in 9 parishes. This is due to our blind friend Randall in reality.

Ingcworth ran down from 194*l.* in 8 parishes to 140*l.* in 21 parishes in 1875, and rose again to 190*l.* in 16 parishes in 1880, and has fallen since to 114*l.* in 13 parishes in 1890.

Freebridge has steadily fallen from 163*l.* in 14 parishes in 1865 to 48*l.* in 18 parishes in 1890.

Marshland, thanks to St. John's, Lynn, which parish has been well fostered

successively by Mr. Williams, Mr. Dixon, and Mr. Vickers, and now by Mr. Streeten, rose steadily from 138*l.* in 6 parishes to 232*l.* in 4 parishes.

Norwich is difficult to speak of, because it is the recipient of special funds gathered in the county, but at any rate the 591*l.* of 1865 in 13 parishes is turned into 683*l.* in 14 parishes in 1890.

Taverham rose from 22*l.* in 3 parishes in 1865, to 69*l.* in 8 parishes in 1880, and fell to 45*l.* in 4 parishes in 1890.

Thetford, never properly worked, and capable of doing much, fell from 27*l.* in 1865 to 7*l.* in 1885, and rose to 37*l.* in 1890. Probably Mr. Higham can account for that.

Sparham has steadily risen, under Mr. Jex Blake's industry, from 62*l.* in 8 parishes in 1865 to 179*l.* in 12 parishes in 1890, for much of which Lyng and Morton will account.

Brooke rose from 131*l.* in 18 parishes in 1865 to 163*l.* in 26 parishes in 1870, fell to 125*l.* in 16 parishes in 1880, and rose to 171*l.* in 24 parishes in 1890.

Burnham rose from 72*l.* in 10 parishes in 1865 to 93*l.* in 1875, since which it has gradually fallen to 79*l.* in 11 parishes.

Cranwich rose from 81*l.* in 9 parishes in 1865 to 149*l.* in 12 parishes in 1875, and now gives 136*l.* in 11 parishes.

Depwade rose from 25*l.* in 7 parishes in 1865 to 54*l.* in 1875, and since then has declined to 37*l.* in 13 parishes, but I think the last two years has cost the Society nothing.

Fincham rose from 23*l.* in 2 parishes in 1865 to 106*l.* in 12 parishes in 1885, and since has fallen to 37*l.* in 6 parishes.

Hingham rose from 81*l.* in 13 parishes in 1865 to 335*l.* in 22 parishes. Hardingham Lodge is the whole of that story, and our loss of quite 250*l.* per annum is irreparable.

Heacham has fallen from 70*l.* in 5 parishes to 45*l.* in 6 parishes. The names of Neville, Rolf, Charlesworth, and Hankinson account for that.

Humbleyard rose steadily from 74*l.* in 7 parishes to 451*l.* in 15 parishes in 1890. The noble work of the Heighams is an example to all Norwich of what may be done by downrightness and industry.

Redenhall rose from 77*l.* in 17 parishes in 1865 to 183*l.* in 15 parishes in 1875, and has since declined to 63*l.* in 15 parishes. It is not difficult to account for it.

Repps rose from 254*l.* in 16 parishes in 1865 to 535*l.* in 17 parishes in 1890, but it must be remembered that Cromer alone accounts for 157*l.* in 1865 and 396*l.* in 1890, and Sheringham for full 40*l.* more.

Rockland rose from 19*l.* in 7 parishes in 1865 to 61*l.* in 8 parishes in 1875, when strong William Wells was working, but it has steadily fallen since to 46*l.* in 7 parishes.

Waxham rose from 69*l.* in 12 parishes to 128*l.* in 16 parishes in 1880, and since then, with all the care and pains of the present secretary, has fallen to 92*l.* in 22 parishes. I know enough of the district easily to account for it.

Upon the whole we have 308 parishes instead of 224, 282 sermons instead of 178, and 101 meetings instead of 65, with a clear gain of 1706*l.* of income, but what amount of volunteer work is done, and what amount of extraneous labour, and of expenditure is thus saved *now*, I have no longer any means of ascertaining. One thing I do know, that in the twenty-five years we have increased our contributions by 65 per cent., whereas the general income of the Society has increased but about 56 per cent.

Once more I do not think it can be said that our venture has failed.

Your Secretary has far more confidence in personal canvass, and superintendence, and personal work all the year through. And now I yield up my

charge into the hands of my brethren, and only humbly hope and earnestly pray that some scheme may be devised or some individuals may be found to give a fairer account, when twenty-five more years—will they ever come? not certainly to many of us—shall have passed away.

I heartily thank all for the help they have given me and the kindness they have shown me. It were invidious to mention names, save one, my old and valued friend, our host, whose contribution to our cause I have always considered priceless. In the name of my Master I tender him and his dear wife my heartiest thanks, and tell him that without this home, and his own kind, unaffected goodness to me and my fellow-workers, the work, such as it is, never could have been done. There are but six of us remaining who first joined together here for this work. All will say the same thing.

I humbly beg the forgiveness of my brethren whereinsoever I have sometimes perhaps unwittingly offended, as I implore my merciful Master pardon of all my many and grievous shortcomings and misdoings, and I heartily pray that the Spirit of our God may ever rest upon our work, and incite us all to more honest industry, more unflinching courage, more true self-denial, and above all more fervent and constant prayer, that the blessing of our God may rest upon His cause, and those who are engaged in it.

THE JAPANESE BIBLE.

[The following most interesting account of the Japanese Translation of the Bible, by Dr. W. E. Griffis, author of *The Mikado's Empire*, we take from the *American Missionary Review of the World*.—Ed.]



N able English editor declared that the publication of the Bible in Japanese was "like building a railway through the national intellect." This was perhaps the proper metaphor to employ in this industrial age, when civilization moves on rails and wires. To one not blind to the æsthetics, or deaf to the harmonies, of a noble work of letters, the human mastery over difficulties suggests rather the slow building of a glorious cathedral. The Bible in Japanese as we have it to-day—despite our thrills of joy and pride that it is mainly the work of American missionaries—is not a finished product. It is, however, so substantially near the ideal that it must be the basis of all future enterprise. Even its very shortcomings, felt most keenly by the master-builders of this stately edifice of language, point in the direction of final triumph.

When in Tokio on the 3rd of February, 1888, the veteran translator, Dr. J. C. Hepburn, suiting the action to the word, took the Old Testament in one hand and the New Testament in the other, and reverently laying them down—a complete Bible—said: "In the name of the whole body of Protestant missionaries in Japan, and

of the whole Church of Christ in America and England, I make it a loving present to the Japanese nation," the audience, made up of Christians from three continents, was deeply moved at the simple and touching ceremony. It was less like capping the obelisk at Washington with its polished aluminum finial than it was setting the headstone upon a glorious cathedral. In that completed work of pen and type, as in the splendours of some saintly minster, were embodied the hopes and aspirations of a nation awakening to new life, the prayers and sufferings of martyrs slain for Christ's sake, the toil and tears, the patience and hope of noble missionaries, the triumph of success after many failures. Of one of the first translators who delved for the foundations, laid the first courses of the edifice, and even saw its fair walls arise, it may be said with truth that he rests from his labours, but his works do follow him. The labour is over; the work remains. As I hold in my hand the comely duodecimo volume, which moves the scale at twenty-one ounces avoirdupois, I think of the far more exceeding and eternal weight of glory which it suggests.

In the presence of the mountain of to-day it is well to remember the plain. Before our shoutings of "grace, grace unto it," and praises richly deserved to consecrated workmen, let us look back at the toils of the master-builders.

There is a pathos, and there are streaks of humour, in the evolution of this, the fittest expression of the Word in Japanese, which is sure to be a survival of the first order. The naturalists who follow Darwin or Wallace may not be able, owing to "the imperfection of the geological record"—or otherwise—to furnish at call the "transitional forms;" but in the processional movement towards a perfect Bible, even our slender Japanese library holds some interesting and grotesque "missing links." True, we have searched the story of Roman Christianity in Japan from 1539 to 1637, and find no translated Scripture; nor does Mr. Satow in his "Jesuit Mission Press in Japan," though he has ransacked all Japan and the libraries of Papal Europe. Have we not, however, the amazing and amusing first attempts of Dr. Bettleheim in Loo Chooan? Do we not possess that wonderful translation of Matthew, by an immersionist, in which we read of "John the Soaker, preaching the Gospel of soaking unto salvation;" "Whoever believeth and is soaked shall be saved," &c.? It is "soak," "soaker," "soaking," "soaked," to the end of the book, when *hitashi*, meaning to steep, macerate, moisten, is used to translate the Greek variants of a certain much-discussed word. Would that we had what we know existed, the versions of "the books of Genesis and Matthew, and the Gospel and Epistles of John," made in China by Dr. S. Wells Williams, and the work of Dr. Gutzlaff; both of whom learned the language from castaway Japanese sailors. It would touch heart and imagination deeply to look upon the translations made from the Dutch Bible by Native interpreters for themselves or others! It was for reading these that men, groping after God, seeking Christ when there were none to lead them, suffered imprisonment, torture, and bloody death. How thrilling also are the stories of the power of the Bible in Chinese, bought from junk-captains or Chinese traders at Nagasaki, over such men as the father of the Rev. J. T. Isé, who started

the first Japanese students to the United States, and Joseph Neesima, of whom we all know! Mr. Isé's father was assassinated in Kioto in 1869, because he was a Bible student, and was suspected of being a Christian, as he indeed potentially was. In 1888, his son, pastor of a Christian church in Tokio, the new capital of the new nation, made the principal Japanese address at the completion of the Bible in his father's tongue.

The writer, in 1870, saw the chips in the workshop, the dust and *débris* of foundation-laying. He heard the groaning of the missionaries concerning the difficulties and hardships, the gloom of the situation, the refractory and unspiritual nature of the vernacular, &c. Yet already Dr. Hepburn had made a beginning, and the writer, on disappearing from civilization into the interior, in February, 1871, took with him to Fukui a manuscript copy of the four Gospels, of which he made good use, in a Bible-class which he began in his house, with some of the students. Stopping for a day at the sunny home of our veteran, the Rev. Dr. D. C. Greene, he found him already expert in nicely discriminating Japanese equivalents for the crystal-clear terms in the Greek New Testament. It afterwards became Dr. Greene's pleasure to translate four of the New Testament books, to do years of work in revision, and with the Rev. Dr. L. H. Gulick to superintend the printing, and to read all the proofs of the entire Japanese Bible.

It was not till 1872 that a convention of missionaries formed definite plans for translating the New Testament. After several years of labour, in which Dr. Hepburn and the Rev. Messrs. S. R. Brown and D. C. Greene were the chief though by no means the only workers, the Scriptures of the New Covenant were issued, and at once widely read by the Japanese. Far more than is the custom in American churches, the Japanese bring their Bibles to church with them, and follow the minister in his reading.

From the first the Native brethren, with characteristic and laudable ambition, desired to take part in the work of rendering the Word of God into their mother-tongue, despite their lack of acquaintance with the original texts. Six years of training, however, and daily intellectual and spiritual contact

with the missionaries during the preparation of the New Testament, gave to several elect Native scholars a wonderful grasp of the general subject, as well as mastery of the problems of translation. The men of God from America and Great Britain enjoyed the reciprocal and inestimable benefit of these Native scholars, such as the Revs. Messrs. T. Matsuyama, Uyémura, and Ibuka, and of the brilliant and versatile man of letters, Takahashi Goro. From the very first day until the last, Mr. T. Matsuyama wrought with fervour and untiring patience, and it is the testimony of a missionary of nearly twenty years' experience in Japan that "the influence of this Native scholar is seen in almost every sentence of the translation." Mr. T. Matsuyama, who is now pastor of the Hei-an Church in Kioto, is one of the most learned and painstaking students of the old Japanese literature.

Plans for translating the Old Testament were not made until 1876, nor perfected until 1882. Portions were printed at intervals between 1882 and 1887; but the difficulties were great, and the failures were many. Delay in this case proved neither dangerous nor fatal, but eminently advantageous, for it secured uniformity of style. In this one respect, the Japanese Bible excels even the English, and can safely be ranked among the most successful missionary translations of the world. Practically the same men, with many assistants, performed the whole work from Genesis to Revelation. In the gracious providence of God, Drs. Hepburn and Verbeck, the Rev. P. K. Fyson, T. Matsuyama, Takahashi Goro, the Rev. D. C. Greene, and the Rev. David Thompson, were spared to see the completion of the work. The Rev. S. R. Brown was unable to witness on earth the crown of his hopes, for he died in 1880. The translation, first in separate portions, and then in its complete form, was printed at the expense of the American, the British and Foreign, and the Scotch Bible Societies, all of which had also made generous contributions for the support of the translators, and the expenses incident to their work.

The style of the version is as loyally close to pure Japanese as the form of the book language will allow. Indeed,

it is the very simplest form of the book language. In it special prominence is given to the pure native element, as against the Chinese-Japanese so fashionable during the last half-century or more. It is the style best adapted to liturgical use, and its fitness is generally recognized. Indeed, in his grammar of the written language, Professor Basil Hall Chamberlain, of the Imperial University of Tokio, and perhaps the highest living authority in Japanese literature, quotes from this version in illustration of points in Japanese idiom, thus acknowledging it in some sense as an authority as to idiomatic usage. The gem of the Old Testament work, as all acknowledge, is Dr. Verbeck's rendering of the Psalms. To this labour of love—one of the most scholarly pieces of work in the Japanese language—he devoted much time during a period of seven years in constant association with Natives who were acute, learned, and devout.

It is not too much to hope that this version of the Bible may do for the Japanese mother-tongue what the English Bible has done for our own noble language and literature. Competent native observers declare that it has already exerted a noticeable effect upon the development of Japanese literature. How comforting and full of reward it must be to the translators, who have toiled long on certain passages, to hear them quoted by the eloquent native preachers in impassioned discourse that sways the lives and eternal destinies of thousands!

In briefly outlining the history of this noble monument of scholarship and consecration, the writer trusts that his brethren, Thompson, Davidson, MacLay, Cochran, Piper, Wright, Waddell, Goble, Knecker, Shaw, Blanchet, and others, who have borne a noble share in the grand work of giving the Bible to this nation of nearly forty million souls, will forgive the shortcomings of this article, limited as it is in space. In due time, the Japanese Christians, becoming masters of the Semitic and Greek tongues, will erect on the foundations laid by the missionaries a still more stately edifice of sacred scholarship to enshrine that Word of God which liveth and abideth for ever.

LOCAL ASSOCIATIONS AND UNIONS.

Ash Bocking.—The Annual C.M.S. Sermons were preached in this rural parish, for the forty-first year of the Association, on Sunday, July 24th. The Rev. H. Gretton, Rector of Otley, late missionary in China, in the morning took for his text Isaiah ii. 2: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." In the afternoon the sermon was preached by the Rev. W. H. Williamson, Vicar of Holy Trinity, Ipswich, recently returned from the West Indies, from Isaiah xlv. 22: "Look unto Me, and be ye saved, all the ends of the earth." Collections amounting to 5*l.* 8*s.* were made in aid of the Missions of the Society.

Bedford.—The Bedfordshire Association's Report for last year, lately published, gives interesting details of varied work for the Society: Gleaners' Union, with 137 members; Y.M.C.A. Missionary Parliament (an idea worth developing); School Boys' and Girls' Missionary Unions; Young Ladies' Missionary Reading Society; Servants' and Juvenile Missionary Associations; Annual Sale of Work; and last, not least, maintenance of a clerical representative and two catechists in the Foreign Field. The Association is fulfilling well the motto on the cover of its Report—"Occupy till I come."

Broxbourne.—The Annual Meeting of the Broxbourne branch of the Society was held on Friday, July 29th, in the Park at Broxbournebury by permission of Mr. H. J. Smith-Bosanquet, who presided, and was supported by the Rev. Canon Taylor Smith, missionary from West Africa, the Rev. J. Salwey, Vicar of Broxbourne, and the Rev. F. A. C. Lillingston, formerly of Broxbourne but now of Clapham. There was a large attendance. The chairman said that the Church Missionary Society meetings were first held at Broxbournebury in 1841 or 1843, and they had been continued yearly since. The Rev. Canon Taylor Smith, in the course of an address that was listened to with great interest, gave an account of the way in which he was led to devote his life to Mission work in Africa. The Rev. F. A. C. Lillingston addressed the meeting on missionary work generally, and earnestly besought his hearers to do their utmost by prayer and practical help to extend Mission work among the heathen.

Combe St. Nicholas.—A most encouraging Anniversary was held here in July. The collecting-box holders assembled at the Vicarage on Saturday, the 16th. After tea the boxes were emptied, and found to contain 4*l.* 1*s.* 8½*d.* The following day the Rev. G. C. Williamson preached the Annual Sermons in the Parish Church. The offertory amounted to 3*l.* 13*s.* 3½*d.* On the Monday a Drawing-room Meeting was held at the Vicarage, when Mr. Williamson again spoke. After this those present adjourned to another apartment which had been converted into a sale-room. The articles laid out on the tables soon found ready purchasers, and the sum of 9*l.* 3*s.* 1*d.* was realized. A small exhibition of curiosities, illustrating native customs and dress, was displayed in another room. After tea many of those present strolled about in the lovely Vicarage grounds until it was time for the evening meeting, which took place in the Schoolroom. The Rev. A. Cornford (Vicar) presided over a large audience. After singing and prayer, and a few remarks by the chairman, Mr. Williamson gave a very practical and powerful address on the privilege of assisting in God's great work abroad. A sum of 1*l.* 15*s.* 3*d.* was collected after the meetings, and 4*s.* 10½*d.* at the exhibition. We have much reason to be thankful. Seven new collecting-boxes were taken. A. C.

Lancaster.—On Sunday, July 24th, the Annual Sermons were preached at St. Thomas' Church, Lancaster, and St. Paul's, Scotforth, by the Rev. G. W. Coultas, a missionary from Mid China, and the Rev. R. T. Dowbiggin, of Ceylon. In the afternoon the Rev. G. W. Coultas gave an address at St. Thomas'. On Monday the Annual Meeting was held in St. Anne's Schoolroom, presided over by Colonel Cargill, supported by the Rev. John Bone and the missionaries.

The treasurer's statement showed that 155*l.* 14*s.* 2*d.* was sent to the Central office from the Lancaster Auxiliary during the past year. Addresses were delivered by the chairman, the missionaries, and the Rev. J. Bone, the latter gentleman recommending the appointment of a lady organizer for the town, so that increased interest might be taken in missionary enterprise.

Nottingham.—A Breakfast in furtherance of the cause of Medical Missions was a special and most successful feature of the meeting of the Medical Association at Nottingham on July 27th. The Ex-President of the Association occupied the chair, supported by about 100 members. The speakers were—The chairman; Dr. H. Martyn Clark, C.M.S. Hospital, Amritsar; Dr. Hoernle, formerly C.M.S. missionary in Persia, now head of the Medical Missionary College of Edinburgh; Dr. Loch, Hon. Secretary C.M.S. Union, Bristol, late Government Medical Officer in India; and Dr. Lankester, Hon. Secretary C.M.S. Medical Mission Auxiliary. The chairman, in his closing words, expressed a hope that "the institution of the breakfast which had been launched that morning might become a permanent one."

Worcester.—A very pleasant gathering of friends of the C.M.S. was held on July 27th in the garden at Diglis House, Worcester. After tea a meeting was held in a tent, and a most interesting address was given by the Rev. A. G. Smith, from East Africa. A Native girl who had accompanied Mr. Smith, and who is from the Mission school at Frere Town, also gave a short account of her life in her own language, Mr. Smith interpreting.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 19th, 1892.—The Committee considered suggestions of the Archbishop of Canterbury, relative to the episcopal supervision of the Niger, and passed Resolutions thereon.

On the recommendation of the Ladies' Candidates Committee, Miss Jane B. Tobin, Miss Mary Cay, and Miss Ada A. M. Bedells were accepted as Lady Missionaries of the Society.

The Rev. J. A. F. Warren was located to Jabalpur; the Rev. G. H. Davies to Kwang Tung; the Rev. C. M. Gough to Quetta; Miss H. Warner to the Niger; and Miss W. B. J. Wilkinson to Muttra.

A letter was read from Mr. Eugene Stock, dated Sydney, June 2nd, 1892, explaining the circumstances under which the Committee of the New South Wales Auxiliary of the Church Missionary Society had, in anticipation of the formation of an Association under the terms set forth in the Draft accepted by the Committee on July 12th, 1892, accepted and sent forth to Ceylon as an honorary Missionary of the Society, on the conditions set forth in the said Draft, Miss Helen P. Phillips, late Tutor to Women Students in the University of Sydney. Mr. Stock's letter fully explained the steps taken to test Miss Phillips, and the grounds on which the friends in Australia had felt it necessary to act at once. He also stated that Miss Phillips was willing to be transferred to any other Mission of the Society, and that he had written fully to the Rev. E. T. Higgens. On letters being read from Bishop Barry and the Rev. E. H. McNeile regarding Miss Phillips, it was resolved:—"That the action of the friends in Australia in accepting as a Missionary on the conditions set forth in the Draft Constitution of the New South Wales Church Missionary Association, which was approved by the Committee on July 12th, 1892, and sending out to Ceylon Miss Helen P. Phillips, be cordially approved."

The offer of service from the Rev. William Charles Penn, M.A., Exeter College, Oxford, was accepted, and he was appointed, in accordance with his own wish, to assist in the Noble College, Masulipatam. An offer of service from Mr. Horace G. Warren, B.A., Corpus Christi College, Cambridge, was also accepted.

The Secretaries were instructed to take necessary steps with the view to the appointment and consecration of a successor to Bishop Horden.

The Committee assigned Dr. A. C. Lankester to the Amritsar Medical

Mission as a colleague to Dr. H. M. Clark, upon the latter's return to the Mission.

On the recommendation of the Committees in charge of the Missions in North India, Punjab and Sindh, Western India, South India, Mauritius, Ceylon, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, July 26th.—The Secretaries reported their interview with his Grace the Archbishop of Canterbury on July 21st, and the Committee tendered their respectful thanks for the considerateness with which his Grace had received their communication, and recorded their readiness to consent to the Rev. J. S. Hill going out to the Niger in the first instance as Bishop-designate and Commissary to the Archbishop of Canterbury, in accordance with his Grace's proposal.

Committee of Correspondence, August 2nd.—On the report of the Ladies' Candidates Committee, Miss Frances Mary Saw was accepted as a Missionary of the Society, unless the C.E.Z.M.S. should desire to appoint her to the C.M.S. Alexandra School at Amritsar, Miss Saw having expressed her willingness to fall in with such an arrangement.

Upon letters from Cairo, including one from Mrs. Shakoor, offering to hand over the Whately Mission to the Society on certain conditions, and upon letters in reference to these conditions, the Committee signified their readiness to negotiate for the purchase of Mrs. Shakoor's property upon various conditions stated.

The Committee resolved to request the S.P.C.K. or the R.T.S. to publish the Kimegi hymn-book; the S.P.C.K. to publish the first and second Reading Book, the Old Testament Scripture Series, and portions of the Prayer-book in Kimegi; and the B. & F.B.S. to publish the Four Gospels in the same language, all translated by the Rev. A. N. Wood. The Committee also requested the R.T.S. to undertake the publication of a small edition of a Sagalla translation of the C.V.E.S. Catechism by Mr. W. A. Wray, and to make a grant towards the cost; and the B. & F.B.S. to publish the Luganda translations of 1 and 2 Thess., 1 and 2 Tim., Titus, Philemon, and Jude, received from Mr. G. L. Pilkington.

The Committee accepted the resignation of the Rev. Nigel Honiss, and placed on record their cordial appreciation of his faithful and valuable services during thirty-two years, sixteen of them in connection with the Tinnevely Mission, and the remaining sixteen in the Mauritius Mission.

A number of the Missionaries of the different Indian Missions were appointed to attend the Decennial Missionary Conference at Bombay.

The Committee appointed the Rev. J. S. Hill Director of the entire Niger Mission during such time as he may remain Bishop-designate, and they appointed Dr. C. F. Harford-Battersby Acting Secretary of the entire Mission upon Mr. Bennett's return to England.

The Committee sanctioned the proposal of Mrs. Meredith that her Lady Missionaries and nurses in Palestine should report officially to one of the C.M.S. resident Missionaries in the district in which these ladies are stationed, and should work under his general direction, provided the Missionary is willing to undertake the responsibility, and that the arrangement may terminate at any time by notice of three months on either side.

The Committee had the pleasure of an interview with the Bishop of Sierra Leone, who had just returned on furlough. The Bishop referred to the improved financial position of the Sierra Leone Church, and to the increased sympathy which the circumstances in which it was placed had called forth; he also referred to the need of developing the Native ministry, which might be assisted by the repatriation of true-hearted Africans from the Southern States of America and from the West Indies. He urged the need which existed for European lay help, and spoke hopefully of the Medical Mission which had just been set on foot.

The Committee also had interviews with the Rev. A. N. Wood and Mrs. Wood, who had just returned from Mamboia, and with the Rev. J. B. Panes, of Kummamett, South India. Mr. Wood sketched briefly the events of each

successive year since 1886, when he joined the Mission, and was located at Mamboia till his return this year. The first Native of the district, a thoroughly converted young man, was baptized in 1889, and has been a cause of great joy to him. Since then twenty-two others have been baptized. He had translated portions of the Scriptures, Prayer-book, hymns, &c., which he had brought with him to see through the press. Mr. Panes referred to the progress of the work in the Kummamett Mission, and to the need of more helpers.

On the recommendation of the Committees in charge of the Missions in West Africa, Niger, Eastern Equatorial Africa, Palestine, Persia, North India, Punjab and Sindh, South India, Travancore and Cochin, and Western India, various arrangements were agreed to with regard to those Missions.

General Committee, August 9th.—On the recommendation of the Sub-Committee the Rev. Frederick Baylis, M.A., Christ Church, Oxford, Rector of St. Philip's, Bradford Road, Manchester, was appointed Secretary of the Society in succession to the Rev. R. Lang.

The following locations were fixed:—Miss Bedells to Palestine; Miss Cay to Egypt; Miss Tobin to Eastern Equatorial Africa.

The Secretaries reported the death of Bishop T. L. Claughton, Bishop of Rochester from 1867 to 1877, and transferred to St. Albans on the division of the diocese in 1877, from which he retired in 1890. Bishop Claughton was appointed a Vice-President of the Society in 1867. The Secretaries were instructed to convey to Mrs. Claughton an expression of the Committee's respectful sympathy with her in her bereavement.

The Secretaries also reported the death of Mr. J. Johnston Bourne, which occurred at Leukabad on July 17th. They desired to put on record their high appreciation of the diligent and faithful labours in behalf of the Church Missionary Society of their late colleague. Though residing at a considerable distance from London, it was his practice to arrive in Committee in time for the opening prayer, and he was one of the most regular attendants at the Weekly Prayer-meeting. He brought to the counsels of the Committee an accuracy of knowledge and a considerateness and geniality which always won for him respectful attention. His spiritual tone of mind and devotion to the Missionary cause made him not only an acceptable, but a very influential Deputation. The Committee thanked God for their intimate association with him since the year 1888, when, having long worked for the cause in other ways, he first joined their ranks. They desired that a copy of this Minute be forwarded to his widow, with an assurance of respectful and prayerful sympathy with her in her sudden bereavement.

The Secretaries further reported the death of Dr. Charles Sandreczki, on July 21st, in Germany. Dr. Sandreczki was formerly a Roman Catholic, and was led to Protestant truth by a study of the Scriptures. After having gone to Greece under King Otto, with the view of founding a University, he was taken up in 1840 by the Society, and stationed at Syra. In 1847 he was transferred to Smyrna, and again, in 1851, to Jerusalem, where he was appointed Secretary of the Mediterranean Mission. His connection with the Society was closed in 1872, after a service of thirty-one years. The Committee desired that an expression of their sympathy should be conveyed to Mrs. Sandreczki in her bereavement.

The Committee took leave of the Rev. J. S. and Mrs. Hill, Mr. H. Proctor, and Miss E. A. Warner, proceeding to the Niger Mission; of the Rev. J. A. and Mrs. Alley, returning to the West Africa Mission; and of the Rev. J. R. L. and Mrs. Hall, returning to the Palestine Mission. After an address by the President, the Instructions of the Committee were read by the Rev. R. Lang. Messrs. Hill, Proctor, Alley, and Hall having replied, the outgoing party was addressed by the Bishop of Sierra Leone, and commended in prayer to the favour and protection of Almighty God by the Rev. A. Oates.

The Annual Report for 1891-2 was presented.

NOTES OF THE MONTH.

DEPARTURE.

Japan.—The Rev. G. H. and Mrs. Pole left England for Osaka on August 4, 1892.

ARRIVALS.

Eastern Equatorial Africa.—The Rev. J. E. Beverley left Zanzibar on July 5, and arrived in London on July 23.—The Rev. A. N. and Mrs. Wood and Mrs. D. A. L. Hooper left Mombasa on June 21, and arrived in London on July 22.

Palestine.—Miss E. G. Reeve arrived in London from Nablus on July 23.—Miss E. C. Wardlaw Ramsay left Jaffa on July 27, and arrived in London on August 6.

South India.—The Rev. T. R. Waltenberg left Bombay on July 1, and arrived in London on July 26.

North-West America.—Mrs. L. J. Taylor left Montreal on July 25, and arrived in England on August 5.

BIRTHS.

South China.—On July 7, at Fuh-Chow, the wife of the Rev. J. S. Collins, of a daughter.—On July 28, at Pakhoi, the wife of Dr. E. G. Horder, of a son.

MARRIAGE.

Palestine.—On July 12, at Jerusalem, the Rev. F. F. Adeney to Miss S. R. Savage.

DEATHS.

Palestine.—On August 7, at Brumana, Mount Lebanon, Jessie Muriel Louisa, infant daughter of the Rev. Charles B. Nash.

South India.—On July 20, at Ellore, Beatrice Amy, daughter of Mr. and Mrs. Martin Browne, aged two years.

On July 15, at Madras, Mrs. M. N. S. Atkinson, wife of the Rev. M. N. S. Atkinson, formerly of the South India Mission.

On July 21, at Passau, Prussia, Dr. C. Sandreczki, formerly of the Mediterranean Mission.

PUBLICATION NOTICES.

Now ready.

ANNUAL REPORT OF THE C.M.S. FOR 1891-92.

The following Contributors, &c., are entitled to receive the Annual Report gratis :—

1. **Annual and Life Governors** are entitled to a copy bound in blue cloth.
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N.B.—Subscribers through Local Associations receive their copies from the Local Secretaries.

Parcels are despatched to the country in alphabetical order of counties. Owing to the lateness of Publication, and the exigencies of the work in the Publication Department, it is feared that the distribution cannot be completed until October.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.

The Letter (No. 35) for September, 1892, is entitled *Medical Missions*. These Letters are intended for reading from the Sunday-school desk, or in the Sunday-school class, or for distribution amongst the scholars. *Price 6d. per dozen, post free. Annual Subscription, 1s., post free.* A specimen copy will be sent free of charge.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

MIGHTY THROUGH GOD: A MISSIONARY MEDITATION.

BY THE REV. CANON D. D. STEWART.



HERE is a sentence in St. Paul's Epistles which should be continually remembered by all who are interested in Foreign Missions: because, whilst it acknowledges that the work is far too difficult for unaided men, it rejoices in Divine assistance as insuring certain success:—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." *

I. We should notice, at the outset, that an experienced missionary did not disparage the foe who is encountered by the Gospel-preacher. On the contrary he estimated the labour involved, as like an attack upon strongholds; inasmuch as he was aware that the religions which Christianity sets itself to supplant are framed and fortified by Satanic skill. As he knew that the effort of individual Christians to maintain personal piety is a struggle against superhuman opponents—"We wrestle . . . against principalities, against powers . . . against spiritual wickedness in the heavenlies;" † so he also knew that, when heralds of the Cross endeavoured to turn idolaters from the "vanities" ‡ which they worshipped to the only Saviour, they were really entering on a contest with the devils by whom those "vanities" were upheld—"The things which the Gentiles sacrifice, they sacrifice to devils." § He could not forget that there is an innate recoil from the Divine being in every human heart, "The carnal mind is enmity against God." || But he expected that, in those who heard the missionary say, "Repent and Believe," unwillingness to honour the good commandment, or hesitation to welcome the gracious remedy, would be intensified by the secret subtlety of the old serpent, "*which deceiveth the whole world.*" ¶ When he recollected those frantic crowds in Ephesus, who continued "about the space of two hours" the monotonous shout, "Great is Diana of the Ephesians," ** he detected a worse opponent of the truth behind Demetrius and the other makers of silver shrines for the goddess, who raised that tumult for the protection of their endangered craft. The refusers, in that city, of "the word . . . preaching peace," †† and any neglecters of the great salvation elsewhere, were all, in St. Paul's estimation, "walking according to the Prince . . . the spirit which now worketh in the children of disobedience." ‡‡ And the same "god of this world" is still endeavouring, by various artifices which his experience during centuries has found effective, to "blind the eyes of them

* 2 Cor. x. 4.
§ 1 Cor. x. 20.
** Acts xix. 34.

† Eph. vi. 12 (R.V.).
|| Rom. viii. 7.
†† Acts x. 36.

‡ Acts xiv. 15.
¶ Rev. xii. 9.
‡‡ Eph. ii. 2.

which believe not, lest the light of the glorious Gospel of Christ . . . should shine unto them." *

The recent testimony of Canon Tristram, as to the Buddhism of Eastern Asia, supplies one among many proofs that the old beguiling of the heathen by demons yet abounds. Because it shows that the comparatively pure teaching of Guatama (in three different countries, where it has been supposed to be the predominant religion) has been gradually debased into the vile worshipping of seen things, which inevitably provokes the righteous jealousy of Him who alone is God. "Buddhism," says that observant traveller, "in the country districts of *Ceylon* seems to have degenerated into devil-worship." And again, "My impression of Buddhism in *China* was certainly that the real hold of idolatry amongst the masses of the people is in the weird superstitions connected with ancestral worship." And once again, "Neither the emblem of purity, nor the figure of Buddha are the really popular deities of *Japan*: these are the devil, the god of wealth, and the goddess of mercy, whose effigies find a place in every temple of the land." † Satan, in short, is resisting Christianity in the nineteenth century, precisely as he resisted it in the first century, by craftily persuading human beings to withdraw from the only true God that glory which He will not surrender to any other. ‡

II. Therefore the second conviction of the Christian missionary of the present day ought to be that which followed, in St. Paul's case, his firm persuasion as to the chief opponent of the Gospel, namely, that *no methods of meeting the great enemy save those which are approved by the Holy Ghost can have the slightest efficacy.*

Preachers of the Christian message have often been tempted, when trying to make it attractive to unwilling hearers, to depend on human wisdom, or on human eloquence. There were many in St. Paul's time whom he described as *huckstering* § the truth, because they dealt out the story in such clipped portions as deprived it of its strength, or wrapped it in some spurious addition with the vain hope of making it more acceptable to those who wished, either to work out a righteousness of their own, or to mingle a worldly practice with a profession that they were following Christ. In our day, likewise, as in other generations since the Apostolic age, not a few have attempted to conquer the opposition to God's Word by picturesque ceremonial or by harmonious music, without allowing themselves to consider *whether their expedient would be used by the Holy Ghost as an instrument* for alarming or comforting souls. St. Paul has set us a memorable example by indignantly discarding all merely earthly aids. "The weapons of our warfare," he said, with expressive brevity, "ARE NOT CARNAL." || Familiar with human frailty; patiently enduring bodily weakness; and firmly resisting any base affections arising within him; he would not permit himself to be influenced, either by infirmity

* 2 Cor. iv. 4.

† "Impressions of Buddhism in Eastern Asia," *Churchman*, March, 1892.

‡ Isa. xlii. 8, "I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images."

§ 2 Cor. ii. 17, "Corrupting (καπηλεύοντες) the word of God" (R. V.).

|| 2 Cor. x. 4.

or by corruption, in contending either with the unseen devil, or with the visible strength of opposing hearers. The message of salvation by one who died on a cross was to the Jews a stumbling-block, and to the Greeks downright folly. Nevertheless, though he accommodated himself to the circumstances of each hearer, so as not heedlessly to rouse prejudice,* St. Paul did not in the least degree tone down the essence of the old story. "In weakness, and in fear and in much trembling," he was fixedly resolved to know "nothing," in the assembly which he addressed, "save Jesus Christ, and Him crucified;"† and this because of his abiding conviction that any battling of a fleshly kind must be worse than in vain. And the successors of St. Paul on the missionary battle-field, at the present time, should retain habitually the persuasion by which he was so deeply impressed. Any holding back of the grand truth that God has appeared on our earth, in human form, to be a sufferer in the sinner's stead; or any attempt to conciliate human opponents which ignores the unseen presence of the Holy Ghost, cannot possibly prosper. And any such antagonism to the Devil, who is the leader of disobedient rebels against the truth, must be as ineffectual as the binding of Samson with green withs or with new ropes, which he could snap "like tow when it toucheth the fire," or break from off his arms "like a thread."‡ The strong man armed must "keep his goods in peace" § if assailed by any other than "the Stronger than he."

III. But we should specially observe, as the third point in St. Paul's missionary maxim, that *the genuine weapons for storming a citadel of enemies to the Gospel invariably prevail.*

Wherever St. Paul ventured an assault, under the guidance of the Holy Ghost, no precaution or resistance of Satan could prevent success. At an early stage in his first missionary journey, when he was preaching before the deputy of Cyprus who had desired to hear the Word, a "child of the devil," who had tried hard to turn away that deputy from the faith, was so unmistakably subdued that "the deputy . . . believed, being astonished at the doctrine of the Lord;" || and elsewhere in his missionary routes very varied antagonism was so easily mastered by energy from the Holy Ghost that after much experience, during long years of labour and peril, St. Paul could utter the glowing doxology, "Thanks be unto God, which always leadeth us in triumph in Christ." ¶ Though weak in bodily presence, he found himself strong as a winner of souls. Though poor, as far as silver and gold were concerned, he made many rich: opening eyes which Satan strove to retain in blindness, and turning hundreds of rebels from the darkness of a miserable ignorance to a refreshing light, when they not only received forgiveness of sins, with cleansed affections of the heart, but obtained a sure hope of the glorious inheritance on the earth renewed.**

And, in our days, labourers after St. Paul's manner—depending, as he did, not on carnal but on spiritual help—have prospered in divers

* 1 Cor. ix. 22, "I am made all things to all men."

† Judges xvi. 9, 12.

§ St. Luke xi. 21, 22.

¶ 2 Cor. ii. 14 (R.V.).

† 1 Cor. ii. 2, 3.

|| Acts xiii. 12.

** See Acts xxvi. 18.

places as constantly, as refreshingly, and as manifestly as he. Their range of preaching is yet wider than his, because more distant parts of the earth have been opened by the unseen Lord for the advance of His ambassadors. They have often found, as did St. Paul, that where a great door and effectual has been opened, there have also been upraised by the old opponent "many adversaries."* But Christ, working unseen with His visible ministers by the promised Comforter, has ever taken from the strong one every sort of armour to which he has trusted, triumphantly dividing his spoils.† Whole populations indeed have nowhere become thoroughly Christian; for the period in human history when Christ shall have put down all opposing rule (though surely coming) has not yet come.

False wheat ‡ (*τὰ ζιζάνια*) is mingled among the true corn-plants all over the field of the Son of Man. The intelligence, when rightly reported, must still for a little while be only a repetition of that recorded after St. Paul had been testifying the Kingdom of God from morning till evening: "Some believed the things which were spoken and some believed not." § But nowhere has that measure of victory which the Lord has purposed for the present season been, in the slightest degree, wanting. He is now visiting the Gentiles to take out of them a people for His Name; || intending that a great multitude shall thus be formed of all nations, and peoples, and kindreds, and tongues. And, for the accomplishment of that Divine purpose, the Word, when duly preached, has such free course as to be unmistakably glorified. Prejudices of divers sorts present themselves among heathen or Mohammedans as powerful antagonists. The old armour of the great enemy is reburnished in defence of apparently new fortifications. A variety of such opponents formed, not long ago, the subject of several scholarly articles by Dr. Cust in this periodical.¶ But no device of Satan is really formidable against the Gospel accompanied by the power of the Holy Ghost. The loftiest of opposing strongholds fall before the conquering truth. Every high thing exalting itself against the knowledge of God is cast down, every thought of chosen individuals here, or there, in scores of Missions over the wide earth, is brought into captivity to the obedience of Christ.

IV. Therefore, in a fourth respect, there ought to be a correspondence between that true evangelist, St. Paul, and every right-minded missionary in the present day.

THE GLORY ATTACHING TO THE VICTORY MUST BE ASCRIBED TO THE TRIUNE LORD ALONE. "I laboured," said the great Apostle to the Gentiles, "more abundantly than they all;" "yet not I, but the grace of God which was with me."** The treasure of free pardon, and renewing energy, and a hope of immortality, on an earth relieved for ever from the curse, was brought to those who anywhere welcomed it in an earthen vessel.††

St. Paul felt repeatedly, when he was successfully winning souls,

* 1 Cor. xvi. 9.

† St. Luke xi. 22.

‡ St. Matt. xiii. 26.

§ Acts xxviii. 24.

|| Acts xv. 14.

¶ "Clouds on the Horizon," *C.M. Intelligencer*, August—October, 1890.

** 1 Cor. xv. 10.

†† 2 Cor. iv. 7.

that he was amongst them in much feebleness, *in order that* the excellency of the power, for converting and purifying, and brightening by glorious hope, might be evidently of God, and not of man. And those who rightly rejoice in the marvellous success of modern Missions should explain the wonder in the same self-abasing style.

Human agents, whose preaching has worked for good, have shown human infirmities, and have made human mistakes. Not unfrequently, able ministers of the Word have died at the very crisis when their message was prevailing. Hence it must be inferred that the *force* in the whole matter was *superhuman*. God, who uses, or changes the workman, is always the sole doer of the work. Therefore those whose wit, or speech, or money, or prayers have been employed by Him in the progress of the triumph, should unite in ascribing it entirely to Him, who alone has been the Conqueror. The strong as well as the weak among the labourers; the more or less eloquent among the preachers; the more or less self-denying among the givers; the more or less earnest among the devout, should alike say with humility and with gratitude, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise; for Thy loving-mercy, and for Thy truth's sake."*

EVENTS LEADING TO THE ESTABLISHMENT OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 669.)



OUR review of the course of events which conduced in God's Providence to the establishment of the C.M.S. has led us so far to the return of Mr. Grant to England, in 1790, with his Calcutta plans and projects all a disappointment. His return home was of great service in the second stage of the development of events which we are endeavouring to trace. The plan sent home in 1787 was in truth somewhat visionary, natural to men in contact with the magnificent East and its boundless spiritual needs, but out of touch with the actual condition of England. Brown had left England as a very young man before he had had time to become acquainted with its real deadness to all spiritual things. His temperament warm and enthusiastic, his soul all aflame for Christ, he was dazzled with the prospect of a grand national mission to take possession for Christ of the conquered Indian Provinces. He greatly overrated the power of Simeon and Wilberforce to interest the dry bones of English high life in Church and State. Grant, Chambers, and Udney were more experienced men, and likely to take a more sober view of things. But Indian veterans, having left England as boys, you may say, they were probably no more practically acquainted with the spiritual famine at home than Brown himself. We cannot help thinking that the Calcutta plan was the outcome chiefly of David Brown's warm and hopeful heart, and that the

* Psalm cxv. 1 (P.B. ver.).

older men supported him without any strong anticipation of success, ready no doubt to do everything in their power to back up Brown, but in their hearts expecting little. Anyhow, their signing the papers was greatly to their honour.

Our attention has now to be directed to facts which led to the maturing of a plan of Missions from the more English and practical side. Even Simeon and Wilberforce do not at first realize the actual state of things in the Church, in Parliament, and in the Company. The events of 1793 trod the Calcutta scheme into the dust. Still something was hoped for from the Church, even down to 1799. Gradually their hopes were chastened, and it dawned upon them that they must begin at the bottom like the Baptists; that they must found a new Society in a chapel vestry and an inn parlour. It was a grand act of faith and of casting themselves on God, and now we see Who owned them and Who blessed them.

Africa, and the interest it excited in the minds of English philanthropists, now comes under our view. It is extremely interesting to watch the steps by which Wilberforce was led by the road of Abolition into the road of Missions.

The Sierra Leone Company and the Third Eclectic Meeting on Missions, 1791.

In consequence of their defeat on April 19th, 1791, the leading Abolitionists united in promoting a commercial business with the above title,* their object being to prove, what had been denied, that the Africans were fitted for the pursuits of lawful trade, for civilization, and for Christian knowledge. The chief promoter was Mr. Henry Thornton, who became Chairman of the Company, and second to him only was Mr. Wilberforce, a director.† Mr. Grant joined the directorate later on.‡ Dividends, though expected, were regarded as a secondary point, as was fully understood by the shareholders, who were prepared to risk something in the cause of humanity and the Gospel.§ Virtually the Company was a Missionary Society, for it was a capital part of the scheme to employ Christianity as the great engine for civilizing Africa, and two chaplains, selected with great care,|| were to be attached to the settlement. The Eclectic Society in London, ever on the watch for practicable methods of Missions, at their meeting on October 24th, 1791, attended by Melville Horne, just then appointed one of the chaplains, fixed for their discussion at the next meeting, November 7th, the question, "What is the best method of propagating the Gospel in Africa?" No account of the meeting, however, has been discovered.¶ It was the third Eclectic meeting on Missions.

It was to this settlement, and under the auspices of this Sierra

* The Company was in its early stage on July 23rd and August 8th, 1791; *Life of Wilberforce*, by his Sons, 1838, vol. i. pp. 305, 307, where more may be seen, as well as in Hoare's *Life of Granville Sharpe*.

† *Life of Wilberforce*, by his Sons, 1838, vol. i. p. 306.

‡ On December 20th, 1791; *Life of Wilberforce*, vol. i. p. 325.

§ *Life of Wilberforce*, vol. i. p. 306.

|| Melville Horne and Nathaniel Gilbert.

¶ *Life of the Rev. Josiah Pratt*, p. 464.

Leone Company, that the C.M.S. sent out its first missionaries in 1804.* It may be truly said that this Company was another of the progenitors of the C.M.S., the chief projectors of the Company being, moreover, the warmest friends of the Society when this came to be formed;† as, for instance, besides those above-named, Sir Charles Middleton, Mr. George Wolff, Mr. Babington, Mr. Harford of Bristol, Mr. Hey of Leeds, Sir Richard Hill, Mr. Henry Hoare, Mr. Neale of St. Paul's Churchyard, Mr. Thompson of Hull, Mr. Robert and Mr. Samuel Thornton, Mr. E. Venn of Bow Lane, Mr. John Fenn of Cornhill, Mr. Brasier of Camberwell, Mr. Cardale of Bedford Row, Mr. Charles Elliott of Bond Street, Mr. Grimwood of Lincoln's Inn; and of the clergy, Newton, Simeon, Abdy, Farish of Cambridge, Gisborne, Gurdon, Jarratt, Professor Jowett of Cambridge, Stillingfleet of Hotham. We have already seen how, in 1787-90, the conception and the agitation of the project of Missions for Bengal brought Calcutta into the line of the C.M.S. progenitors, and we are now prepared to find as part of the title of the Society, when we reach it, the words, "Africa and the East."

Various Incidents of 1792, 1793.

1792, *Sept. 15th*.—Mr. Wilberforce, at Mr. Grant's persuasion, called on Sir John Shore at Clapham, then just fixed on for Governor-General, thus establishing a connection with him for the sake of Indian objects.‡ Mr. Wilberforce's correspondence with Sir John in India afterwards seems to have stimulated him to a more public encouragement of Christian action.

1792, *Oct. 2nd*.—The Baptist Missionary Society was formed.

1792, *about October*.—Mr. and Mrs. Grant passed through Cambridge, where Mr. Simeon, accompanied by Claudius Buchanan, an undergraduate of Queen's, dined and supped with them.§ That Brown and Swartz were mentioned we need not doubt. Buchanan, in reference to this visit, wrote: "I hope the conversation of that evening was useful to me. From hearing various accounts of the apostolic spirit of some missionaries to the Indies, and of the extensive field for preaching the Gospel there, I was led to desire that I might be well qualified for such a department in case God should intend me for it."

This is the first meeting we have seen between Mr. Grant and Mr. Simeon. Buchanan, so evidently impressed by the conversation on Missions, proceeded to India a few years later.

1793, *June 3rd*.—William Carey and John Thomas, the first missionaries of the Baptist Society, embarked for India.

In 1793, Dr. Porteus, Bishop of London, established his missionary fund for the negroes of the West Indies. This was a capital sum, producing 1000*l.* a year, originally bequeathed by the Hon. R. Boyle

* In 1808, after Abolition was carried, the Company handed over the Settlement to Government, for the location of liberated slaves.

† A complete list of shareholders, closed in June, 1792, may be seen in Wadström's *Essay on Colonization*, 1794-5, 4to, p. 341.

‡ *Life of Wilberforce*, by his Sons, 1838, vol. i. p. 368.

§ *Pearson's Life of Buchanan*, vol. i. p. 77. The names are in initials only, and the date is calculated from the context.

for missionary objects. For about a hundred years it was used on behalf of the Native Indians in one of the American Colonies, but on the concession of Independence it was diverted, under the management of the Bishop of London, to the British West Indies.

The East India Company's Charter, 1793.

Mr. Wilberforce, during the time that his Abolition cause was suffering an eclipse, had an opportunity of placing the subject of Missions as a parliamentary question. It was on March 8th, 1793, that the East India Company presented their petition in the House of Commons for a renewal of their charter. The debate on that subject opened on April 23rd; on May 10th the Bill was read a second time, and on May 13th it reached the Committee stage. On Tuesday, May 14th, Mr. Wilberforce, after long and earnest consultations with the Archbishop, the Speaker, and Mr. Grant,* brought before the Committee the two Resolutions following:—

(1) "That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British Dominion in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement."

(2) "That it is the opinion of this Committee that sufficient means of religious worship and instruction be provided for all persons of the Protestant communion in the service or under the protection of the East India Company in Asia, proper ministers being from time to time sent out from Great Britain for these purposes; and that a chaplain be maintained on board every ship of 700 tons burthen and upwards in the East India Company's employ; and, moreover, that no such ministers or chaplains shall be sent out or appointed until they shall first have been approved of by the Archbishop of Canterbury or the Bishop of London for the time being."

These Resolutions, passed by the Committee, having been reported to and accepted by the House, were entered in the Journals, where, therefore, they are now to be seen.† It cannot be said that either of them touched the question of introducing Christianity to the Natives. But a clause proposed by Mr. Wilberforce to the House on May 17th went closer to the point, and, from a missionary point of view, was of prime importance. The Journals do not cite it *verbatim*, but they give its substance, the entry being as follows:‡—"Another clause being offered to be added to the Bill for empowering the Court of Directors to send out schoolmasters and persons approved of by the Archbishop of Canterbury and the Bishop of London, &c., for the religious and moral improvement of the Native inhabitants of the British Dominion in India, the House was moved 'That the Resolutions of Tuesday should be read.' They were read accordingly.§ . . . Then the said clause was twice read, and, upon the question put thereupon, agreed to by the House to be made part of the Bill." At this result Mr. Wilberforce expressed himself in his journal with the

* *Life of Wilberforce*, by his Sons, 1838, vol. ii. p. 24.

† *Journals of the House of Commons*, 1793, pp. 778, 792.

‡ *The Commons Journals*, 1793, p. 792. The name of Mr. Wilberforce does not occur in the Journals, either here or with the two Resolutions; it is his *Life* (vol. ii. pp. 24, 25) that connects him with the three motions.

§ The two Resolutions of May 14th are here repeated textually.

deepest thankfulness to God, and represents Mr. Grant also as "properly affected."* On May 22nd, however, he had to record a very uncomfortable occurrence—"East India Directors met, and strongly reprobated my clauses."† On May 24th, in the Commons' debate on the Bill, Mr. Wilberforce, in the course of his speech, observed:‡—"It is not meant to break up by violence existing institutions and force our faith upon the Natives of India, but gravely, silently, and systematically to prepare the way for the gradual diffusion of religious truth." The Bill was read a third time on May 24th, and on May 25th Wilberforce had the following dismal statement to make to Mr. Gisborne:§—"The East India directors and proprietors have triumphed. All my clauses were last night struck out on the third reading of the Bill, and our territories in Hindustan, twenty millions of people included, are left in the undisturbed and peaceable possession, and committed to the providential protection of—Brama." In his journal Wilberforce wrote, "I closed with speaking of the East India clauses being carried, of which I have now to record the defeat, thrown out on the third reading by a little tumult in the Court of Proprietors."||

Here let us look back for a few moments. The Calcutta proposal of 1787 urged that Parliament and the Company should be directly appealed to in the interest of Missions. The appeal, for want of support, never did in form reach those high regions. Now however, six years afterwards, when the course of public business gave an opening, Parliament and the Company having been in a direct and formal manner interrogated and forced to reply, the reply was crushingly adverse. The East India Charter Act of 1793 was the true reply to the Calcutta plan of 1787.

In reviewing the efforts made by the friends of Missions in 1793 and their defeat, we should not omit to notice that in one respect the scheme of that year was less ambitious than the one of 1787, soliciting as it did only the preparatory measure of schoolmasters and chaplains, instead of territorial divisions with a missionary-in-chief over each. Yet in another respect it took a wider scope, seeking to obtain Christian teachers for the entire Indo-British Dominion. In principle, however, the two designs were the same. The mission demanded was to be an official one. Parliament and the Company were to be at the head and in the direction of it—to be, in fact, the missionary society. It was, again, the Dutch method of missions; and if Wilberforce's clauses had remained in the Bill, it seems to us extremely doubtful if the work would have been properly accomplished. Would chaplains and schoolmasters of the right stamp have been forthcoming for Government employ? Would the best men for this peculiar work have been always chosen? Then, too, how about institutions for training such special agents? We must notice also that Wilberforce's resolutions were foredoomed to ultimate failure, from the simple fact that there was then positively no missionary spirit in the

* *Life of Wilberforce*, by his Sons, 1838, vol. ii. p. 25.

† *Ibid.*, p. 26.

‡ *Ibid.*

§ *Ibid.*, vol. ii. p. 27.

|| *Ibid.*, vol. ii. p. 27. We may here observe that the *Apology* of Dr. Claudius Buchanan contains Swartz's answer to the attacks on Missions made in the course of these debates of 1793.

nation. The missionary education of the country had not really begun in 1793. Wilberforce himself bore testimony to this when he expressed his deep pain at the general apathy with which his proposals were received, and above all when he complained especially that the bishops as a body gave him no support.* There was, however, this result, and it was certainly something, that Wilberforce's clauses which were struck out of the Bill remained planted in substance in the national records, there to testify in after years what Parliament on the 14th and 17th of May, 1793, apart from the Company, acknowledged to be British duty towards India. Another point also was gained, that Mr. Wilberforce himself was now more deeply interested than ever in the cause of Missions, and was in a special manner publicly committed to it and identified with it. It became from that moment, at all events, a part of his programme. He had Mr. Grant for his ally in East India circles; he had Mr. Simeon for his support at Cambridge. All was not lost therefore.

An illustrative incident of 1793 deserves mention here. Lord Macartney being on his celebrated embassy from King George the Third, made at the Court of China the following declaration: "The English never attempt to disturb or dispute the worship or tenets of others; they come to China with no such views; they have no priests or chaplains with them, as have other European nations."† A truly lamentable and humiliating utterance to have ever been made by the representative of a Christian nation! "No priests, no chaplains, with them." Nor does the speech in its longer form improve upon the extract.‡ Chinese sensibilities are lulled by the assurance that Portuguese missionary zeal is a thing unknown in England, and has never been enjoined by the Supreme Governor of the Universe, equally pleased with the homage of all His creatures in their own way; and so true is this that the British merchants of Canton and Macao have neither chaplain nor priest. Such was the Christ-forgetting spirit which Wilberforce, Grant, and Simeon had to face when they talked of Missions to the great builders of the British Empire! Yet Macartney, let us hope it, would not have committed his king and his Church to such sentiments but for his being challenged to his defence as a Christian in circumstances of unexampled difficulty. To a very jealous Power it had to be put beyond dispute that the English were not employing their public resources to overthrow the Paganism of the world. They would sanction no armed Mission; they would bring no priests in their train to make themselves a focus of foreign politics. Too well must Lord Macartney have known what priests, and chaplains, and Jesuit Fathers, in East and West, in China especially, had done in the wake of, or in advance of, Spanish, and Portuguese, and French aggressions. In behalf of England he disowned it all, and there was a nobility in that at any rate. It is a painfully interesting commentary on much of the previous history

* *Life of Wilberforce*, vol. ii. p. 28.

† Lord Macartney's Journal of this date, cited in the *Life of Wilberforce*, by his Sons, vol. ii. p. 28.

‡ The Journal of the Embassy appeared in Barrow's *Public Life of the Earl of Macartney*, 1807, 4to, vol. ii. where see p. 327.

of Missions, a terrible confession to make of the past religious iniquities of some European powers. The missionary barbarities of a Pizarro and a Cortez, blown by fame into every civilized Pagan nation, had made it seem to an English Christian envoy almost a necessity to stand before the great gods of China with no apparent religion at all.

The Rauceby Meetings and Bristol Clerical Education Society, 1795.

The Rev. Joseph Jane, Fellow and Tutor of Christ Church, Oxford, was the son of another Rev. Joseph Jane of Truro and Ann Gould of Lew Trenchard in Devonshire. The father was Rector of Truro, and master of Truro Grammar School, dying just before Samuel Walker went to that town. Mr. Jane the son, in his will, executed on Sept. 2nd, 1781, he being then Rector of Iron Acton, stated that his nearest kinsman was Mr. Edward Gould of Pridhamsleigh, Devon. One of his legacies went to improve the living of Truro; and he especially desired his "dear friend," the Rev. John Pugh, appointing him executor, to lay out for him a bequest of 4000*l.* Reduced Annuities to the best advantage in the service of true religion. Presently the will named a second executor, the Rev. Richard Hart, while a codicil of April 4th, 1786, appointed a third, Sir Charles Gould, H.M. Judge Advocate. Thus with three executors Mr. Jane seems to have left Mr. Pugh alone responsible for selecting the object of this bequest, and it is only Mr. Pugh that is commonly mentioned in connection with it. Mr. Jane died a little before February 27th, 1795, and on March 4th the will was proved. Mr. Pugh was vicar of two contiguous parishes in South Lincolnshire, Rauceby and Cranwell, near Sleaford, Rauceby being in the patronage of the Thorold family, whose seat, Syston Park, is not far distant from it. A local history* calls Mr. Pugh "a most earnest Evangelical clergyman, of high ministerial reputation, set as a spiritual light on Rauceby Hill in a time of ecclesiastical supineness," adding that he was resorted to by many persons for miles around, who were desirous of profiting by his counsel and of receiving the Holy Communion from his hands. From his friendship with Mr. Pugh it is evident that Mr. Jane's sympathies went strongly with the Evangelical revival, and the same thing is to be inferred from his intimacy with two other of its leaders, Thomas Adam of Wintringham, who died in 1784, and Samuel Walker of Truro, whose deathbed at Blackheath he visited in 1761. Mr. Jane's second executor, Richard Hart, belonging to one of the first Bristol families, was an undergraduate of Christ Church while Mr. Jane was tutor there. He afterwards became Rector of St. George's in Kingswood, near Bristol, and during the time of his ministry there, Mr. Jane, retiring from Oxford, took the college living of Iron Acton in Gloucestershire, about twelve miles from St. George's. Still later on Mr. Jane ceased his residence at Iron Acton and made his abode in a village very near St. George's. The two clergymen were thus thrown a good deal together, and especially towards the last.

* *History of Sleaford*, by the Rev. Edward Trollope. Mr. Trollope, then Vicar of Rauceby, was afterwards Archdeacon of Stow and Suffragan Bishop of Nottingham.

In 1795, on the 6th and 7th of May there was a clerical meeting at Rauceby Vicarage, one of those gatherings of distant neighbours (distant necessarily at that period) of the Evangelical school, glad to renew their intimacy in conference on the highest subjects at one of their houses spacious enough to afford a night's hospitality. On this occasion there were present among them three men of leading repute: Thomas Robinson of Leicester, Samuel Knight (then of Wintringham),* Charles Simeon of Cambridge. Those far-separated localities will afford some idea of what such gatherings usually then were in earnestness and unity—not very small ones either. Mr. Pugh drew attention to the legacy of Mr. Jane, to be laid out by him† to the best advantage of true religion. The opinion of the meeting was asked whether the money might better be bestowed on any scheme already in progress, or on any new object at home or abroad; if abroad, “the thing desirable seems to be to send out missionaries.”‡. It was agreed to discuss the question at the next meeting, to be held on September 30th and October 1st. On those days Mr. Knight and Mr. Simeon were again present at Rauceby, but not Mr. Robinson, and Mr. Knight occupied the chair. The question was put, “Is it practicable or expedient to form an institution for educating young men professedly with a view to their becoming missionaries under the sanction of the Established Church?” It will be observed here that the point to be discussed was not, Shall there be a society for sending out missionaries? but, Shall there be an institution for training them? It was evidently the idea that the one *desideratum* was true men of God, and that if such could be produced before the existing Church Societies, a mission would be readily granted them.

Once more no conclusion was arrived at. Encouragements appeared to be outweighed by obstacles, which were these: the great difficulty of finding proper men; the danger of their losing their missionary zeal under scholastic training; the probability of more good being done with the money for home purposes. It was also doubted whether a foreign Mission ought to be confined to the Established Church.§ The matter was again adjourned to another meeting, and three other clerical societies were to be asked to consider it in the meanwhile, viz. those of Elland and Hotham in Yorkshire, and the Eclectic in London. Such indecision should not much surprise us when we consider that English country clergymen then were absolute tiros in missionary matters. They were altogether without experience, and were plainly at a loss where and how to begin. What else could be expected from rural gatherings swept together twice a year? It required London men to show them the way, men like those meeting at Mr. Cecil's every fortnight, paying the closest attention to all passing events and their lessons. It was they who at length first

* Succeeded Dr. Coulthurst as Vicar of Halifax in 1817, and died January 7th, 1827. It was for the Wintringham people that his *Family Prayers* were written.

† The account we here follow makes no allusion to Mr. Hart.

‡ *Life of the Rev. Josiah Pratt*, p. 464.

§ *Ibid.*, pp. 465-6. Melville Horne's *Letters on Missions*, 1794, urged that there was no hope of a successful Missionary Society confined to any one denomination.

solved the problem, and though without 4000*l.* to start them, perceived the right thread to take up, took it up, and held on.

Before the next Rauceby meeting and the next discussion were due—and such gatherings could not occur in the winter months—there was another event, a winter one, to be noticed.

On December 15th, 1795, a company of clergymen, mostly of Bristol and the neighbourhood, but with some from a distance, met at Bristol, under the lead of Mr. Biddulph, and formed a society for assisting at the Universities promising young men with a view to the ministry. Among the Bristolians was Richard Hart, and one of the distant visitors was Mr. Pugh of Rauceby. Why this Lincolnshire clergyman should have been present at Bristol is more readily seen by remembering that his co-executor was Richard Hart. A very plausible conjecture it would be, that these two, thinking the missionary scheme promised no practical result in the immediate future, and desirous of terminating their executorial responsibilities without further delay, either disposed of the 4000*l.* for that excellent object at Bristol on this occasion, or saw enough of the project to induce them to do so shortly afterwards. One thing is certain, that Mr. Jane's legacy was not reserved for the Church Missionary Society.

The Fourth Eclectic Meeting on Missions, 1796.

On February 8th, 1796, the subject of Missions was once more brought up in St. John's Vestry, where Mr. Simeon proposed the following question: "With what propriety, and in what mode, can a Mission be attempted to the heathen from the Established Church?" What just then brought this subject into prominence was that the London Missionary Society (to give it its later title), formed on September 21st, 1795, were actively engaged in the despatch of their first body of missionaries.

A summary of the views expressed, and the results arrived at, is given in the *Life of Josiah Pratt*.^{*} Seventeen members of the Society were present, and ten took part in the discussion, but the only ones named besides Mr. Simeon are Thomas Scott and Basil Woodd. Mr. Simeon "stated the circumstances connected with the legacy of 4000*l.* and the discussion at Rauceby." This is not saying that Mr. Jane's bequest was then available, nor is there in the summary anything that we see inconsistent with the supposition that it had been already disposed of, or pledged to the Bristol Clerical Education Society. As to the question before the meeting, our account says: "The majority were not prepared to recommend any immediate measures beyond the education of young men for this special purpose, either by the Elland or some other society;" and "Not more than two or three of those present on this occasion seem to have thought that something more might be attempted." Of these "two or three" Scott was evidently one, as there is quoted an expression of his that the sending out of missionaries, instead of lessening the work at home, would "set things stirring—set up a spirit of prayer." Basil Woodd took notes of the meeting, and from his known zeal for

* P. 465.

Missions in after days may be fairly considered as another of the "two or three." At some period, not earlier than 1812, he wrote upon his notes, "This conversation proved the foundation of the Church Missionary Society." * Such a remark might surprise us when no more than two or three out of seventeen felt any encouragement to press forward; but two or three men of strong convictions, who afterwards returned to the matter again and again, refusing to let it sleep, could do marvels. Our account accordingly goes on to say: "The subject was not dropped; it was made a matter of frequent discussion amongst individual members, and of prayer; and consultations were held with those who were likely to promote the scheme." Besides Simeon, Scott, and Basil Woodd, we might feel sure of John Venn, whose name, however, does not happen to occur, and who may not have been present. The bulk of the seventeen were evidently in despair of success rather than indifferent to it. The sanction of the episcopate appeared problematical; it would look like an interference with the S.P.G. and the S.P.C.K.; zealous ministers were wanted at home; the bishops and the S.P.C.K. should be memorialized.

We feel rather inclined to trace up this despair and indecision to the form in which Mr. Simeon put his question, when he asked about a Mission "from the Established Church." The expression strictly interpreted suggests that the corporate body of the Church of England, with the bishops at the head, was to be moved, though perhaps he was only thinking of the two Societies of the Church. At any rate he did not demand, "Shall we ourselves, we Churchmen, put our shoulders to the wheel and form the Society that we want to see?" For a feeble remnant in the Church of England, as the Evangelical clergy comparatively then were, to have taken such a position might have appeared to them too forward and presumptuous, exposing them to certain failure and to derision; but it was only when that humble, yet that lofty, ground was taken, that success came. Why had the Baptists succeeded in 1792, and the London Missionary Society in 1795? Simply because two or three said, We ourselves are the men to do it; we will begin it now and here: we will not seek to move great bodies; let them move to us.

Battersea Rise, 1797.

This spot, which possesses not a little interest for us in these inquiries, is to be looked for at the north-western extremity of Clapham Common, where that noble expanse, instead of coming to a corner, projects itself further west in a narrow parallelogram. All that piece of the Common went, as it still goes, by the name of Battersea Rise. Two detached mansions, which yet survive in their grounds, on the south side of the parallelogram and facing it, were in 1797 the abodes of Mr. Henry Thornton and Mr. Grant. Mr. Henry Thornton, when he bought his house in 1792, was of "Battersea Rise" simply, for the property, having apparently no rival thereabout, bore no name, as the mansion bears none now. It had belonged to Mr. Lubbock, and

* A title first borne in 1812.

"Single-speech" Hamilton had lived there. Mr. Thornton, on acquiring the extensive estate, proceeded to erect upon it two other houses, one westward of him on the same line of road, the other far in the rear, both of them like his own in size and appearance, though varying somewhat in architectural detail from it, but in this respect closely resembling one another. The one by his side was taken by Mr. Grant in 1794, and came to be called, as it still is, Glenelg House. The mansion in the rear, Broomfield (also still standing, but altered in name to Broomwood), began to be occupied in 1797 by Mr. Wilberforce. Thus Grant, Wilberforce, and Henry Thornton, whose close and endeared friendship we have traced from 1790, were now near neighbours at Clapham, and in Mr. Grant, who, on May 30th, 1794, had become a director, the cause of Missions had an influential friend in the East India Company. The Rector of Clapham, John Venn, lived at the opposite extremity of the Common, on the road between Holy Trinity Church and what is now St. Paul's, his rectory house, which was midway between the two and was standing down to 1884, occupying the site of what is now a group of dwellings named Rectory Gardens.

Mr. Wilberforce, in his journal, briefly records two conferences on the Mission subject at Battersea Rise. Under Thursday, July 20th, 1797, his entry is: "To town, and back to dine at Henry Thornton's, where Simeon and Grant, to talk over Mission scheme."* Under November 9th, 1797, he wrote: "Dined and slept at Battersea Rise for missionary meeting; Simeon, Charles Grant, Venn. Something, but not much, done. Simeon in earnest."†

These jottings, indicating that the cause was alive and Simeon the soul of it, form useful chronological links, but, furnishing no particulars, they are rather interesting to us than important. They also serve to show that Clapham Common may be regarded as one of the historic spots in the line which we are tracing.

The Fifth, Sixth, and Seventh Eclectic Meetings on Missions, February 18th, March 18th, and April 1st, 1799.

On February 18th, 1799, the evening at St. John's Vestry was occupied with "a general conversation on the subject of a Mission connected with the Evangelical part of the Church of England." Now at length, when the question was thus narrowed, immediate action was possible. A dozen London clergymen were not to move the great Church of England; they were to move themselves and such only as could sympathize with them. The long years of delay had been lost while that simple point of view was missed.

The Eclectic Society and St. John's Chapel Vestry, not the mansions of Clapham Common, gave actual birth to the Church Missionary Society. The names of its members, therefore, and the precise spot of their meetings, cannot but prove of some interest to us. St. John's Chapel was not strictly in Bedford Row, but near it, just beyond the end of Great James Street, which is a northern prolongation of

* *Life of Wilberforce*, by his Sons, 1838, vol. ii. p. 225.

† *Ibid.*, p. 251.

Bedford Row ; more accurately, at the beginning of Millman Street, which is a still further continuation, and at the corner where Chapel Street branches off from it westward. The site is exactly discernible in Rugby Chambers, a handsome block of offices, which took the place of the chapel. The vestry, which stood at the north-west angle of the chapel, was approached by a passage from Chapel Street. Mr. Cecil's house, which is surviving, was in the immediate neighbourhood, on the south side of Little James Street, which runs eastward from the upper end of Great James Street. The house is at present No. 15.

On March 18th, 1799, the following fifteen town and country members of the Eclectic Society assembled : *—The Revs. John Newton, Henry Foster, George Pattrick, Thomas Scott, John Goode, John Clayton, W. J. Abdy, John Venn, Basil Woodd, William Goode, John Davies, Josiah Pratt, Charles Simeon ; John Bacon, Esq., R.A., and Charles Grant, Esq.

We should remark here that laymen were occasionally admitted as members, and that the Society included two much-respected Dissenting ministers, who were on very brotherly terms with them all, John Goode (a brother of William Goode) and John Clayton. Mr. Cecil, being at that time much out of health, was absent. The question, which was proposed by Mr. Venn, ran thus :—“What methods can we use more effectually to promote the knowledge of the Gospel among the heathen ?” There exists a full and satisfactory account of what passed,† the leading points of which we here summarize :—

(i) The idea was that the Eclectic Society itself, aided by outside friends, should commence a Mission, and send out two or three ordained missionaries or catechists. Said Pratt : “Let us regard ourselves as forming the Society. . . . Let us not proceed to choose a committee till we have a larger meeting.”‡ Said William Goode : “Form a plan, publish it, send it to those friends who are likely to assist, and thus see what can be done.”§ For the Eclectic Society thus to make itself responsible for a Mission—converting itself, in fact, into a Missionary Society—was not, indeed, the ultimate conclusion of this meeting in point of form, but substantially it remained so. That was, we think, precisely the right thing to do, since it was saying, “We will be the men, now and here ;” and as soon as that was meant and affirmed the business went on. Simeon, truly gauging the situation, remarked : “Many draw back because we do not stand forward. When shall we do it ? Directly ; not a moment to be lost. We have been dreaming these four years, while all England, all Europe, has been awake. How shall we do it ? It is hopeless to wait

* This list is from the *Life of the Rev. Josiah Pratt*, p. 467, where Simeon and Grant are called country members, of which there was a considerable number. The other thirteen of this list, together with Cecil (absent), made up the entire number of town members then belonging to the Society. In *Pratt's Eclectic Notes*, Simeon and Grant are “visitors.” *Pratt's Life*, p. 468, says that on this occasion “fourteen members were present,” probably including Simeon.

† *Life of the Rev. Josiah Pratt*, pp. 468—470.

‡ *Ibid.*, p. 471.

§ *Ibid.*, p. 471.

for missionaries. Send out catechists. Plan two years ago. Mr. Wilberforce.* These fragments reveal something. The "four years ago" point to the foundation of the London Missionary Society, which, Simeon said, "we cannot join," and he was evidently thinking that in 1795 they ought to have come forward with a plan of their own. The "catechists" and "two years ago" and "Mr. Wilberforce" show what Mr. Wilberforce was urging at Battersea Rise in 1797. "All Europe awake" is an unmistakable reference to the wars of the French Revolution then raging everywhere. War awake and Missions asleep was pusillanimous and discreditable.

(ii) The tone of this meeting was of the very highest Christian character. The Evangelical spirit breathed in every utterance. For all success they must depend upon the power of the Holy Ghost working with them, for enlarging the hearts of Christians to help, as well as for preparing agents of the true missionary stamp, men of Brainerd's sort. Prayer unceasing was to be their help and strength in every stage of their efforts. We may notice that more was at that time known in England about Brainerd than of either Eliot or Swartz. Mather's *Life of Eliot* was not very accessible, and of Swartz no *Life* had yet been written.

(iii) They would be governed by the principles of the Church of England, being quite unable to unite with the London Missionary Society, with which, however, they expressed a kind and cordial sympathy. Venn, Simeon, Scott, all took that position.

(iv) We notice lastly the determination of this meeting to conduct operations on Evangelical lines. At three different times was that adverted to. On February 18th, "a Mission connected with the Evangelical part of the Church of England."† On March 18th Venn thought the Mission ought to be "founded upon the *Church* principle, not the High Church principle;"‡ Pratt said now, "Must be kept in Evangelical hands."§ We shall remark upon this presently.

(v) The conclusion was, not to encumber the Eclectic Society with the management of a Mission, but to institute a distinct organization for the purpose. In the words of our authority, "The result of this meeting was a general consent that a Society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely; and that a prospectus of their proceedings should be afterwards prepared, and then their plans should be laid before the heads of the Church."|| Such language plainly contemplated some wider scope than that of a Mission to be started by this clerical society, which would hardly require to be brought before the heads of the Church. Their range of vision must have extended in the course of conversation.

At the next meeting, on April 1st, 1799, devoted to the same subject, the rules of the "proposed Society" were considered and settled.¶ On this day, therefore, at St. John's Chapel Vestry, the Church Missionary Society was in its governing idea fashioned by the Eclectic

* *Life of the Rev. Josiah Pratt*, p. 471.

§ *Ibid.*, p. 471.

† *Ibid.*, p. 468.

|| *Ibid.*, p. 472.

‡ *Ibid.*, p. 469.

¶ *Ibid.*, p. 472.

Society. On April 12th, 1799, the plan and design was taken into the City, where, at the "Castle and Falcon" Inn, the first stone was laid and the institution founded.

We will conclude this article with a few reflections upon the resolve taken by these fathers and founders that their Society should be kept in Evangelical hands.

1. It is inevitable that it should be said, There was the mark of narrow minds! Whether it was narrowness or whether it was not, this little company were driven into the path they thus took. They had sought to interest the Church at large in a wide project, but had found the Church and its Primate immovable. Any one looking carefully into the state of opinion in those days finds no difficulty in seeing that those whom St. John's Chapel and its vestry represented were shunned and distrusted by the great body of their fellow-Churchmen. It was very shortly after 1799 that Bishop Tomline, of Lincoln, opened his battery with very small disguise against the Evangelical Clergy. If the "Evangelical part of the Church of England" did not work in this matter by themselves, they might just as well have thrown up the design of Missions altogether, for none would have co-operated with them or had anything to do with them, except receive their subscriptions.

2. It is not narrowness, it is the ordinary common-sense of practical men, if they hold their principles with any strong conviction, to work on their own lines, while others can look on, criticize, and in some measure assist. There are plenty of examples of that in the present day. The C.M.S. is one. It is staunch to the maxim of its founders. It is kept in Evangelical hands; while in many instances large-hearted High Churchmen and Broad Churchmen, jealously watching it and keenly criticizing it, will generously help it, believing in a balance of usefulness. The Society profits by all those three attitudes. On the other hand, as need hardly be said, there are High Church Societies which Evangelical men watch suspiciously, criticize openly, and yet often aid, where they think that the balance of good deserves support. There is really no question of narrowness at all; for all are narrow, or all prudent.

3. But what we were most desirous of saying on this subject still remains unsaid. The "Evangelical part of the Church" by keeping the C.M.S. in its own hands has derived an incalculable blessing for itself which is not always suspected by either critics or friends. No one can read the literature of the Evangelical revival before 1799 without becoming painfully aware how the leaders in that good movement, as Scott, for instance, Cecil, Venn the elder, Berridge, regarded the people who thronged their sermons as deplorably tainted with a practical antinomianism. In the most unsparing language they expressed themselves on this subject, Scott perhaps more than any one. What they meant was, not that Evangelical doctrine logically led to antinomian principles, but that the people received it in an antinomian spirit, resting satisfied with the doctrine without showing the fruits of it; in short, accepting Evangelical doctrine in lieu of practising the Evangelical life. It was by no means intended to say that Evan-

gelical congregations were worse than those of the old dry orthodoxy ; for these were antinomian too, and much more so, in the sense meant by the word, satisfied with forms as others were satisfied with hearing. Those true men, when put on their defence, had no difficulty in showing that congregations under Evangelical teaching compared favourably with others on the whole, as evidenced by their splendid charitable collections ; but they complained that their flocks were far behind their privileges and far too perilously inclined to accept consolatory doctrine with easy rules of life. Not the slightest distrust of Evangelical doctrine did those honoured masters of it ever exhibit, though they would severely reprehend the unfaithfulness of preaching it narcotically, as some inferior teachers were wont to do. Scott himself, who saw and unhesitatingly condemned the antinomian tendency of some Evangelical preaching and hearing, was as decided as any of the Eclectic brethren in asserting that their Missions should be conducted on Evangelical principles, and he was not a man to harness cripples to a waggon, which he would be doing if he had not the strongest possible confidence in those principles. His absolute reliance upon them as the only sources of life, power, and perseverance never faltered. His writings show no reserve or suppression of Evangelical doctrine, no putting the law in the place of the Gospel. He, in fact, insisted on it more instead of less ; but then he pressed its obligations in a corresponding degree.

What was really wanted in the eighteenth century to support the efforts of the best teachers of this school and keep their crowded congregations up to the standard aimed at, was some grand and weighty public cause, appealing in the plainest and the most direct terms to the activities of every individual who heard the joyful sound, some vigorous undertaking to rouse self-denial, toil, and sacrifice. The project of Missions to the heathen appears to have been the very thing needed, with its grand claims that could never be gainsaid, calculated to arouse the warmest enthusiasm of all who had truly received the doctrine of the Cross. As the Society advanced and its insatiable demands for funds and service grew, it became the peculiar care of those who loved its fundamental principles—for others would not assist it, nor indeed while its chosen motto was emblazoned on its front could their abstention be complained of. The Church Missionary Society has thus been the special offspring of the Evangelical part of the Church, its success their fondest satisfaction if not their boasted feat. It has been the point of honour in that body to make it a success, and if there was failure there, the early saying, "Must be kept in Evangelical hands," would be thrown in its face with derision. On the whole they have responded to the various appeals addressed to them in such a manner that whatever faults have been attributed to the Evangelical part of the Church, that of antinomianism has been less and less heard of, and the worst reproach of the eighteenth century has been wiped away.

THE GREEK CHURCH AND PROTESTANT MISSIONS; OR, MISSIONS TO THE ORIENTAL CHURCHES.*

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THE Oriental Churches may be divided into six great classes, comprising fourteen different sects:—

I. The Monophysite, Eutychian, or anti-Chalcedonian sects, who reject the decrees of the Council of Chalcedon held in 451. These are four: the Armenians, Jacobites (or Syrians), Copts, and Abyssinians. They all have their own distinct ritual and calendar, are hostile to each other and to all other Christian sects, have a married parish clergy, and reject the primacy of the Pope.

II. The anti-Ephesian, who reject the Council of Ephesus in 431. These are the Nestorians or Chaldeans. They have a married clergy, a high reverence for the Scriptures, and but little picture-worship.

III. The Orthodox Greek, who accept the seven General Councils. The Greek Church is Rome decapitated—a priestly system without a pontifex, an exclusive traditional Church, which yet allows the Bible to the people. In the Turkish Empire its patriarchs and the most of its bishops are foreigners, speaking only Greek, and ignorant of the customs and wants of the people, though of late the Syrians of the Greek Church demand bishops of the Arab race. The parish clergy are married, and generally most illiterate. The present Anglican Bishop of Jerusalem remarked to a traveller recently that “no one but those who lived in the East could be aware of the gross ignorance and immorality of the Greek priests.” Ordinarily, the practice in appointing priests is that of Jeroboam, who “made priests of the lowest of the people.”

IV. The Maronite, a Papal sect, the ancient Monothelites, who accepted the Papacy in 1182 A.D. They are chiefly peasants in Northern Lebanon, an ignorant people, and an educated priesthood sworn to allegiance to Rome, and yet like all the above in having a married parish clergy. The Maronite patriarch is regarded by his people as hardly inferior to the Pope.

V. The six Oriental Papal sects, who are converts from six of the above sects to the Church of Rome. They are the Papal Greek, Papal Armenian, Papal Syrian, Papal Nestorian, Papal Coptic, and Papal Abyssinian. They maintain their own calendars and saint days, the marriage of the clergy, and various ancient prerogatives which the Papal legates are now striving most assiduously to abolish.

VI. The Latins, a small community composed chiefly of attachés of the French and Italian monasteries, who have conformed in all respects to the Church of Rome.

These sects all agree sufficiently both in the common truth and the common error which they hold, to be classed as one—one in their need of reformation, one in being an obstacle to the Christianization of the Mohammedan world. They all hold the doctrine of transubstantiation, of baptismal regeneration, priestly absolution, Mariolatry and saint worship, image and picture worship, auricular confession, and prayers for the dead. Their patriarchs and bishops are celibate, but the parish clergy are generally allowed to marry once. Instruction in the Scriptures is virtually unknown.

The numbers of these sects, not including those in Russia and Greece, are as follows:—Greece, 1,000,000; Maronites, 230,000; Nestorian Catholics,

* Reprinted from the *Magazine of Christian Literature*, published by the Christian Literature Co. of New York, U.S.A.

20,000; Greek Catholics, 50,000; Jacobite Syrians, 30,000; other Papal sects, 300,000; Nestorians, 140,000; Nestorians in India, 116,000; Armenians, 3,000,000; Copts, 200,000; Abyssinians, 4,500,000; total, 9,586,000. Thus we have about ten millions of nominal Christians scattered throughout the great centres and seats of Mohammedan population and power.

These Christian sects have never felt the impulse of such an awakening as shook all Europe in the days of the Reformation. About thirty years after the death of Luther the German Protestant divines opened correspondence with the Patriarch of Constantinople, but he rejected their overtures with contempt. The Greek Church "knew not the day of its visitation." For three hundred years after that time, with the exception of the sending of Papal legates, hardly a movement was made in Europe toward modifying the state of the Eastern Churches.

In the year 1819 the first American missionaries came to Western Asia, bringing the Gospel of Christ to the Mohammedans, but in their explorations they came in contact with these various Oriental Christian sects. They found them to be ignorant, illiterate, superstitious, idolatrous, despised, and hated by the Mohammedans. Yet they were instructed "not to interfere with the Oriental Churches, but to visit the ecclesiastics and persuade them, if possible, to abandon their errors, which are repugnant to the Word of God."

They gave themselves, therefore, to the work of education, Bible distribution, and the press. But in 1832 the Greek bishops in Latakiah, Tripoli, Damascus, and other places, gathered the Arabic Bibles (printed in London from the version of the Roman propaganda) and burned them in the court-yards of the churches. In 1830 the Maronite patriarch put to death Asaadesh-Shidiak, the martyr of Lebanon, for reading the Bible and rejecting the errors of Rome.

In September, 1835, the Rev. Drs. Eli Smith and W. M. Thomson and other missionaries, in reply to the request of a Papal Greek priest from Acre to profess the Protestant faith, adopted the following minutes:—1. It is not an object with us to draw individuals from other Native Christian sects and thereby increase our own denomination. 2. Yet, according to the principles of the Churches who have sent us hither, when a member of any Native sect, giving satisfactory evidence of piety, desires the sacraments of us, we cannot refuse his request, however it may interfere with his previous ecclesiastical relations." On this basis individuals of the various Oriental Churches, including bishops, priests, and others, were received to the Lord's Table together with baptized converts from the Druses. But the number of enlightened men and women increased in various parts of the land, and they demanded the right to be organized into a distinct Protestant Church of their own. This request was finally acceded to, and the first Protestant Native Syrian Church was organized in 1848. Since that time twenty-five other Churches have been organized in this Mission, with about 1700 communicants, from among Moslems, Jews, Druzes, Greeks, Maronites, Nusairiyeh, and Bedawin Arabs.

The whole number of Protestant Churches in the empire is now about 175, with 20,000 communicants and nearly 100,000 adherents. The majority of these communities are undoubtedly from the Oriental Churches, and we are now met by the high ecclesiastical party in the Anglican Church with the protest that this whole movement is a mistake. It is denounced as proselytism, as an attempt to build up one Christian Church at the expense of another. It is said that these Greeks and Maronites and others have the creeds of Christendom, and we have no right to receive their followers into our Churches. We do not propose to reply to this charge by the "*et tu*

Brute" countercharge that these same high sacerdotalists do not hesitate in England and America to receive scores of Methodists and Baptists, Presbyterians, Congregationalists, and Friends to their own Church, without feeling that they have committed the heinous sin of proselytism. The work of Missions in the East can be justified without such a personal *argumentum ad hominem*.

Let us consider the whole question calmly, in the light of God's Word and Providence.

The chief and ultimate object of missionary work in Western Asia is the conversion of the Mohammedans to the Christian faith. They number 180,000,000 in Asia and Africa, and constitute one of the great influential factors in the future religious history of the race. The Gospel is to be given to them. All the Christian Churches which have any missionary zeal admit this. Thus far they are almost unaffected by the great missionary movements of the nineteenth century.

They believe in one God, and in the Divine origin of the Old and New Testaments ; but regard the Scriptures as corrupted, deny the Divinity of Christ, ignore the spirituality of religion, and look upon Christians as their hereditary enemies. Having seen only the Oriental type of Christianity, they despise its immorality and idolatry, and protest against the creature-worship and image-worship of both the Greek and Latin Churches. Images, pictures, and saints are the abomination of the Mohammedan world.

The Pagans of the second century objected to Christianity that it had neither altars nor images ; the Moslem of the nineteenth century objects to Christianity that it has only images and altars.

The Christian missionary to-day urges a Mohammedan to accept Christianity. He is met with the derisive reply, "Thank God, we are not idol-worshippers as are you Christians, and, God willing, we never will be. We have lived among Christians twelve hundred years, and we want none of your creature-worship. There is no God but God." The missionary may protest and explain, but until he can show the Moslem a pure Christianity in life and doctrine, and illustrate by living examples the Bible ideal of a Christian Church, his appeals and arguments will be in vain.

This state of things confronted all Christian missionaries in Oriental lands fifty years ago, and it confronts them to-day.

These Oriental Churches are among the greatest obstacles to the conversion of their Mohammedan neighbours. Protestants generally will admit this with regard to the Church of Rome, and at the same time there are those who contend that the Greek Church is purer, and hence should be entrusted with the work of evangelizing the Moslems and Jews in Western Asia. As this question is now a "burning" one in the Anglican Church, let us ask what is the teaching and practice of the Greek Church in Western Asia to-day ? Our reply will be taken chiefly from their own ecclesiastical books. The XIXth Article of Faith of the Church of England declares that "as the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." And in Article XXII., "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also Invocation of Saints, is repugnant to the Word of God."

I. In the Greek Catechism, Jerusalem edition, page 82, we read, "It is one of the presumptuous sins against the Holy Spirit to hope for salvation without works to merit it." It is plainly taught that justification can only be obtained as a reward of meritorious actions. In this the Greeks and Latins

agree, only that in the Latin theology "the merit of good works is acquired only through the atonement of Christ, while the Greek Church puts into a motley confusion Christ, the sacraments, the priest, and good works.* Rejecting the Scriptural doctrine of justification by faith, the door is thrown open for endless error and confusion.

II. A sacrament is defined to be "a sacred performance whereby grace acts in a mysterious manner upon man. In other words, it is the power of God unto salvation."† "The sacraments are divided into two classes: first, such as are absolutely necessary in themselves; namely, baptism, holy chrism, and communion. These are indispensably necessary for procuring salvation and eternal life; for it is impossible to be saved without them. The second division embraces those sacraments, the necessity for which proceeds from something else."

III. "The benefits conferred by baptism are—the remission of original sin, the remission of all past actual sins, and grace to sustain the believer in his conflict with the world, the flesh, and the devil."

In baptism the first step is exorcising the evil spirit by an elaborate prayer of conjuration. Then the priest breathes into the mouth of the candidate, on his forehead, and on his bosom, each time saying, "Dispel from him every evil and polluted spirit which may lurk in his heart," &c. Then the candidate or his godfather renounces the devil, his works, his angels, his service, and his pomp. The water and oil are then consecrated. In the prayer of consecration for the water is the petition, "Make it a fountain of immortality, granting sanctification, forgiving sins, dispelling diseases, destroying devils," &c. Similar language is used in consecrating the oil. The person is then immersed three times, in the name of the Father, Son, and Holy Spirit. This trine immersion is regarded as essential, and all converts to the Greek Church must be rebaptized. In this respect the Greek Church is far more exclusive than the Church of Rome. It does not admit that the Pope or the Archbishop of Canterbury has ever been baptized. Rome admits lay baptism, and baptism by sprinkling, pouring, or immersion. The Greek Church insists on trine immersion by a Greek priest. An Anglican clergyman once asked permission to "assist" a Greek priest in his service in Nazareth. The priest politely informed him that as he had never been either baptized or ordained his request must be declined.

IV. After baptism the priest administers holy chrism. The oil for this purpose is a mixture of olive oil and aromatic substances made in a decoction by the bishop. The fuel used is the half-rotten and worn-out wood of the holy pictures (eikons), which have been worn out by the constant kissing of devout worshippers or so worm-eaten by age as to be useless.

The priest anoints the candidate's forehead, eyes, nostrils, mouth, ears, breast, hands, and feet in the form of a cross, saying, "The seal of the gift of the Holy Spirit. Amen." The communion is then administered equally to adults and infants (*Eucologion*, Jerusalem, 1856, under inspection of Cyril, Patriarch of Jerusalem).

V. As all sin, original and actual, committed before baptism is washed away by it, subsequent sins are pardoned by the sacrament of "repentance," "whereby he who confesses his sins is pardoned by Jesus Christ Himself, through the absolution pronounced by the priest." After confession the priest says, "As to the sins which thou hast confessed, go in peace without the least anxiety."

* *Religion in the East*, by the Rev. John Wortabet, M.D., London, 1860. An admirable book, which should be reprinted and widely read.

† *Universal Catechism*, Part I. sec. 10.

VI. Penances, such as fasting over and above the appointed times, are imposed on the penitent, to "cleanse the conscience and give peace of mind." *

VII. The Communion is a sacrificial mass, both a eucharistical and propitiatory sacrifice. In the liturgy of the mass hardly a vestige of the original institution of the Lord's Supper has been preserved. The priest takes a cake of bread in his left hand and the sacred spear in his right, touches the bread with the spear four times in the form of a cross, repeating words from Scripture. Deacon: "Lift up, O Lord." The priest takes up the sacred bread, saying, "He was cut off out of the land of the living." He then inverts the bread in the silver plate. Deacon: "Slay, O Lord." The priest then slays the bread in the form of a cross, &c. Deacon: "Pierce, O Lord," The priest then pierces the right side of the cake.

The priest then takes another cake, and cutting off a part, takes it up on the point of the spear, saying, "In honour and commemoration of our most blessed lady Mary, the mother of God, whose virginity is perpetual, by whose intercessions accept, O God, this sacrifice upon Thy heavenly altar." He then puts it on the right side of the sacred bread, saying, "Upon Thy right hand did stand the queen in gold of Ophir." He then cuts nine pieces from the cake, in commemoration of prophets, apostles, fathers, bishops, martyrs, saints, the bishop of the diocese, all the priests and deacons, "For those who built the temple, even for the forgiveness of their sins, . . . for those who die in hope of the resurrection, for those who present the bread;" and for all the quick and the dead whom the priest chooses to mention. Then, after various other prayers and ceremonies, the priest says, "Let both the bread and the mingled wine and water be transmuted and transformed by Thy Holy Spirit."

The deacon then takes a fan and fans the holy substances, and the priest says, "We present unto Thee this reasonable sacrifice for the believers who are dead, for the primitive parents, for the fathers, patriarchs, prophets, apostles, preachers, martyrs, confessors, hermits, and teachers, and for the soul of every just man who died in the faith."

At this juncture persons may be seen entering the inner temple where the priest is "sacrificing," and laying down pieces of money, at the same time repeating to him the names they wish to have mentioned and to receive a part of the benefit of the sacrifice. For a dead person masses are always performed specially.

An ex-Greek priest, now for twenty years a Protestant Native preacher in Syria, has informed me that he could never hear the ringing sound of the money brought to him while reading the communion service, as a Greek priest, without a shudder, and this was one of the offensive rites of the Greek Church which drove him into Protestantism.

VIII. The Greek Church believes in the existence of a limbus wherein the souls of departed men are received and kept until the Day of Judgment. The Catechism teaches that "prayers offered in behalf of such as die in the faith without having yielded fruits meet for repentance are efficacious in helping them to obtain a blessed resurrection; especially if such prayers are accompanied by the offering of the bloodless sacrifice of the body and blood of Christ, and by alms offered in faith in behalf of them."

IX. We now come to one of the most repulsive and un-Christian features of the Greek Church, the worship of images. The Council of Constantinople (A.D. 754), composed of 338 bishops, enacted laws repressing the growing idolatry of the Eastern Church, but their triumph was brief. The infamous

* *Universal Catechism, Part I. sec. 10.*

Irene, having first poisoned her husband in order to obtain the regency of the kingdom during the minority of her son, and then having deposed Paul, one of the Iconoclasts, from the patriarchal chair of Constantinople, and put Tarasius, her secretary, in his place, assembled, in concert with Hadrian, the Roman pontiff, a Council (A.D. 786), and through it established the worship of images. In spite of the opposition of Charlemagne and the decrees of the Council of Frankfort (A.D. 894), composed of 300 bishops, forbidding image-worship, the Roman pontiff maintained it, and the Greek Church to this day defends it on account of the Seventh General Council at Nice in 786. The only difference between the Greek and Latin image-worship is that the Greeks repudiate carved images and statues and use pictures painted on wood and canvas, the Greek word "eikon" meaning both pictures and images.

In the Synaxar for the first Sunday in Lent is the gracious expression, "As to the impious infidels who are not willing to honour the holy images, we excommunicate and curse them, saying Anathema." And in the Horologion, Beirut edition, 1849, page 696, the crime of idolatry seems to reach its climax. In the prayers to the Virgin offered during Holy Week, the curses of the Church are poured upon the heads of all those who do not worship images. "May the lips of the impious (hypocrites—*el-mu nafikeen*) become dumb, who worship not thy revered likeness, O Mary, which was painted by Luke, the most holy evangelist, and by which we have been led to the faith."

It is a painful and sickening spectacle to enter a Greek church and see the crowds of worshippers burning incense, lighting tapers, and bowing before the filthy, painted boards, and then devoutly kissing them and crossing themselves. Bishops, priests, deacons, and people vie with each other in honouring these creatures of the infamous Irene. In Bishop Blyth's Second Annual Report, July, 1890, page 23, he speaks of "the iconostasis in the Greek church in Damascus—a marble screen on which, some twelve feet from the ground (to avoid dangers of iconolatry), are pictures of our Lord and His saints." Had the Bishop looked further in the church he would have seen a lower picture-stand, on which pictures are daily placed low enough down to be kissed by the people; and this is true in every Greek church.

In the Synaxar for the first Sunday in Lent it is stated that Theophilus, the iconoclastic king (A.D. 830–40), "was smitten with an evil disease on account of his hostility to image-worship; his mouth was rent open from ear to ear, and his abdominal viscera appeared; but on repenting and worshipping an image, his mouth was restored to its original state, and soon after he died." The restoration of image-worship by his widow, Theodora (A.D. 842), on the first Sunday of Lent has ever since been celebrated in the Greek Church as the feast of Orthodoxy, *πανήγυρις τῆς ὀρθοδοξίας*.

In the consecration of a newly-painted picture the following words are used:—"Send the grace of Thy Holy Spirit and Thy angel upon this holy image, in order that if any one pray by means of it, his request may be granted."

In a picture of the Trinity in a book published in Jerusalem, the Triune God is pictured in a group consisting of an old man, a young man, and a dove; and Anthimus, Patriarch of Jerusalem at the time, attempts to justify the shocking sacrilege in laboured argument.

No wonder that Mohammedans and Jews look with horror and loathing upon such a travesty of Christianity. No wonder that multitudes of Greek Christians in Russia and Turkey, with the open Bible before them, have made haste to "come out and be separate and touch not the unclean thing." Can an orthodox creed and historic antiquity justify such a glaring crime against God as this shameless idolatry?

X. The Mariolatry of the Greek Church is also a grievous error and a stumbling-block in the way of Mohammedans. The Greek Church believes that saints have not yet entered heaven, being in the limbus until the day of resurrection, and yet addresses prayers to them as mediators and intercessors with God. The sole intercession of Jesus Christ is repudiated, and Mary and the saints exalted into His place. The following petitions are culled from the Greek Prayer-book (Horologion) :—Page 678, "We are lost through our many sins, turn us not away disappointed, for thou alone art our only hope." Page 680, "Deliver us from all our distresses, for we take refuge in thee. We offer our souls and minds to thee." Page 704, "Oh, thou who didst bear Jesus Christ, purge me with hyssop by thine intercession, for I am very vile." "Oh, thou who alone art the hope of Christians." "O Lady, most holy mother of God, grant that I may praise, bless, and glorify thee all the days of my life." "Oh, thou who art worthy of all praise, save from future punishment those who cry unto thee, Alleluia."

The use of this word Alleluia (praise ye Jehovah) shows that the Greek Church in plain terms deifies the Virgin Mary, thus justifying the charge of gross polytheism brought by Mohammed against the Christianity of his day, and, as Sir William Muir justly says, "By the cry, 'There is no God but God alone,' to trample under foot the superstitions, picture-worship, and Mariolatry that prevailed. For example, see in the Koran, Sura V. v. 125, 'And when the Lord shall say, O Jesus, son of Mary, didst thou say unto men, Take me and my mother for two Gods beside God? He shall answer, God forbid ; it is not for me to say that which is not the truth.'"

The Mohammedans everywhere believe that the Trinity is a blasphemous elevation of a woman to a place in the Godhead. Is it strange that the Mariolatry of the Greek and Latin Churches has become "a rock of offence" to the whole Mohammedan world?

Space will not allow our giving details as to the worship of relics, and the prayers offered to the wood of the cross, and the brutal deception of the holy fire, annually sanctioned and promoted by the patriarch, bishops, and priests of Jerusalem as a proof of the orthodoxy of the Greek Church. The patriarch admits it to be a fraud and an imposture, and yet sanctions it because the revenues need it and the people will have it.

The Greek Church stands condemned from its own authorized symbols as polytheistic, idolatrous, and unscriptural. It deserves all the denunciations hurled by Huss and Luther, Wickliffe and Knox, upon the abominations of Rome.

What, then, is Reformed Protestant Christendom to do in view of these two great facts—the duty of Christianizing the Mohammedan world, and the obstacles interposed by the idolatries of nominal Christians living among them?

The Oriental Churches need the Gospel in its purity. How shall it be given to them?

I. One view has been to effect an outward ecclesiastical union between these sects and Protestant Christianity, on the basis of admitting the truth they hold, without agitating the question of their errors. The fatal objection to this is its absolute impracticability.

Union of Protestants with the Greek Church on the basis of intercommunion can never be effected, the Greek Church remaining as it is, until all Protestants have submitted to trine immersion by a Greek priest. The concession must be all on one side. Let this be borne in mind, and the advocates of union with the Greek Church may be saved much needless mortification.

The modern attempts at fraternization with the Greek Church by Protestant bishops, canons, and clergy have only increased the contempt of the Greek clergy for Protestantism and their attachment to the traditions and superstitions of their fathers. After an address by a zealous Anglican in the Greek school in Beirut, full of laudation of the Greek Church, the young people were heard saying, Why should we not worship the Virgin and the saints and the holy pictures, for the Church of England approves it? As the venerable translator of the Bible into Arabic, the Rev. Dr. Van Dyck, recently wrote to an Anglican clergyman: "Union with the Greek Church is easy enough. Let the archbishops, bishops, and other clergy of the Church of England accept rebaptism and reordination at the hands of a Greek priest, together with the holy chrism; let the higher clergy put away their wives and live a celibate life, and let the rank and file of the English Church be rebaptized, adopt Mariolatry and picture-worship, and all the idolatries of the Greek Church, and union will be easy enough, but on no other terms."

II. Another plan proposed is to reform the higher ecclesiastics, and through them the people. The twelve labours of Hercules were slight compared with such a task. The patriarchs and bishops of the East are, as a class, wealthy, avaricious, masters of political intrigue, unscrupulous, and trained to hierarchical tyranny over the consciences of men, and will probably be the last class in the East to accept the Gospel in its simplicity. There are a few noble exceptions, men who would gladly hail a reformation, but find their hands tied and their efforts thwarted by the iron fetters of ecclesiastical despotism. The Greek Church is bound hand and foot to the Church of Greece and Russia, with whom tradition is supreme. No change in liturgies, prayers, doctrines, and usages would be possible without a council of the four patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria, and the Holy Synod of Russia, and such a council, for such an object, is about as likely as a council at Rome to abolish the Papacy, or a council at Mecca to abolish Islam.

There is no evidence that the clergy desire a reform, and the laity have no voice. Archæolatry, avarice, and political power form a threefold cord which will not be easily broken. The mass of the clergy are ignorant and immoral, utterly indifferent to spiritual reform; and the ignorant laity, whose war-cry in their contests with the Latins is the infallibility of the first Seven Councils, would mob their clergy if they proposed to cast out the pictures from the churches. Simony and moral dishonesty are notorious among the higher clergy. In August, 1891, an intrigue was carried on by a high Greek ecclesiastic in Jerusalem to purchase the patriarchal chair of Antioch (in Damascus and Beirut) by the payment of 10,000*l.*, and the endowment of the chair with nearly 90,000*l.* on his death.

It is humiliating to see godly men in the Protestant Church of England proposing to fraternize with such Oriental ecclesiastics.

III. A third scheme has been suggested and faithfully tried. It proposes to preach the Gospel and give the Bible to the people, leaving them in their own ecclesiastical relations, in the hope of reforming the Church from within. This plan has been patiently tried in Syria, Egypt, and Asia Minor, without success. It is still on trial among the Nestorians. It has been found, in the countries first named, that no sooner do men read the Bible and know Christ experimentally, no sooner do they compare the New Testament Church with the rites, ceremonies, and priestly systems of the Oriental Churches, than they make haste to "come out and be separate." Enlightened New Testament students will not pray to a creature or worship a painted board. Nor, if they wished it, would their priests allow them to remain in a Church whose laws they disobey.

The result has been that the people themselves have demanded and compelled the organization of a new Oriental Evangelical Church. This has been done in Egypt, Palestine, Syria, and Asia Minor. It has vindicated the claims of Christianity to be a pure, non-idolatrous religion. Mohammedans can see the Bible acted out in life in the teaching and practice of the Protestant Churches. They are now beginning to believe that the Bible does not sanction idolatry, and that the Oriental Churches have gone astray from the truth.

In the agreement in 1850 between Baron Bunsen and Archbishop Sumner with regard to the Jerusalem bishopric, it is said :—"Duty requires a calm exposition of Scriptural truth and a quiet exhibition of Scriptural discipline ; and where it has pleased God to give His blessing to it and the mind has become emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive and bid him return to his slavery or seek aid elsewhere."

This is a clear, calm, and Christian statement of the case. The 20,000 communicants in the Protestant Churches of the Turkish Empire are simply "liberated captives."

These Protestant Churches are the "Sierra Leone" and the "Frere Town" in this dark Africa of Oriental sacerdotalism. An open Bible and a free salvation through faith in Christ are the right and the refuge of all these enslaved populations.

On the basis of Archbishop Sumner's noble utterance, the Church Missionary Society has pursued its admirable course of evangelization in Palestine for the last fifty years. It has opened schools, organized Churches, and sowed the good seed of the Gospel. The sainted Bishops Gobat and Barclay followed the instructions of their Archbishop, and welcomed many a liberated captive to the fold of Christ. A self-denying and conscientious band of missionaries, amid difficulties and obstacles found perhaps nowhere else on earth, amid a population demoralized and pauperized and perverted by the wholesale almshouse system of Greeks, Latins, Armenians, Moslems, and Jews, who feed and house their adherents, and thus well-nigh extinguish every spark of manliness and self-respect, have, in spite of such an environment, ennobled the name of Protestant Christianity, testified boldly to Moslems, Greeks, and Jews of a higher and purer faith than any they have known, and, by the assiduous labours of the preacher, the teacher, the physician, the Bible-woman, the faithful nurse, and the colporteur, not a few of whom labour at their own charges, laid the foundations of a spiritual reformation, for which all God's people should offer hearty thanksgiving.

And now these good men and women, some of whom have grown grey in the missionary work, are taken to task for "proselytizing" among the adherents of the Holy Orthodox Church. The public press and missionary periodicals are full of the conflict raging between opposing policies of missionary work in Palestine. The Church Missionary Society, whose object is to "seek and to save that which was lost," advocates the principles of Archbishop Sumner, the same which have been acted on by all the American Missions in Turkey since 1820.

The extreme Sacerdotal party, headed by Archdeacon Denison, advocate a policy so extraordinary that one can only explain it on the ground of ignorance of history, ancient and modern, or a blind infatuation. They sent a memorial, July 5th, 1891, to the Archbishop of Canterbury, representing :—

"I. That English clergymen cannot legitimately labour for the conversion of Jews and Mohammedans in Syria and Palestine without due mission and jurisdiction, to be given by the Orthodox Territorial Episcopate.

"II. We observe with grave apprehension the prevalence of an opinion that

English clergymen engaged in this work (whether with or without mission, as aforesaid) may lawfully, so long as they abstain from active proselytizing, receive into their congregations members of the Orthodox Church who are discontented with the ministrations of their lawful pastors. This proceeding seems to us to be a direct encouragement of a schismatical temper. They therefore anxiously hope—

"III. That no English clergyman will be allowed in the future so to receive any Orthodox Christian, whether child or adult, without the express permission of his lawful pastor.

"IV. That all who have been so received in the past will be urged to obtain such permission, or, failing this, to return to their allegiance.

"V. That no English clergyman will be allowed to undertake any spiritual work in Palestine without express commission from the Orthodox patriarch or bishop, granted to him either immediately or mediately through the Anglican Bishop resident at Jerusalem.

"VI. That in order to obviate all appearance of the exercise of independent jurisdiction by any English Bishop in Syria or Palestine, the use of such terms as diocese, or commissary, or archdeacon, and the creation of anything approaching to diocesan organization, be avoided."

One needs documentary evidence to prove that Protestant clergymen in the nineteenth century would sign such a document as the above; yet it is signed by 4 archdeacons, 17 canons, and 68 clergymen—89 in all. A question arises in the outset, Why should such devotees of legitimatism and Episcopal prerogatives ignore, in such an insulting manner, the ancient and historic Armenian and Latin patriarchs of Jerusalem? And why, if the Greek clergy have historic right to the territory, and are qualified to do all diocesan, parochial, and missionary work in Western Asia, should an Anglican Bishop invade the sacred precincts even as a resident? And why, if Bishop Blyth must obtain "due mission and jurisdiction" to labour for Jews and Moslems, should he not carry the matter to its logical conclusion, and ask for "legitimate" baptism and "legitimate" ordination at the hands of the Greek bishop? This would simplify the whole matter, and at least secure the existence of one godly bishop among the Oriental clergy; and then, on his next visit to England, the new Græco-Anglican bishop could rebaptize and reordain the whole eighty-nine memorialists, and relieve their minds of any doubt as to their orthodoxy.

But seriously, this memorial is a logical and consistent view from the sacerdotal standpoint.

The Orthodox Episcopate is everything. Simony, immorality, unscriptural teaching, idolatry, and Mariolatry are nothing—mere trifles. The fact that for twelve hundred years this haughty hierarchy has done nothing for the conversion of Moslems and Jews, has cared to do nothing, and that its gross idolatries have made Mohammedans hate and spit upon the name of Christianity—all this is of no account.

These hierarchs have the only legitimate right to preach the Gospel to perishing Jews, Moslems, and Pagans in all Western Asia and Northern Africa. If they do not preach, no matter. If their preaching would be a scandal and a shame, no matter. If they preached and prayed, asking that "the lips" of every Anglican clergyman and layman "be struck dumb," as impious hypocrites, because they will "not worship St. Luke's picture of the Virgin Mary," no matter. They are legitimate. If they keep Moslems and Jews—yes, and their own deluded followers—out of eternal life, it is well, for the great object of a legitimate ecclesiastical system "is not the saving of immortal souls, for whom Christ died, but the maintenance of a machine for its own sake." *

* *The Record*, July 10th, 1891.

This narrow sacerdotal spirit would have kept Peter and Paul and James out of the "legitimate" synagogues where they preached Christ and denounced Judaism, and handed over the salvation of the world, or what would be more important, the conservation of Orthodox Judaism, to the "legitimate" chief priests, Scribes, and Pharisees. It would denounce Huss and Luther and Wickliffe as pestilent proselytizers.

Let us thank God that this spirit is not the dominant spirit of the Church of Christ, and that this memorial represents only an insignificant fraction of the clergy of the Church of England.

The spread of light and Bible knowledge among the youth of the Greek community in Syria is rapidly bringing them into a critical position. Two tendencies are manifest: The first is towards infidelity. They say the Orthodox Greek Church claims to be the only true Church, but it is corrupt beyond hope of reform, so we will have done with all religion. Family ties and traditions, pride of name and pecuniary interests, keep them in outward connection with the Church, while they laugh at its superstitions and despise its hierarchy. This class are rapidly lapsing into French infidelity.

The second is among the more thoughtful and conscientious, who, in despair of reforming the errors of the old Church, break away from all connection with it and embrace Protestantism.

Here they find freedom from hierarchical domination, liberty of conscience, an open Bible, and a pure, non-idolatrous doctrinal system. No more priestly absolution, transubstantiation, picture-worship, cross-worship, adoration of the Virgin, and invocation of the saints. They accept the doctrine of justification by faith and are at rest.

To receive such men into the Protestant communion, however it may be stigmatized by Archdeacon Denison as "proselytism," is dignified by a greater than the archdeacon, even Archbishop Sumner, as receiving "liberated captives." It is the delightful privilege of the Christian missionary to give such men a hearty and fraternal welcome.

Bishop Blyth, in a conversation with the Rev. H. E. Fox, of Durham, defined "proselytism to be unfair pressure to persuade a man to leave one Church for another." Where the Bishop has met with that type of proselytizing I am at a loss to conjecture. During a residence of thirty-five years in the East, I have not met it among either English or American missionaries.

The Jesuits notoriously practise it, and are making rapid inroads upon the Oriental Churches. I have known an Anglican clergyman of sacerdotal tendencies to labour for two hours to persuade a staunch Protestant in Beirut, who was born and baptized a Protestant, to enter the Greek Church, but I do not believe that either the Presbyterian or Church of England missionaries in Western Asia use "unfair" means to draw men into the Protestant Churches. I was recently riding in the French omnibus from Beirut to Aaleih in Mount Lebanon. My fellow-passengers were Greek, Maronite, and Greek Catholic gentlemen from Beirut. A young Greek Effendi of well-known ability entered into a discussion of the comparative systems of instruction in the Protestant and Jesuit schools. Said he, "Our Greek boys go to the Jesuit College. They are taught daily the Romish doctrines, the Pope, the Church of Rome, and the errors of the Greek schism. It is drilled and beaten into them, and yet, as a fact, hardly one of the Greek boys ever becomes a Jesuit. We also send boys to the American College and seminaries. Nothing is said about Protestantism or the Greek Church. There is no attack on picture-worship or the worship of the Virgin. Only the Bible is taught and Bible truth is preached, and the result is that the great part of our young men become Protestants." I believe that the testi-

mony of Nejeeb Effendi will be corroborated by that of every intelligent man in the country.

The vast accessions to Protestantism from among the Oriental Churches have been occasioned by the working of the Gospel leaven in the hearts and minds of men. To bid these men "return to their slavery" (to use the language of Archbishop Sumner) would be an outrage upon Christian charity, and treachery to the principles of the Gospel.

In the time of St. Paul the Jews had the Old Testament Scriptures—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. ix. 4, 5)—but they had rejected the Messiah through the traditions of the oral law, and the Gospel was to be preached to them. They were bidden to "come out and be separate."

The Greeks have the Old and New Testaments, but they have buried the living Christ under a mass of traditions and superstitions and the idolatrous decrees of that anti-Christian Seventh General Council, caricaturing the Divine glories of our Lord's miraculous resurrection by the lying fraud and imposture of the blasphemous Greek fire, which makes the Moslem and Jewish enemies of Christ to blaspheme; and it is the duty of every branch of the Reformed Church to lift up its voice in protest, preach to them the pure Gospel, and when they come out and are separate and refuse to touch the unclean thing, to bid them hearty welcome to a purer Church and a more orthodox doctrine.

The persecution of the Stundists in Russia, who are being exiled to Siberia with barbarous cruelty for the sole crime of studying the Bible and then refusing to attend the Greek Church, shows the underlying animus of the Greek Church everywhere.

To place ourselves on a vantage-ground with the Mohammedans, we must let it be thoroughly understood that we are distinct and separate from the idolatrous Oriental Churches. The Moslems look on these "Christians" as creature-worshippers. They are now beginning to understand that the Protestants hold to a purer faith. Sheikh Mohammed Smair, of the Anazy Arabs, on entering our simple church in Beirut, stood by my side in the pulpit, and placing his hand on the open Arabic Bible, said, "Truly, this is the house of God. There is no image or idol here, only the house of God and the Book of God."

A convert from Mohammedanism to Christianity now living in Aden, Arabia, wrote me, July, 1891: "The Romish Church here is called by Moslems, Persians, and Hindus, 'the house of the idol,' from its having in it two large marble statues. We are deeply grieved at this stumbling-block to our work among the Moslems. We ask of the Lord to remove it from our way. May His will be done!"

Any attempt at "affiliation" with an image-worshipping Church will neutralize our influence with the followers of Islam. Their hostility to the worship of images and pictures is intense, and in this they find Protestant Christianity an ally. Chinese Mohammedans have asked Protestant missionaries to speak in their mosques, as being one with them in opposition to idols and idol-worship.

The Greek Church in the last twelve hundred years has written its own condemnation. Where is the list of its converts from Islam during this long period? If it be replied in apology that the Greeks have during this time been politically subject to Islam and could do no proselytizing work, we reply by pointing to the Ottoman Tartar conquest of the Arabs, when the

conquerors embraced the religion of the conquered. Alas! it is too true that the Greek Church in Syria and Palestine has lost all missionary zeal, and has ceased to honour the Holy Spirit while nominally holding to His Divinity. Salvation is through outward rites and the works of the law.

Does Archdeacon Denison know what the Greek Church is and has been since that idolatrous edict of the Seventh General Council? Does he suppose that the Patriarch of Jerusalem, standing with his brilliant retinue of bishops and priests in the Church of the Holy Sepulchre on the Greek Easter, and secretly lighting with a lucifer-match the flame which he knows is regarded by the surging thousands of ignorant pilgrims as a veritable miraculous self-lighted flame, issuing from the tomb of Christ as a proof of the Divine sanction to the Greek Church—that this patriarch, whom the archdeacon says should be entrusted with the sole responsibility of converting the Moslems and the Jews, could have the face to turn to the Moslem military officers, stationed to prevent the mob of crazed fanatics from trampling each other to death, and ask them to accept the Christianity of the Greek Church as the only true faith? Would not the Moslem turn upon him with scorn, and say, “Cast out your idol abominations, your burning of incense, and bowing before the ‘eikons,’ your invocation of saints and angels, your prayers to Mary as your ‘only saviour and deliverer,’ your paying of money for the deliverance of your dead, your priestly absolution, your confession to a man—abolish for ever this shameful fraud of the Holy Fire, go back to the precepts of your own Tourat and Enjeel, and then come and preach to us, but not till then.”

Is not a period of twelve hundred years’ probation enough for the so-styled Orthodox Apostolic Church to prove its fitness for evangelizing the Mohammedans? Does any one suppose that the Greek hierarchy of to-day, with its spirit of arrogance and persecution, its worldliness and unspirituality, is prepared or disposed to lead Moslems to Christ, the Lamb of God, who taketh away the sins of the world?

And are English missionaries, full of the spirit of Christ, of Stephen, and of Paul, and longing for the salvation of the perishing, holding to the doctrine of justification by faith alone, and to the Word of God as the only rule of faith and practice, to refrain from preaching the Gospel to the Moslems and Jews until sanction is given them by this modern Sanhedrim? Truly this is sacerdotalism run mad.

The time has come when the Church of Jesus Christ must break loose from the tyranny of Churchism, and preach the Gospel as Luther did, in spite of councils and hierarchs. Our sectarian names and differences are of trifling, yea, contemptible consequence compared with the momentous character of the great work before us all in bringing the Mohammedan world to Christ. Let us present the Gospel to Islam in its pristine purity and simplicity. Let us repudiate all alliances with human traditions and anti-Christian idolatries. Let Protestant Christianity keep its white robes unspotted by the contamination of the unhallowed practices of these lapsed and unspiritual systems of the East. Mohammedans believe in the Bible, and believe that Jesus, the Son of Mary, is to judge the world. Let us give them the Bible and exalt the name and the redemptive work of Jesus, their “Prophet, Priest, and King.” The Oriental Churches have lost the spirit which might enable them to evangelize Islam. They care not to do it. They cannot do it. They will not do it. This “kingdom” of privilege and service “shall be taken from them and given to another,” even to the Churches of the Reformation. Let us see to it that we are faithful to this sacred responsibility and trust.

FROM QUEBEC TO CHUNG-K'ING.

JOURNAL OF THE REV. O. M. JACKSON, OF THE C.M.S. SZ-CHUEN MISSION.



HIS Journal of Mr. Jackson's, which has been in type some weeks, should be read together with the interesting letters of Mr. Horsburgh and of the lady missionaries of his party in this month's *C.M. Gleaner*. The ladies followed the party of male missionaries to which Mr. Jackson belonged up the Yang-tse River at an interval of some three months, reaching Chung-K'ing on May 19th. Mr. Horsburgh's letter is dated June 27th, and explains the disposition of the various members of the party and the reasons for it. Mr. and Mrs. Horsburgh, Miss Entwistle, and Miss Stephen were at Sin-tien-ts, some fifty miles from Pao-ning Fu; the Rev. O. M. Jackson and Mr. Callum at Wun Hsien, which is some eight days' distant eastward, nearer the coast; Mr. Vardon is at Chung-K'ing, which is the commercial capital of Sz-Chuen and on the Yang-tse River; Miss Mertens, Miss Garnett, and Miss Wells at Chen Tu, the political capital, some eight days' further west; and Mr. Phillips was about to go either to Lui-fu or to Kia-ting Fu, both on the Yang-tse above Chung-K'ing.

November 16th, 1891.—We arrived by the steamer *Circassian* last Tuesday afternoon (Nov. 10th) on the River St. Lawrence. The night was very fine, and all were on deck anxious to catch sight of the lights of Quebec. Suddenly we turned into the river, sending up the usual signal rockets and burning bright lights as the heights of Quebec came into view. It took about an hour to turn round our big boat to the right landing-stage, then a crowd of officials came on board, and Mr. Fraser, of the Y.M.C.A., specially to meet us.

The country between Quebec and Montreal seemed very wild, the stations small, all after the same pattern, and all bearing French names.

We went to the station after dinner, where we met Mr. Horsburgh, alone in the cloak-room, seemingly bewildered in the midst of luggage belonging to his party. We mutually congratulated one another on our arrival, and at once saw that we might be useful, for the Customs at New York had done no little damage to some of the ladies' boxes. We pulled our coats off, and spent quite an hour carpentering the broken cases and re-cording others. It was a work of time getting all our things properly fitted into our sleeping-car, which was to be our parlour, dining-room, and bedroom for six days.

The next morning we were up at daybreak, and had our first experience of cooking our own breakfast, by means of two spirit-lamps and kettle-teapots. We divided the labour, and all agreed that

we should get on well; we can all "wash up," and make tea and coffee. We passed fine country—lakes, rivers, waterfalls; the villages are much alike, with plain square wooden houses. Once or twice we rushed out to a store to replenish our larder, more bread, &c., being wanted; at some stations there was a ten minutes' stay, time enough for a good walk in the delightfully bracing air. In the afternoon you might have heard "songs of praise" going up from our car for about an hour, many of our fellow-travellers joining in Sankey's hymns: one was turned into a Chinese missionary hymn, the chorus, "We shall come rejoicing, bringing in *Chinese*," instead of "bringing in the sheaves." Others came from different cars to listen, and people at the stations seemed to look on in amazement at the company of singing colonists.

In the saloon part of our train there are two other missionaries, one a medical man going to Korea, belonging to the Presbyterian Mission; the other a Wesleyan missionary going back to China—both very fine men. We can walk from one end of the train to the other, and have been paying each other visits.

Yesterday, Sunday, was very cold, much snow lying everywhere. At ten o'clock we rolled into Winnipeg.

All day, to-day, Monday, we are rolling over the great prairie between Winnipeg and the Rockies. We have left the trees, the valleys, and waterfalls; nothing but a dreary waste, streaked here and there with buffalo tracks; the

long green grass of summer now appears withered and brown. On the sea we had the monotony of the waters; here a wilderness of land for hundreds of miles, sometimes slightly hilly like waves on the ocean. The houses are few and far between.

This is quite the missionary car. Last night it was like an inquiry-room after a revival meeting, individual conversation on personal salvation was going on all round: we all felt that God had been at work, and we leave it in His hands.

17th.—Early this morning, after many stops, we are gradually rising, and ere we come in sight of the mountains we are 3888 feet high. In these latitudes there is scarcely any twilight, and day breaks suddenly. This morning the sky was perfectly clear, and most favourable for a distant view of the tall peaks of the Rockies. To-day has been a remarkable day, in that we have been passing through some of the finest scenery, I suppose, in the world. It was indeed at times hard to realize that we were in a train at all, and being carried along on a solid track; one could almost suppose that we were being passed through the air in some aerial machine, principally driving through cloudland, now and again dipping lower to accompany some flowing river, then soaring again as though trying to compete with some eagle in flying highest, or in seeking the most dangerous passes. However, we were reminded soon that we were on *terra firma* by stopping at a real railway-station and our conductor shouting, "Stop twenty minutes here for breakfast."

18th.—We reached Vancouver soon after one, and found that our train was quite close to the quay, where we soon caught sight of our steamer, the *Empress of Japan*, so we had nothing to do but walk with our hand-bags straight to our cabins.

19th.—We steamed off at six o'clock. One of the first things we noted was the fact that we had twenty-five missionaries on board, including ourselves, some in the first saloon, the rest in the second. The next thing we found was that we had over 300 Chinese on board, from different parts of the United States, and going home to see their friends for a while. We went amongst these men on our first morning, and found many could speak English fairly well.

In the afternoon the missionaries met for prayer and Bible-reading. As it fell to me to conduct this on the first afternoon, I took 1 Chron. xvi., the four-times repeated "continual:" (1) Continual song, v. 6; (2) Continual seeking, v. 11; (3) Continual service, v. 37; (4) Continual sacrifice, v. 40.

22nd (Sunday).—I have been reading Mr. Grubb's *What God hath Wrought*. It is a simple account (written in diary fashion) of the marvellous results and blessing that followed his work in the Colonies and on board ship. It has shown me what may be done among passengers and crew on board.

23rd.—We continued our Bible-reading in the afternoon on the same subject as on the 19th, after which we sang some of the Keswick hymns. As we are privileged to have a piano in the centre of our saloon, we make the best use of it in our meetings, and at intervals through the day joyful songs of praise arise from our hearts, filled as they are with gratitude for the Lord's gracious guidance and blessing, and because His love has been shed abroad in our hearts by the Holy Ghost. One of our party has put up on our walls some beautiful texts: one seems to me specially suitable—2 Chron. xiv. 11, "We rest on Thee, and in Thy name we go."

The captain and officials are particularly kind and courteous. We have regular visits from the captain, who inquires carefully how we fare. We, on our part, seek to have some straight talks to all these men, and to obey the Word in "sowing beside all waters."

27th.—In the afternoon Mr. Cossum, an American missionary, took the Bible-reading, the most interesting we have had—subject, "Abiding in Christ." (1) Necessity of abiding; (2) How we may abide—by faith, obedience, prayer; (3) Results of abiding—fruits, power in prayer, glorifying God; (4) Proof of abiding; (5) Results of *not* abiding. At seven o'clock some of us went by invitation to sing and speak to the sailors in the fore end of the ship. They joined heartily in Sankey's hymns, and said "Come again" when we left them at eight bells. This same evening, as most people at our end have recovered from sickness, we began an evening missionary prayer-meeting, at which I read the Children's Scripture Union portion for the day. We

all so value this united prayer, and for myself, I feel greatly privileged to have intercourse with so many missionaries, some of whom have been in the field many years.

29th (Sunday).—My fifth Sunday away from England; a glorious morning, beautifully calm and Sabbath-like. It is Advent Sunday, too, and as I saw the sun rising up out of the ocean bed, dispelling darkness, and throwing floods of light across the world, I could not but hear the Spirit of God whisper, "Unto you that fear My name, shall the Sun of righteousness arise with healing in His wings," and I prayed that this Advent Sunday may really see the incoming of light into many dark souls. At 10.30 the first saloon was nearly filled, the sailors occupying one whole side, and every one seemed to join so heartily in the psalms and hymns and prayers. I looked to God for grace to conduct this service, and for the right word to speak, and what was spoken I leave in His hands to bless, and to fulfil His own promise concerning it. The text was St. John xii. 21, "Sir, we would see Jesus." The collection was for the Seamen's Mission at Hong Kong. In the afternoon we had a soul-refreshing prayer-meeting; several sailors joined. Our one cry was that God would use and own the Word spoken on board, besides our prayer for China. At four o'clock some held a service for Chinese on deck. I was led to speak to one of the passengers, who opened his heart to me in my cabin, and I believe he is now trusting Jesus. In the evening, permission was granted for another service in the first saloon, Mr. Cosum, the American missionary, preached a most effective sermon on the passage, "He which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." After service, arranged for a missionary meeting to-morrow.

30th.—Put up prominent notices re missionary meeting; many are looking forward to it. The whole day a most happy one: had personal talks with sailors and Chinamen in the morning, and in the afternoon an important Bible-reading concerning the Holy Spirit, over which we lingered, and thought, and read.

December 1st, 1891.—Had an experience and testimony meeting amongst

ourselves in the evening, after our sailors' meeting.

2nd.—Arrived at Yokohama early in the morning.

3rd.—I heard the good news that three sailors had decided for Christ after we had left last night.

6th (Sunday).—Reached Shanghai.

7th.—All busy packing up, but I must mention that after service on Sunday evening there was a praise and testimony meeting held in our saloon. Several sailors spoke who had received blessing on the voyage, and gave unmistakable testimony as to change of heart, and came to see me in my cabin afterwards. Our boat had anchored about fourteen miles from Shanghai, and we had to be taken up the river in a tender, a small steamer. Nearly all the missionaries got off here. It poured with rain as we landed. Two or three stayed to look after the heavy luggage, the rest with bags ran off in jinrikshas to the C.I.M. House, fine brick buildings in a large piece of ground, built two years ago—all given by one person (buildings on two sides of a square, and a verandah on the inside). Mr. and Mrs. Hudson Taylor received us warmly, and appointed our apartments. At this house missionaries are always coming and going, and they always have a large household. We are a great addition. More than fifty seem to be here now, some going on their way to-morrow. After dinner had a consultation with Mr. Taylor and Mr. Horsburgh. The rumours concerning riots are for the most part without foundation, and it was decided that I should take the men of our party (seven in all) and go on, on Wednesday night. I felt it was rather short notice, but would be ready. We at once set about preparing.

9th.—Saw the Bishop, and went to a photographer in new clothes, for I have made the *great renunciation* this morning, and put off European dress, and have had the proper shave. At eight o'clock we had our farewell meeting, when we each said a few words, as is the custom here, and were commended to God. By ten o'clock we started for the steamer. How true is the Word, "When He putteth forth His own sheep, He goeth before them." Mr. Taylor had arranged with Mr. Dickie, a young Scotch missionary, to accompany us to Ichang. He is a most beloved friend to us. He came to

Shanghai from his station (where he has been for two years) to meet his intended, arriving on Friday from Glasgow, but he willingly started with us at Mr. Taylor's request, and has brought his Chinese servant with him, who will accompany us all the way. Mr. D. speaks Chinese well, and we are learning from him. This steamer is like an immense house-boat, full of little cabins and one big one. Travelling as we do in Chinese fashion, we go very cheaply—20 dollars 70 cents for all nine.

We each have our own blue bed and mat, and, having our own pillows and rugs, we make ourselves pretty comfortable at night. We are by the morning in the great river Yang-tse, smoothly steaming up the muddy stream, which seems more than a mile wide here. The banks are very low, and scarcely a tree or bush, only a yellow line of reeds, growing tall, and cut here and there for mat-making.

10th.—This is my birthday. I know my friends at home remember me to-day, and wonder where I am, &c. May God give them the assurance that I am safe in His hands, and may this year be a time of abundant blessing to us all. There are five of us in this cabin, and the rest next door. We pile up boxes and make a table. and I can assure you we are a "happy band of pilgrims," and we sing together—

"Let us with a gladsome mind
Praise the Lord, for He is kind,
For His mercies shall endure,
Ever faithful, ever sure," &c.

We are quite Chinese all over, and quite identified with the crowds of Chinamen on board; it is amusing, however, to see their curiosity when we are at dinner. They stare in at the window and door if open, to see us eating rice with a spoon!

11th.—At mid-day arrived at Wu Hu, the place where the rioters burnt down the Roman Catholic place. We stayed here about two hours, opposite the Roman Catholic church. The Chinamen coming and going on this boat made an awful din. Close by was a very pretty English gun-boat with English Jack-tars and cooks standing about. They stared and laughed as we shouted "Good-bye" to them as we passed. They thought we were funny Chinamen, and we were soon out of sight.

12th.—Our kind C.I.M. friends have most thoughtfully arranged for us to leave this boat to-night, and save us the undesirable consequence of going on to Hankow. We were ready early in the afternoon, having rolled up our beds and baggage, but it was about six before we reached the place. As I stepped off on to the landing-stage the cheery voice of a brother missionary of the C.I.M. called out to me in greeting, lantern in hand. He had been told of our coming, and we were all to stay with him over Sunday. We all did praise God for this. I cannot help thanking Him for so gently leading us in this heathen land, for we are beginning to see something of the true nature of the country and people with whom we are to live. Surely here is where Satan's seat is.

16th.—We reached Hankow, well-nigh 1000 miles from Shanghai, an immense big place. We were up before it was light, and breakfasted in our cabin before seven o'clock, and our *pukais*, or beds, were rolled up ready for going ashore. At 7.30 I and Mr. Dickie found our way to the C.I.M. House. We met Dr. Mackay, of L.M.S., who took us to the house. Mr. Eyres, Mrs. Gulston, and the two C.I.M. brethren (who are to accompany us to Sz-Chuen), were at breakfast. Here we must get passports, but they have not come, and we may have to stay here a week or more. An empty house belonging to C.I.M. is across the river at Wuchang, three-quarters of an hour from shore. It was arranged that we should stay there.

20th (Sunday).—Some of us went to the London Mission Chinese service; the rest had our English Liturgy together, and a Bible study, in which we received much profit. "Following Christ," John i. 37; Luke ix. 57; fearlessly, 1 Sam. xiv. 6, 7; obediently, Judges vii. 17; loyally, 2 Sam. xv. 21; lovingly, Ruth i. 14, 15, 16; openly, Mark xv. 43; wholly, Numbers xxxii. 11 and 12.

24th.—I went early across the river. We are all anxiously looking out for letters, none have arrived yet. Crossed the River Han to the railway works—quite a novelty for China—a State railway is to be made from here to Peking. European managers are over the concern. An immense foundry is being built—bricks and ironwork all from Yorkshire. The

Chinamen stare at the little engines running about—it is a wonder to them.

Christmas Day (Friday).—All went across early; took our beds to stay the night. Attended church service at eleven. Testimony meeting in afternoon. I spoke to sailors at night. A very happy Christmas.

“How good is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end;
’Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We’ll praise Him for all that is past,
And trust Him for all that’s to come.”

Steamer *Pao Wa* arrived at mid-day, with a loud whistle, as the Christmas pudding was brought on table, so we shall be off to-morrow. A great mail arrived on Christmas morning, but none for me.

26th.—In China I find that we always have to be prepared for the unexpected, and the unexpected arrived to-day, for again our departure for Sz-Chuen is delayed. The morning post brought to me my first letter. I hope I am right in saying, “There will be more to follow.”

The Chinese word for river is *kiang*, and so all names of rivers have *kiang* at the end. This is properly the Yang-tse river. I have hitherto called it, in ignorance, the “Yang-tse Kiang” river! We had intended to go up from Hankow by steamer to Ichang, but the steamers quite failed us, so Mr. Dickie, our guide, and I went about a mile to the Han river to find a suitable boat for the party. We had a Chinese teacher with us to speak if necessary, and give his opinion of the prices, &c. The sun came out very hot as we found ourselves among a perfect forest of big and little boats, all seemingly waiting for customers, each having their crew of jabbering Natives, most jealous of one another, and all wanting a big price. It is quite Chinese to walk right away and appear quite indifferent as to whether you get what you want or not, then to go back and offer less; in this way several hours slipped by. Each time we tried to bargain for our boat, crowds of curious coolies crowded round us, evidently passing all sorts of remarks, probably not very complimentary. A little boatman, with a wizened, dark-brown countenance, settled to take us for \$13.500. Being tired and hungry we

sat inside, and told our captain to take us to near the house at Hankow, but the operation was so slow that it was nearly 3.30 when we reached the house. All hope of getting off that day was at an end. Our boat is a rather rough one, about seventy or eighty feet long, the widest part about ten feet. It has one big cabin, where we sleep, &c. We use our rolled-up beds and boxes for seats; our two servants and sailors’ quarters are at the stern, a sort of small kitchen. As there is no chimney, and such small windows, or rather openings, we get plenty of smoke. We have one immense sail, quite a picture, full of patches, fixed on to long bamboo sticks or rods—it is quite fifty feet high. We have four boatmen, including the captain, and when there is not enough wind, our boatmen work the boat along with poles (as they do the punts on the River Thames), and when calm they have to get to the tow-path with a straw rope fixed to the top of the mast.

30th.—The rain continued most of the morning. Our poor boatmen were quite drenched. On this journey to Sha Si these boats turn into a tributary of the Yang-tse for a part of the way. We entered this stream this morning. Our captain shouted to the custom-officers that foreigners were aboard, so they took no notice of us. This stream, like the great ones, has a very strong current, and some parts are very dangerous at high tide; in summer or spring, I am told, many of these boats go to the bottom. The melted snows afar off in the mountains of Thibet bring such floods into these rivers in the spring-time that they rise sometimes seventy feet, overflowing the land for miles. Just now this smaller river is shallow, and about as wide as the Thames at Hampton, but there are high mud-banks on either side. Here and there are patches of ploughed land. On this flat country there are no hedges or fences, but plenty of ditches. Along the banks the most common stuff seems to be the long bamboo-like reeds, now mostly cut and stacked in great bundles. About twelve feet high these reeds grow, and the houses of the villages are nearly all put together with these. The villages I have seen along here have, perhaps, one main street of stone or brick houses (with whitewashed walls as usual), the rest straw built. These

native boats do not travel at night, but "put up" near a village as dark comes on. Just before we had our evening reading and prayer a quantity of crackers were let off just outside. We found that our "skipper" was burning paper to the earth and heaven god, to get good breezes on the coming day. The crackers were to frighten all spirits away! On this river are native gun-boats, not much different from ordinary boats, but manned by officials and soldiers, and a small gun mounted at the bow. At night the river traffic will anchor round these gun-boats for protection, for there are many pirate boats I am told.

31st.—This afternoon we saw in our walk near the village the curious "horse-shoe" graves on the slope of a hill. As we have had good winds, we have gone 100 li to-day. The Chinese measure distance by li's; one li is one-third of a mile.

New Year's Day, 1892.—We were allowed to get plenty of walking on the bank to-day. The weather is very cold, but calm, and our boat has to be towed most of the day. In the afternoon our two brethren, who can speak a little, sold tracts and Gospels, but an excited crowd followed them; the boys were for playing practical jokes with them by pulling their tails. We praised God that opportunities occur for thus spreading the Word of God. The tracts are by Dr. Griffith John. At these villages we find vegetables can be bought, as also fish, so we replenish our larder occasionally. All our "bread" was finished to-day, but here again our very wants are supplied. A villager brought a basket of very eatable scones; these are, I am told, to be had anywhere, and cheap enough: eggs, too, are about five brass cash each, or in English money one farthing each. Fowls can be had also. As to money, what is called cash is commonly used above Hankow (no dollars); I have 26,000 of these (about $1\frac{1}{2}$ cwt.), in strings of 1000 each. Then there are lumps of silver of four taels each, and bigger lumps of 100 taels; a tael is a dollar and one-third; in English an ounce of silver.

January 2nd.—Cold and wet, boatmen not at all anxious to go on; gusty and very wintry all day. Making use of all warm things we can find; we are fairly well off, I think, for these,

thanks to our friends' kindness at home. To-day we get on a great lake among numbers of low islands, where big birds are seen in great numbers, storks and cranes and wild fowl. Magpies, too, are very common; they seem to take the place of rooks. I have noticed some very curious ways of fishing along the river, besides various nets and lines and hooks. They use birds: two rows of large birds called cormorants stand like a regiment of soldiers on the rails at the edge of the boat. At a word from the fisherman they dive in and bring fish to their master in their beaks, and go for another. Being Saturday night we put up and anchored at a village until Monday morning. We have told our boatmen that we do not wish them to work on Sunday, and they are quite willing to have the day's rest. One of our men told the people on the shore that "the foreigners were going to stay all the next day to worship the Heavenly Governor."

3rd (*Sunday*).—In the morning, after our usual morning prayer and Chinese prayers, we had service together with our own Liturgy, and I gave a short Bible-reading on the subject of "Pleasing God"—"Walk worthy of the Lord unto all pleasing." The Natives were evidently disappointed at our non-appearance, and during our morning service a few stones and mud fell on our roof, but we did not gratify their curiosity. In the afternoon we had Communion service together, and I gave a few thoughts on "Grow in Grace." The day was very cold and wet outside, so we early lit our lamps and made our cabin as snug as possible. Two of the brethren had a Gospel-meeting with our boatmen in our "kitchen." Both our servants are Christians, and one of them preached away to the boatmen, explaining the Gospel message, the men asking questions. Our companions who understand Chinese were praising God for this opening amongst the men.

9th.—For several days we have been passing through farm country, here and there much like our own English scenes, except that the pigs are tied up by the ears near the doorways, and there are no fences. We came to within two miles of Sha Shi this morning, and could go no further, the stream was too shallow.

It was at first intended that our jour-

ney in native boat should commence at Ichang, but we have already come from Hankow in native boat, and now from Sha Shi we are to take a boat direct for Chung K'ing; the Hankow boats go no further than Sha Shi. I and two others have spent the whole day along the river by this great city, but could not find a boat that would suit us for our great journey up Yang-tse, although there were hundreds of boats. The country all round, and the part we walked through is like a great graveyard, nothing but mounds about five feet high, and thick gravestones, with long inscriptions, standing here and there. Sha Shi is an immense city, and for a Chinese town the finest I have seen yet. This is not an open port, so there are no foreign houses like Hankow, &c. The principal streets are a little wider, and the shops good; all sorts of arts and manufactures are going on, and all open to the street—every conceivable trade seems to be represented. The house of the C.I.M., where we are to stay a day or two, being vacant, we have plenty of room for our party of nine.

14th.—Our C.I.M. brother who has accompanied us from Shanghai, returned by steamer, leaving us his Chinese servant.

15th.—Our new boat was supposed to sail this afternoon, but, like the rest of his countrymen, our La Pau, or captain, is in no hurry, and has all manner of excuses—his sails are not ready, must look for his men, &c. We had taken up our quarters in our new boat, but our captain still made no move, so, while waiting, the Native evangelist preached to the crowd that gathered on the shore. I was reminded of the story of Jesus when he stood in Peter's boat on the shores of Galilee. Many tried to interrupt and make the people laugh, and this they did sometimes very successfully. Some asked questions—Was Jesus a foreign sage? Is opium a good thing? This continued to sunset, when our boatmen merely moved to another place.

17th (Sunday).—We got really off, yesterday, but did not go far, and were moored in the centre of river by the edge of a wide-stretching sandbank. The night was cold, and all our odd curtains and blankets were rigged up to keep out the cold draught for the night. Early this morning (2.30)

we had an alarm, and all were up to know the cause. It appears the river is infested with pirates or robbers at this time of the year, or about the Chinese New Year, when they try to steal from everybody to pay off debts. The Chinese years are not reckoned like ours, but from the death of some great emperor. Well, a boat-load of these men took a fancy that night to try our boat. I sleep at the bow, and next the small door, and was awakened by one of our party tumbling over the table, and tin cups, &c. This noise awakened all the crew, who sleep on the deck outside. They all called out and yelled simultaneously, and for a time all was confusion. It appears that the brother next me had been awake and heard the men outside, who had cut the string that held up our curtains, and were dragging them out through a wide chink: they had a few yards already out when our brother seized it and pulled it in with such force that he scattered a few things and awoke us all. We found from the crew in the morning that the thieves had tried several ways to get in. I thought of the ninety-first Psalm that morning.

This was a day of sweet communion with God, and He taught us many things. In the morning, after our usual liturgy, I pointed out from the Word the several positions of Christ to His people: Above me, Heb. vi. 20; Beneath me, Deut. xxxiii. 27; Behind me and before me, Is. lii. 12; Beside me, Ps. x. 8; Around me, Cant. ii. 6; Within me, Gal. ii. 20, Ephes. iii. 17, Ps. lviii. 3. All these things are facts to me more than ever before; I pray that they may be facts to all who read this.

“Love perfecteth what it begins,
Thy power doth save me from my sins,
Thy grace upholdeth me.
This life of trust, how glad, how sweet!
My need and Thy great fulness meet,
And I have all in Thee.”

21st.—We reached Ichang, a great city situated amongst the towering hills. It was afternoon when we neared the place. At first sight it would seem that the river was covered with junks, with their forests of short masts, but the river was wider than we supposed, and we passed two gun-boats, the first carrying the British flag, the other, somewhat larger, the Chinese flag.

We moored near the shore. All pre-

paration must be made here for our journey. The steamers from Shanghai do not come further than this. Great was our joy on Friday afternoon to have two visitors, two missionaries of the Presbyterian Church, Dr. Pirie and the Rev. W. Deans; they handed in at once a parcel of letters from home—there were some for each. I need hardly say that I scarcely looked out any more that day, home and friends completely occupied me. Ichang was the last place where the riots occurred last year. We had already seen the Roman Catholic building which had been burnt down, facing the river, but from these two missionaries I heard an account of what occurred. At present they are the only Protestant missionaries in the place. Mr. Deans accompanied us to the opposite shore, and led us over the hills, and pointed out the lovely scenes.

We paid a visit to the gun-boat *Esk*, and found the captain, Anson, very pleasant; he consented to us holding a service on board on Sunday. As it soon gets spread abroad where the "foreigners' boat" is, visitors have no difficulty in finding us, and at night in the pitch-dark any boatman will take us to our boat.

24th (Sunday).—We were up before sunrise, and made our way in a *sampan* to the *Esk*, for service at ten. Seats were neatly arranged on deck; one of the crew led the singing with a violin, which was very hearty. There were about forty present, and I preached from "Blessed is the man whose transgression is forgiven, whose sin is covered." I felt the Lord's presence, and I believe He owned and used the Word. Many did not look at all happy. After service I spoke personally to as many as I could. They had heard, they said, of the conversions on the *Swift* gun-boat at Hankow. We took dinner at the house of Mr. Nightingale, and visited Native church in afternoon. In the evening I conducted a service for British residents in Mr. Nightingale's house; it was quite informal, and I spoke on the "Miracle of feeding 5000." Mr. Nightingale spoke also to us very encouragingly and bade us God-speed, as we were to be away early in the morning. While here we have looked at the great hills, shaped like pyramids, all round us, and thought that "As the mountains are round about Jerusalem, so the Lord is about His people."

We are in the shadow of a great rock in a weary land. At night we were disturbed at our end by robbers again. A fellow actually got his hand inside close to my head; the noise he made woke us, and my companion seized the hand, and the fellow ran a great risk of getting the benefit of a stick we keep near by, as a gentle reminder that he was trespassing.

25th.—The Chinese New Year being at hand, it was thought that our captain would not start yet, but he kept his word this time, and early in the morning we were on the move, and by eight o'clock were out of sight of Ichang and had entered the deep gorge through which the river runs. The weather continues warm and summer-like, the night frosts have even left us. I was told at Ichang that the winter is the finest they have had for four years. January is the coldest month, and they usually have much cold and snow.

The grand scenery on all sides opened out as we slowly passed along. The mountains became higher and higher, sometimes dipping their steep walls into the rushing river, when the chant-like song of our boatmen, with the splash of their big oars, went ringing and echoing round the silent rocks. The river at times widens out, with rough and rugged boulders on either side, over which our coolies have to clamber when, for lack of wind, the boat must be towed; nothing like a tow-path has been made, and I suppose for hundreds of years these fellows have clambered the rocks to pull up the junks. The river being very low their difficulties are increased, for we are often bumping and straining over unseen rocks. The mountains remind me much of the Rockies, through which we passed in November last; then we rolled amongst the hills and valleys on a solid track, now we are on a winding, rushing river, with the great heights on all sides, and instead of the bright, glittering, and silvery glaciers, we look upon the slopes bathed in sunshine and covered with rich golden verdure, dotted over with stumps of slender green bamboos and short bushy trees. Sometimes the great rocks are fantastic, and instead of rising like pyramids as at Ichang, they stand like the ruined walls of a great castle; others rise like needles to a great height, and tapering almost to a point. I have not realized until now why China could be called

the Glorious Land, for the country up to Ichang looks anything but glorious, but now among these hills it is really glorious.

26th.—Saw our first sunrise among these hill-tops, and had our first experience of the rapids; it was but a slight one compared to others. All the strength of our crew were on shore tugging away, and inch by inch we passed the surging current. At the top we halted, and at mid-day we neared the Lukan Gorge, the finest sight we have seen. Just imagine a gradually narrowing river with tiers of mountains on either side, the waters surging and eddying over rocks, and forming great whirlpools; a few junks, and our own amongst them—flying a gay red banner with characters inscribed denoting mission-boat—slowly making their way to the entrance of the gorge, which looked narrow enough in the distance, enshrouded as it was in the black shadows of the great rocks, but the narrowest part would not be less than 150 yards. In the gorge, which extends for miles, all coolies are on board, for there is no foothold on shore, and we either sail steadily in the breeze, or use the cumbrous oars. Looking ahead we see nothing but mountains rising, peak after peak, some 1000 feet or more in height. What quietness and confidence they inspire! reminding one of the verse,—“Thy Righteousness is like the great mountains,” “Thy faithfulness reacheth unto the clouds.”

A great number of houses are seen on the slopes facing the river, some up at a great height. The rocks seem to represent many varieties, e.g. at one point they appear to be solid black coal; many of the boulders were granite, but the greater part of those along the shores were a variety of coloured marbles.

28th.—We came to the largest of the rapids; a number of boats were before us, and we had to wait our turn, as only one can go up at a time. A quantity of our goods was unshipped to lighten the boat. A pilot and an additional number of coolies took possession of the boat, and with bamboo ropes the straining began, for all boats must be pulled up by main force; they have no such things as pulleys or capstans. One man was kept beating a kettle-drum as a signal to those on shore to keep the strain up. We watched the operation

from a prominent rock, and just at the critical moment when the strain was greatest, a crack, a shout, and we saw our boat with the dismayed captain being carried down the stream. Of course we had lost our turn, and it was almost dark when, after extra precautions, our boat was safely up and moored above the rapid.

29th.—This is the beginning of the Chinese New Year, when all Chinamen make great festivities; the temples are thronged, and all keep holiday. Congratulations and presents were given to our boatmen, who would on no account travel on this general holiday. New Year's Day is so sacred to Chinamen that all shops are closed, and no business is done for about a fortnight after, and all the streets are nearly deserted, for all are inside worshipping their idols. Every door has coloured pictures of idols pasted on the outside, and other coloured papers (these are never torn off, but left to last until the next year). All day long, loud crackers are let off, and at night roaring crackers from every door, and the hills and valleys send their echoes like peals of thunder. The quantity of gunpowder used in China at this time of the year must be enormous. Gunpowder is said to have been invented in China, but the poor people have found no better use for it than idol-worship or to frighten the evil spirits.

February 2nd. — We pass a rapid almost every day. One curious thing I have noticed at all these rapids—that the large black marble rocks on the shore are covered on the tops and sides with deep slits where the bamboo tow-ropes of ages have been dragged across them, some so regular that the rocks have the appearance of a broken Corinthian column.

3rd.—Reached Kuei Chow and stayed for the day. We have had a great sale of our Testaments, tracts, and almanacs: numbers of well-to-do Chinamen eagerly took them. A crowd of custom officials also visited us and asked for books. I took a walk through the city; the shops were still closed. I passed through the salt factory; they wash the salt earth and crystallize the salt from the water. Saw also a theatre for the first time with the crowds assembled watching the play. A theatre is the part of every large temple in China, and in the open-air.

BAPTISM OF AN ASSISTANT SURGEON AT AZAMGARH.

LETTER FROM THE REV. DR. BAUMANN.

Benares, July 12th, 1892.

N June 19th it was my happiness to receive a Native gentleman, Babu Benod Bihari Ghose, into the Church. The history of this conversion is worthy of special note, not only on account of the great local excitement it has caused, and which has been helpful in drawing much attention to the nature and claims of Christianity in a large and populous district, but because it strikingly illustrates God's mode of operation in calling some of His children to Himself.

Dr. Ghose, the recent convert, is a man of mature age, considerable intelligence, and a highly respectable position in society. His house is at Calcutta, and he has a son who has likewise received a liberal education, and two married daughters. As a boy he had studied at the General Assembly's Institution, when Dr. Ogilvie was its Principal, and there he had first heard of those glorious truths on which he had ultimately come to repose his soul. It does not appear, however, that any deep impression was produced upon his mind during the years of his pupilage. But then the living seed was sown in his heart, and it never entirely lost its vitality. Leaving school and college, and entering in the medical profession, there was much to engross his mind, and the "cares and riches and pleasures of this life" held him long under their control. But in his worst estate a strong religious instinct actuated him; he never felt at rest, and his mind would ever recur to the great questions concerning the soul and its destiny. As years advanced, his thoughtfulness increased. For a time he came under the spell of the philosophical "Bhagavad-Gitá," a poem whose beautiful language and lofty sentiments have cast a glamour even on Christian minds. But he tried in vain to be satisfied with the husks which that pantheistic system presented. He was still hungry, thirsty, and sad. The "Bhakti," or faith inculcated in the "Gitá," was due, he felt, to another master than Krishná; and thus disappointed, he turned his thoughts again to Christianity. The memory of sin, his yearning for forgiveness, brought him nearer and nearer to Christ. Several times he resolved to

confess Christ in His own appointed ordinance, but his wife was a Hindu, and opposed to the new faith.

Little did he imagine the end of the Lord concerning him. Five months ago he was transferred to Azamgarh, where he had scarcely settled down when his wife was removed by sudden death. This event became the turning-point of his life, as had been also the case with the Pandit Mohan Lall Vidyabagish, whom I baptized in Calcutta. It brought home to him the uncertainty of life, and by the Spirit's kindling, his faith was fixed for ever on the Rock of Ages. With greater eagerness than before he began to read the Bible, and one day, when our catechist Christchitt came to consult him about his ailing wife, he was both delighted and surprised to find that the "Doctor Babu" was deeply interested in religious questions. To test the Christian's faith and knowledge, the doctor posed at first as an advocate of Hinduism, but never said anything hostile to Christianity; on the contrary, he seemed rather glad to be shown its superiority over the other religions of the world. After more discussions of this kind at his house, to which he invited many of his friends to give them an opportunity of hearing the Christian preacher, he confided to the latter one day that he was already in heart a Christian, and had been one for some time, and that his heart's desire was to be baptized in order to enjoy full peace: would he baptize him there and then? On being told that this could not be, he addressed the same request to the venerable head-master of the C.M.S. High School, Babu Girish Chandar Bose. Being also refused by him, he was with difficulty persuaded to wait till I could come again to visit the station; however, he did so, and while his anxiety for baptism grew, he began openly to confess Christ, and to urge others to believe in the same truths by which he had been born again.

And now the fiery trial began. No sooner was it known that the "Doctor Babu" had embraced the Christian faith than a great commotion arose among all classes of the Native community, and no effort was spared to frustrate the aim of the Christian confessor. . . .

When I first saw him, I found him to be already a well-informed believer in the Lord Jesus Christ, whose object in coming was to obtain admission to the Church in Christ's appointed way. This was hopeful and pleasing, for he was not blind to the probable consequences of this step: as regards the world he had nothing to gain, and might have much to lose. There being no reason for deferring baptism, I consented to administer it on the following day, which was the Second Sunday after Trinity, and after going with the candidate through the Baptismal Service, and impressing on him the privileges as well as the responsibilities of the Christian Covenant into which he desired to be admitted, I commended him in prayer to God and His grace, and this was also done with much earnestness by the head-master.

Desperate efforts were now made to hinder the baptism, in which chiefly the educated countrymen of the convert took part. First they telegraphed to his son, who holds an appointment in the Police near Lucknow, to come and thwart by force his father's object, and the young man very nearly succeeded, but for certain providential circumstances which prevented him from appearing at the right time. But another and darker tale has yet to be told. His persecutors resolved by a diabolical plot to blast his character and to prejudice me against him. To all but those who know this country and its people, the incident I have to tell would appear improbable to the last degree, but it is all true, nevertheless, and the narrative may give an insight into the depths of Satan as they may be seen in a heathen land. Soon after he had left me in the evening, some old friends of his invited him to a party, innocently pretending to bid him a last affectionate farewell before he had lost caste by becoming a Christian. The convert himself had such implicit confidence in the honesty and goodwill of his friends, moreover, he was so glad to have another opportunity of telling them of what his heart was full of, that he saw no reason for refusing the request. Little did he dream of the foul design which that fair invitation was intended to facilitate and disguise. But it gradually dawned upon him, by the eager way they pressed him to partake of spirituous liquors, that what they really intended was to get him

intoxicated, and in that state to cast him upon the public street. Upon this he disentangled himself as quietly as he could from his friends, and took refuge in the head-master's house.

Very early next morning the doctor went under escort to the Hospital to attend to his duties, and remained there till he was met by me on my return from the English Church, at about nine o'clock. The streets through which we passed were lined by crowds of spectators, whose sight evoked in me and my companions the tenderest emotions. Arrived at the Hindustani Church, we found it so thronged with people that it was difficult to make our way through it. More than three hundred non-Christians, among them many Rases or gentry of the town, were inside the building, and about as many were hanging about its doors and windows. Good order was maintained by the police, whom the Collector had kindly placed at our disposal, and the Baptismal Service, which at the candidate's request was read in Bengali, was watched in profound silence and with unmistakable interest.

The holy rite over, and while I was preaching to this large congregation on the necessity of choosing wisely, as had been done by the convert, between two services, the service of sin and the service of righteousness, a great disturbance occurred, which for a few moments converted the sacred place into a veritable pandemonium. It was caused by Dr. Ghose's son, who had arrived, and who, whether with the connivance of the police or by dint of his muscular strength, had forced his way into the church, shouting as he went along, "Where is he, that I might shoot him?" Shall we call it chance or providence that the young man was so blinded with rage that he did not recognize his father, though he was standing close behind him? The scene which ensued defies all description. What with the curious crowd boisterously rushing forward to see what the youth was about to commit, and the Christian women flying for refuge into the chancel, it was impossible to quell the uproar by mere words; so stepping down from the pulpit, I gently but firmly led the disturber out of the church, and enjoined on the police to prevent his coming in again. Order being restored I proceeded with my

address, improving the occasion as much as I could.

Outside the church another spectacle presented itself which showed how deeply the town of Azamgarh had been stirred by the conversion of one of its leading members to the Christian faith. The Mission school compound was densely packed by three or four thousand people who had gathered together to assist the convert's son in undoing, if possible, the act of baptism. Seeing the son standing in front of the immense crowd, I beckoned to him to come to the verandah and to speak to his father. With tears bursting out of his eyes, he asked, "Father, what have you done? You have disgraced me and our family and native society! And now come quickly and give me something to eat after my fatiguing journey." Then dragging his father along by the arm, he took him, not to his house, but to that of a Government pleader, the leader of the persecuting party, while the surging multitude followed, ever and anon breaking forth into shouts of victory and clapping of hands. I followed our friend, but as the door was closed against me, I returned to the Mission school and called together our Native brethren, who are a little band of as true, earnest, and devoted Christians as may be found anywhere in India. We commended our persecuted brother in fervent prayer to the care and protection of God. Our prayer was graciously answered, for after three hours he appeared again in our midst, not only unhurt, but full of joy at the grace which had enabled him to maintain his Christian character and honour his new Master under trying circumstances. Everything was tried by his son and others to make him recant, and when every effort to shake him failed, his importuners changed their tone; they abused, insulted, and cursed him, and at last they cast him off as a polluted thing. They gave him something to eat, but treated him as a *miktar* or sweeper. Finally every friend forsook him; his own son turned his back on him, leaving the station without seeing his father again; yea, a league was formed to deprive him of his private practice.

But while none of these things moved the convert, one experience staggered him not a little. Before his baptism he went to his immediate official superior to acquaint him with

the step he was about to take, and to know whether it would affect his official position. His English colleague told him that he had nothing to fear on account of a change of his religion, but advised him at the same time not to join the Native Christian Church, which was chiefly composed of sweepers, but to remain in the society of which he was so respected a member, and to observe his new faith in secrecy and silence. The convert's reply was, "Sir, I cannot any longer play the hypocrite, and, come what may, I am resolved to confess Christ openly as my Redeemer and Lord." This kind of experience of discouraging educated inquirers is no novelty in the annals of Missions, and our friends will do well to consider it when they wonder at the comparatively slow progress of the truth in this land.

Though three weeks have passed since the baptism, the hour of trial is not yet over for Azamgarh. The animosity of the persecutors has now turned itself against the Mission school. At a large public meeting the question was discussed whether "the education given at Mission schools deserved encouragement, seeing that it affected in any but a desirable way the religious and social customs of the country." It is deserving of notice that the advertisement announcing the meeting was signed by a leading Hindu and a leading Mohammedan, parties who are on anything but good terms with each other at Azamgarh, but "in that same day Herod and Pontius Pilate were made friends," for in opposition to Christianity both are, alas! always agreed. For the present the number of our pupils has been considerably diminished, and an attempt is being made to establish an opposition school. All this is trying, but we stay ourselves upon our God and leave our troubles in His hands. In His counsels good is always evolved out of evil, and we feel confident that what has happened at Azamgarh will "fall out rather unto the furtherance of the Gospel." There is much cause for thankfulness that another soul has been snatched from the grasp of heathenism by His grace, and filled with the peace of Christ. I commend the new convert, and the little band of Native Christians, and the Christian work carried on at Azamgarh to the earnest prayers of all God's children.

AFRICAN NOTES.



ALGERIA.—It is stated that M. Cambon, the Governor-General of Algeria, has expressed his wish that English missionaries should abstain from Propagandism in Algeria, and that M. Waddington has addressed Lord Salisbury on the same subject, on the plea that France having imposed this condition of non-propagandism on its own subjects could not make an exception in favour of strangers, and expressing a hope that England will recall its agents, so as to avoid the painful necessity of their being expelled. The French Government will hardly succeed in enforcing a law against which Christianity has in all ages revolted. England attempted to carry out such a policy at one time in India, but it has long since abandoned it, without in reality losing the allegiance either of the Mussulman or Hindu.

Morocco.—The present Morocco crisis has a special missionary interest in view of this decision of the French Government to prohibit all propagandism in Algeria, and it seems the more important in the interest of Protestantism, of Christianity indeed, that France should not absorb Morocco into her North African territories. The struggle with the Angherites evidently approaches its end, and Muley Hassan seems destined to conquer; but the wretched Morocco system and rule is evidently doomed to ruin. It is a foul blot on Christendom that a country so near to it—holding, it might be almost said, the key of the Mediterranean—should remain so given up to slavery and the slave-trade, and to all the evils of a cruel autocracy, and that it should be so shut out from all the influences of civilization and Christianity, a constant prey to political intrigue. The efforts of Sir C. Euan Smith and the British Government to introduce a better system have been lately thwarted. They were not, we believe, dictated by any mere considerations of British influence, but were intended to introduce a more liberal system of trade, the benefits of which all other countries would have reaped. Although for the present nothing has been accomplished, the attention of all Europe has been directed to Morocco. Might it not form a good sequel to the Brussels Anti-Slavery Convention if some common action could be taken to put down the rampant slave-trade, to save Morocco from anarchical rule, to develop its great material resources, and to open it up to the influences of Christianity and culture?

Morocco Slave Trade.—It is deeply to be regretted that the slave-trade seems to increase in this wretchedly-governed country. Mr. C. H. Allen, writing from Morocco to the *Times* of August 31st, informs us of a very large caravan which started from Timbuctoo on May 28th last, composed of more than 10,000 camels. This, on its arrival at Arawan, was divided into three companies: one took the route to Ainsalah and Tawat; the second went to Ghadames; the third, traversing El-Juf, arrived at Tondouf on July 15th last. In this last caravan there were some 2500 camels, loaded with gum arabic, giraffe and other skins, ostrich feathers, frankincense, gold dust, ivory, &c. About 4000 slaves accompanied the traders here: the other caravans had only from 400 to 500 slaves, indicating that Morocco is now the chief slave-mart of North Africa. This affords the French a new opportunity of marking their zeal for the extinction of the slave-trade.

French Colonial Expansion in Africa.—*L'Afrique* supplies us with a *résumé* published in the *Génie civil* of French progress in Africa. In 1779 it occupied in Africa some 6167 square kilometres; in 1848, 104,682; in

1891, 7,091,457. Algeria counts in this for 600,000 square kilomètres, Tunis 140,000, the Western Sahara 4,000,000, the establishments on the Gold Coast and the Gulf of Benin 1,000,080, French Congo 700,000, Madagascar 590,300, &c., &c. As to the four millions of the Western Sahara, questions certainly may be raised regarding this on the part of Turkey, Morocco, and Spain. It is also somewhat remarkable that Madagascar should be included as a French colony.

Statistics of East African Roman Catholic Missions.—It was stated at the Roman Catholic Congress recently held at Mayence that in East Africa there were 45 Catholic Missions with 483 missionaries. We are elsewhere informed that in Uganda there are 17 Roman Catholic priests and 50,000 neophytes.

Eastern Sudan.—Abyssinian merchants returning from Omdurman report that the road to the Mahdi's capital is open and safe, and that the population is discontented with the Mahdi's sway. The Mahdi is in want of money, but has a large quantity of ivory accumulated. From Dr. Stuhlmann we have information regarding Emin Pasha. After exploring last year the mountainous regions west of Lake Albert Edward, he crossed the Simliki, arriving at Boga, where they had to fight with Kabrega. They got into relations there with the Sudanese at Cavalli, south-east of Lake Albert. Anarchy was found to prevail among the chiefs: some, returning to Wadelai, called the Mahdi's people to their aid; others placed themselves under Selim Bey, who with some 1000 officers and soldiers, it is said, joined Captain Lugard, to whose successes they contributed. As to Emin Pasha, it is probable that he has left the East Sudan, and, with the Manyemas as his friends, is on his way to the Stanley Falls. But this intelligence must be received with all reserve.

British East Africa.—A maritime international bureau has been constituted at Zanzibar, one result of the Brussels Convention. England, Germany, France, Italy, Portugal will be represented, it is said, by their respective consuls. Russia it is also expected will share in this. This promises to be a useful practical measure for the suppression of the slave-trade in the Indian Ocean. A telegram received from Captain Macdonald, of the Mombasa and Victoria Nyanza Railway, reports that his caravan had arrived at Kikuya on August 7th, which Captain Lugard had also reached. The report as to the Railway Survey is that they had succeeded in finding a good terminus for the railway at Sio Bay, on the Victoria Nyanza, with an excellent harbour. There had been no fighting on the way. The proposed railway, it is known, has the cordial support of the British and Foreign Anti-Slavery Society. The Imperial guarantee required, it is believed, will not need to exceed 700,000*l.* per annum. The railway may be expected to open up new markets for English goods, not exposed to hostile tariffs. It could scarcely fail to put an end to the slave-trade system of Eastern Africa. Great Britain, it is understood, has taken possession of the Aldabra Isles, lying betwixt the Comoros and Diego Suarez.

German East Africa.—The latest intelligence from Kilimanjaro reports that a native chief, Johannes, with the Colonial German forces now re-occupies the position of Moschi. The Natives have retired from the position, and it is found undamaged. In the German press violent attacks were made on our missionaries, as if they had instigated the Natives to revolt, and had aided them with arms of precision. The *Kreuz Zeitung* of Berlin now gives as its testimony, as might be expected from such a

journal, that the British Missions were not to blame; and Eugen Wolff, a correspondent of the Berlin press far from favourable to Missions, expresses himself scarcely less strongly. The prudent and conciliatory policy pursued by Baron von Soden is thus vindicated: if there is any blame remaining, it is chiefly due to the rash and ill-considered action of the German Colonial officers. In German East Africa attention seems mainly still directed towards the Victoria Nyanza. There is the anti-slavery expedition originally headed by Borchert, but from which he retired on account of health. Count Schweinitz was then left in command, and attacked chief Sikki in his fortress of Guikoro in the interior. Here he was repulsed and wounded, and forced to retire on Tabora. The expedition has since, however, been able to make its way to Ukumbi, at the south of the Victoria Nyanza. Another more successful expedition has been conducted by Dr. Baumann, making several important new discoveries in regions with which our readers may have thought themselves familiar. Passing by Kilimanjaro and travelling in a south-westerly direction, he reached Umbugwe, a district of great fertility at the southern end of Lake Manyara, first made known by Rebmann and Krapf. "This lake extends in a S.S.W. direction for about seventy miles, and is about eighteen miles wide." Passing it to the north, he came upon a lake of huge dimensions, called Eiassi, or Nyanza ya Nyalaya, extending far to the southward in the direction of Iramba, having a width of about thirty miles where Dr. Baumann saw it. He then reached Victoria Nyanza near Kadoto, at the mouth of the Rowana, on April 12th last. He had left Tanga, on the coast, on January 15th last. The expedition thus rapidly made its way. The route presents no difficulties to the construction of a road, except at one or two points (see "Proceedings of the Royal Geographical Society," September, pages 634-5.) Major von Wissmann is also now *en route* for the Victoria Nyanza, having left Chinde, at the mouth of the Zambezi, on July 14th last. This expedition, to diminish its difficulties in marching, is divided into three parts—the first under Major Wissmann, another under Dr. Bumeller, a third under Herr von Elts. The expedition is composed of 26 Germans and 230 Natives. It carries with it two steam-tugs, three small steel boats, and four lighters. We may expect to receive from it later important intelligence, and it will probably give the Germans a dominating position on the Victoria Nyanza. Part of its equipment may be at the same time intended for Lakes Nyassa and Tanganyika.

Nyassaland.—Captain H. J. Keane, R.N., appears to have been efficient in settling matters along the Zambezi and the Shire River. Even in the Upper Shire, where gunboats cannot penetrate, good service has been done by our sailors. Two gunboats and a steam-tender have been lately shipped by the British Government for Lake Nyassa. The passage, we gather from *Central Africa*, by the Chende enables the voyager to escape Portuguese duties of every kind. At Chiromo an English duty of 5 per cent. is levied. Kasembe and another chief have given in their submission to British rule; the Magwangwara and Angoni are also found to be favourable to it. With the former the Universities' Mission is likely to find a favourable opening for Mission work. We regret to learn from the *Free Church Monthly* that slave-raiding still prevails on Lake Nyassa. "At Deep Bay, south of Karonga, large cargoes of guns and powder are passing over every week. Some are for Kabunda and Rumaliza on Lake Tanganyika, others have gone to Mpata. Some of the African Lakes Company saw lately a small caravan with ten loads of powder (say a hundred barrels) and a hundred guns on its way to the interior. Already the Arabs are reported as travelling over the country on

business, buying cows, ivory, and slaves." All this forebodes that the anti-slavery cause is yet far from having won its final triumph in East Africa.

South Africa.—There is not much new intelligence from Mashonaland. The Portuguese difficulties seem nearly settled. Sir C. Metcalfe, the chief engineer, has left England for Port Beira, and it is expected that the section of the railway through the tsetse-fly belt will be in working order by the end of the year. This will greatly facilitate colonization. There has been a revival of trade at Fort Salisbury, and the recent sale of lands there is said to amount to 100,000/. Little comparatively has as yet been known of the Mashonas as a race. Their manners are courteous; they are perhaps the most refined of the Kaffir races. They show much skill in smelting and using iron. They inhabit generally the crannies and rocks of the country, having been driven there by Chaka and other Zulu chiefs, and from oppression their character is cowardly. They are the probable descendants of Monomatapa's earlier rule in East Africa, and have occupied the country at least for the last 1000 years. There seems every reason to expect that they will be quite open to civilizing and Christianizing influences, and they possess one of the finest countries in South Africa, which, under British rule, is likely to flourish greatly. Going further south, Natal is likely speedily to have responsible government. Its European population, amounting now to some 50,000, its energy and enterprise, especially in developing the railway system, seem to merit this advance. A considerable party in Natal are still unfavourable to self-government, taking into consideration the vast native population to be held in check, the inadequate resources of a mere Colonial force, and the pecuniary loss to be sustained by the withdrawal of the Imperial forces. Still, responsible government is likely to carry the day. The British Government will not, however, concede that the Governor as paramount chief of the native tribes, should exercise this power only as Governor in Council. This would subject the Natives really to the Natal Legislature. Care must be taken in this direction, lest there be developed a power in South Africa akin to the South in the United States formerly. The tendency of Boer rule is ever indeed in this direction, and must be opposed. We are bound on every consideration not to allow the native races, which are rapidly advancing in civilization, to be oppressed. For this reason also it is questionable if Swaziland should be given over to the Transvaal rule, as has been proposed. It is a considerable country lying to the east of the Transvaal, some 100 miles by 50 in extent. It is at present ruled conjointly by its king, our Colonial Government, and the Transvaal. If a settlement be made in favour of the Transvaal, there must be strong guarantees given as to the rule of the Natives. The question is one that continues to be much agitated in South Africa. The gold-fields in South Africa grow in importance. Calculating from the latest monthly return, the yield is nearly five millions sterling, which is likely to grow. There are also vast silver-fields, and copper and coal mines are likely to be very productive.

Basutoland.—A recent letter of a *Times* correspondent gives an interesting and graphic account of Basutoland. Basutoland has been described as the Switzerland of South Africa, and the Basutos may claim to be the Swiss. They have defended their fastnesses again and again against troops superior to them in armament and military knowledge; even British arms on one occasion experienced a severe repulse. But they are not naturally warlike; on the contrary, they are a peaceful, industrious, and hardy people. Theirs is a country of

rocks and waterfalls, with higher peaks tipped with snow, or "glowing red and purple under the reflections of the sky." The country has an area of some 10,293 miles, of which the greater part is mountain. Our readers may recall the anarchy that prevailed there some years ago. All this is happily at an end, thanks very much to Sir Marshall Clarke, who in 1884 took up the position of resident Commissioner, a situation which he now holds. "It is now a centre of loyalty and order among native populations, and a source of supply of food and labour to the neighbouring States. The output of grain, cattle, and native produce from Basutoland last year reached the value of 250,000*l.*, and passes were issued to between 50,000 and 60,000 Natives who went to work in the mines of Kimberley and Johannesburg. The drink traffic has been nearly stopped. For five years there has been no fighting among the chiefs. To the French Protestant Mission of the Paris Evangelical Society very much of this progress and prosperity has been owing. It has in Basutoland "thirteen principal stations and 129 out-stations, with 8000 children on its ordinary school rolls, and some 700 young men in training either as teachers or in industrial institutions where trades are taught." The Mission stations have houses built of brick, and well-planted gardens, with churches and school-houses. The questions of race and of labour, the most important in South Africa, are thus being gradually solved largely by such Missions as those of Basutoland and of other Societies in other regions.

Belgian and French Congo.—The railway to Stanley Pool still advances, if not so rapidly as originally was anticipated. Native labour is found to be difficult to obtain. One sign of progress is that an iron bridge has been thrown across the Mposso, sixty metres in length. Below Palaballa the line steadily advances. The state of the Upper Congo gives rise to considerable alarm. It would seem that the advancing movement of the Germans eastward has driven the Arabs farther to the west. Their hostility west of Lake Tanganyika has been greatly stimulated by the energetic action of Captains Jacques and Joubert in support of the anti-slavery cause. The Arab force betwixt Lake Tanganyika and Nyangur seems to be considerable and dangerous. It is said that taxes have been imposed on Arab caravans by the Free Congo State, and that this has given rise to great dissatisfaction. The details are still unknown, but it would seem that a number of commercial stations have been attacked. These had been established by M. Hodister, of the Katanga Company. He is said to have had some twenty agents in all under him, scattered imprudently at widely-separated depôts. Several of these agents have been killed—whether M. Hodister is to be reckoned among them it is still difficult to ascertain. Whatever disasters may thus have befallen, there is no reason to think that the position of the Free Congo is endangered. Two separate forces have been concentrated by them—one at Basoko with 200, another at Lasambo, it is said, with 700. Moreover, there is no reason to think that the Arabs at Stanley Falls have violated their trust. Riba Riba and perhaps Bena Kamba are the two principal stations that may have fallen; but we are still without positive and accurate intelligence. More dangerous to the Free Congo State than this Arab conflict is perhaps its misunderstanding with France. Two years and a half ago the region north of the Oubanghi now in dispute was taken peaceful possession of by MM. Van Gèle and Roget, Belgian agents; treaties were made with the Natives, an administrative service was organized, paving the way for the traders of all countries. There was perhaps some indiscretion committed later by M. Marinet in forbidding the free sale of ivory and caoutchouc. But undoubtedly the country was obtained by the labour, intelligence, and money of the Belgians. The French, however, claim it as being beyond the fourth degree

of northern latitude, a limit which the Belgians do not admit, and they despatched M. Leotard, against the protest of the Belgians, to enter it. The disputed position lies to the north of the Oubanghi, where the Wille and the Mboma meet. A post occupied by the French on the Kotto River they affirm to have been attacked by the Free Congo Colonial force, resulting in the death of M. Poumayrac, a lieutenant of M. de Brazza. The Belgian Government has proposed to submit the question to arbitration, but the French Government, it is understood, has refused to agree to this. The real design of the French, the *Times* hints, is that M. de Brazza "is rapidly insinuating his way to the region of the Upper Nile," and that Belgium stands in the way of this aggression on the British Protectorate.

West Africa and the Guinea Coast.—In German West Africa there is a movement forwards from the Cameroons. Dr. Zintgraff has reinforced his expedition, armed the Balis with newer and better weapons, and contemplates advancing towards Adamawa. Captain Ramsay, again, aims to gain the Upper Sangha and hold it in possession. What they have effected we scarcely know yet definitely; but it is clear that Germany will not readily allow Lieut. Mizon to take under a French Protectorate Adamawa, which is their Hinterland. Dr. Peters, it seems, has arrived at the Cameroons to confer with Mr. Smith, the British Commissioner, as to the boundaries. A man of his enterprise, it may be expected, will have his influence also in deciding the question of the Hinterland, as regards which it is understood that England throws no objection in the way of Germany penetrating Adamawa. Lieut. Mizon, it would seem, is again on his way to the route he formerly traversed, and, notwithstanding his insinuations of assassination against the representatives of the Niger Company, is to ascend the Niger and the Binue to Yola—thence to pursue his way across Adamawa, we presume. France continues to make its annexations in West Africa and along the Upper Niger. The issue of the Dahomey war can scarcely fail under Colonel Dodds to issue in French success. What England must look to is that France is not allowed in Yoruba to interfere with free commerce, or that missionary work so long successfully carried on there. In a recent number of the *Times* there is an interesting notice of the Hausas, a race so widely spread over some half-million of acres in that region of Africa more especially now under the British Protectorate. Mr. Thomson has said of this region that it is of enormous extent, and more densely populated than any other part of Africa. It has cities with inhabitants rising to the number of 150,000. The Hausa States lie south of the Sahara, between the Middle Niger and Lake Chad. They send out their caravans northwards to Tripoli and Suakim, south to the Gulf of Guinea, westwards to the Atlantic Ocean. It is estimated that not less than a hundredth part of the human race speak Hausa. Probably there is no country which has such influence with this race as the English. It is of great value that we cultivate the friendship of this people and aid them in their progress towards a higher civilization. The late Rev. J. A. Robinson of the C.M.S. was ever a warm friend of the Hausas, and his friends have formed an Association for the more scientific study of the Hausa tongue and for the translation of the Scriptures accurately into their language. This Association is now represented by the Archbishop of Canterbury with other Bishops; by such men also as Lord Aberdare, Professor Max Müller and others representative of Philology, by Sir John Kennaway, Canon Mason, and others belonging to Missionary Societies and experienced in African travel.

J. E. C.

THE MISSION-FIELD.

NORTH INDIA.



R. JAMES MONRO, C.B., late of the Metropolitan Police, who, as our readers are aware, is now working as an honorary missionary, independently of any Society, in the Nuddea district, has lately delivered some very forcible lectures to Hindus at Krishnagar and at Burdwan. Of those at the latter place the Rev. A. J. Santer writes to the North India localized *C.M. Gleaner* :—

We have just had the pleasure of welcoming among us Mr. Monro, C.B., who very kindly came, at my invitation, to deliver a couple of lectures to the Bengali gentlemen of this town. We made great preparations and were not disappointed in the result. On Tuesday evening, the 19th July, the Barabazar School-room was packed full. All the civilians, the C.E. Zenana Mission ladies, a large number of Babus and students were present. Not less than 200 people were there, and all listened very attentively to Mr. Monro's thoroughly convincing address on "Compromise as an expedient in Religion." Mr. A. B. Power, C.S., Divisional Commissioner, presided.

On Wednesday, the 20th instant, we had an "At Home" at the Mission House. Sixty invitations were issued to the *élite* of Burdwan society to meet Mr. Monro. About fifty gentlemen and ladies, including all the civilians and the C.E.Z.M. ladies, again assembled in our drawing-room. Most of the Bengali gentlemen partook of refreshments in the shape of tea or lemonade and cake. All had an opportunity for a personal chat with Mr. Monro. Some of the Bengali gentlemen had known him in his official Indian days, or their fathers had, perhaps, served under him. All were eager to meet one whom they honoured for the work he is doing. As one Babu, on the previous evening, when moving a vote of thanks, put it, "We see in him one who, after twenty-five years of labour among us, might have retired to enjoy a well-earned rest at home; but who, instead, has returned to India to spend his life for the good of our countrymen." Our Bengali friends expressed themselves delighted with the pleasant evening they had spent.

On Thursday evening the schoolroom

was more fully packed than ever, and there were more of the leading Babus present. Mr. Power again presided. The interest was intense. For fully an hour not a sound could be heard but the speaker's voice, except for applause here and there. It was a grand lecture. Mr. Monro led the people to see how far modern Hinduism had departed from the simplicity of the Vedas; what a great achievement it would be to return to the Vedic times; but in thus returning, if done thoroughly, honestly and completely, such anti-Vedic institutions as idolatry, priestly supremacy, caste, subjection of woman, must be swept away. Were they prepared to take for their motto, "Deeds not words"?

The conclusion was listened to with breathless attention. Return to the Vedic religion would be a retrogression which would amount to a mighty advance on present times; but, after all, when the highest height of the Vedas had been reached, men would find there a blank which would leave the human heart still yearning. That blank was the want of a mediator between God and man—a want felt in every heart, and illustrated but recently in the desire of some Brahmos to instal the late Babu Keshub Chunder Sen in that office. But that blank was already filled, and filled to perfection and absolutely, by Jesus Christ. It is impossible to summarize the lecture in a manner worthy of its subject, its words, or its delivery. We hope soon to see it in print. These lectures now form the topic of debate and conversation all over the town. May the seed thus sown germinate in many a heart, and spring up, not merely into Vedic reformation life, but into that eternal life which is to know God and Jesus Christ whom He has sent!

The North India localized *C.M. Gleaner* gives the following quotation from a recent speech of Sir Charles Elliott, Lieut.-Governor of Bengal :—

As the head of the Government, I speak, an unrecognized and unofficial feel that the missionaries are, so to branch of the great movement in which

we are all engaged, and which alone justifies our presence in the country. They occupy a field which the officers of the Government are unable to take up. We are doing a great work in spreading the blessings of civilization, making life and property secure, teaching the rule of law, and encouraging the growth of education, but we cannot directly touch on religious subjects. By the orders of our Queen, as well as by the natural fitness of things, we are prevented from proselytizing. In religious matters we have to treat all

alike; and to show no more consideration for one faith than for another; and yet we know right well that the only hope for the realization of our dream, and for the true elevation and development of the people, lies in the evangelization of India; and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of Government, by devoting their lives and their labours to bringing the people of India to the knowledge of Christ.

The following notice of the late Mr. Ram Chunder Bose, whose death we announced in the July *Intelligencer* (page 550), occurs in the North India *Gleaner* :—

We deeply regret to have to announce the death of Mr. Ram Chunder Bose, which occurred at Lucknow on May 30th. Mr. Bose suffered much from fever during his visit to Calcutta during last cold season. Thinking that the damp climate of Bengal did not suit him, he went to Lucknow in April, but he was not bettered by the change. Pneumonia set in, and it has been known for the last few weeks that recovery was almost impossible. Mr. Bose, like so many of the most prominent men in the Bengali Christian community, owed his conversion to the influence of Dr. Duff. After his baptism, which took place in 1853, he became a teacher in a school belonging to the L.M.S. at Benares. He did not remain long in this position, however, but after an interval of Government service he joined the Mission staff of the American Episcopal Methodists. He gradually became widely known throughout North India as a writer and an itinerant lecturer on Christianity in its relation to Hinduism; and there can be few places of importance in the N.-W. Provinces and Bengal where his tall, spare, attenuated figure and eager, intellectual face were not a familiar sight. And where Mr. Bose was known, there he was respected, both by Christians and non-Christians, though he was a keen critic of the religious views and manner of life of both. His lectures were full of vigour, logical acumen, and moral fire. A few years ago Mr. Bose was led to make a special

study of Church history and the views on Church organization and doctrine which prevailed in primitive times. The result was that last year he felt conscientiously bound to leave the Methodist body. He attached himself to the Church of England, and became a member of the Church Missionary Society. His researches in the field of Church history and doctrine were recently published in a very able series of articles in the *Indian Church Review*. Mr. Bose's character always struck us as a singularly interesting one, and it was of a type perhaps not very commonly found among Bengalis. Its main traits were independence, a restless craving for truth, downright honesty, moral courage, and candour to a degree which made friends as well as antagonists sometimes wince; but combined with this was a beautiful, transparent simplicity and unworldliness, and a humility and self-depreciation which were very touching in one so undoubtedly possessed of intellectual gifts of a high order. His candour and simplicity were sometimes perhaps carried to excess, and led him to proclaim his opinions to the world while they were still in a crude and half-formed stage. It is no exaggeration to say that the Indian Church suffers a serious loss in the death of Ram Chunder Bose. But we may not grudge him his rest, though meanwhile we have no one who takes his place.

In the C.M.S. Boarding School (Santhal Mission) there are some 160 lads, many of whom are non-Christians. Of these non-Christian boys no fewer than thirty-eight, the North India *Gleaner* states, have recently voluntarily put themselves under instruction with a view to baptism.

TRAVANCORE AND COCHIN.

On July 6th, during the session of the Travancore Missionary Conference, Archdeacon Koshi Koshi was publicly invested with the hood of his D.D. degree, which was conferred upon him last year by the Archbishop of Canterbury in recognition of his labours in translating the Scriptures into Malayalam; and on the same day, which was the fiftieth anniversary of the opening of Christ Church, Cottayam, the pro-Cathedral of the diocese, a jubilee service was held, and the Archdeacon preached a sermon from Deut. viii. 2, in which he dwelt upon the progress of the work during the fifty years.

Yet another interesting event took place on that day. A new building for the better accommodation of the Cottayam Printing Press was opened by the Bishop. This Press, as Mr. John Chandy, its Native superintendent, observed on the occasion, is the oldest Malayalam Press in the country. The first press was sent out from England in 1821, but the type supplied was English. A fount of Malayalam types was soon afterwards obtained, but it proved defective, and the Rev. B. Bailey to obtain what he required, was reduced to the necessity of making his own type. The account of his work in this unusual capacity was sent home at the time by the Rev. Marmaduke Thompson, who wrote in 1824:—

Mr. Bailey's proceedings in this department ought to be put on record. How very faulty the Malayalam types were, the Committee have long known. Hopeless of anything better, at least for a long time to come, Mr. Bailey, without ever having seen a type foundry, or its apparatus of any kind, eager to get some portion of Scriptures, and some other works respectably printed as soon as possible, set himself to endeavour to form his own types with such aid as he could find from books alone, and from common workmen. He had recourse chiefly to the *Encyclopædia Britannica*, and with the instructions which he derived from this and another smaller work or two, a common carpenter and two silversmiths, it is pleasant to report he succeeded so completely that some months ago he sent a specimen of his types in

print to the Resident, whose reply is added:—"Accept of my best thanks for the specimen of the new types which you have been so kind as to send me. The print is extremely beautiful and correct, and reflects much credit on your zeal and industry." The sight of this machinery and of the means by which he accomplished all was very gratifying to me. Besides the correctness and beauty of his types he has reduced them in size. A youth, adopted some years ago by Mr. Bailey as a destitute orphan child, had acquired the art of printing sufficiently to succeed as head printer, to which office we appointed him on a salary of Rs. 7 per month. Thus the translation of the Bible is entirely his own, the types formed by himself from the very mould, and the printing executed by an orphan boy reared up by his charity.

CEYLON.

Miss H. P. Phillips, who was sent out to Ceylon as an honorary missionary by the New South Wales C.M. Auxiliary in June last, has been appointed by the Ceylon Conference, which met in July at Colombo, to the Singhalese branch of the work, with the view to her working, after learning the language, in the Kandian district. The Conference accepted offers of service, as lay evangelists in local connection, from Mr. E. Carus Wilson, a tea-planter in the island, and from Mr. Sydney Simmons, who has also been engaged in tea-planting. Mr. Simmons is a son of the veteran missionary, the Rev. J. D. Simmons.

The Prize Day at Trinity College, Kandy, had again, as last year, the honour of the presence of Lord and Lady Havelock. The number of students continues to increase. It is now 319, while the accommodation for boarders, notwithstanding that it has been almost doubled since two years ago, is inadequate, and applicants for admission have to be refused each term. There were five baptisms in the

College last year; three, however, were sons of Christian parents—Baptists. One of the other two was a Buddhist, the other a Saivite.

SOUTH CHINA.

The following letter from Dr. Rigg gives a full account of the circumstances which led up to the disturbance at Kien-Ning Fu at the beginning of May:—

Ku Cheng, Foochow, China,

June 27th, 1892.

After we had, through Native workers, been over two years in Tai Chin, a suburb of Kien-Ning Fu, we bought a plot of garden-land, and prepared to build a small hospital. Very soon the magistrate sent me word we must delay our operations until he had inquired into our right to the land, and at the same time, the close of last year, placards were posted in Kien-Ning Fu, threatening the person who had sold us land, and stating that the land was public property and could not be sold, and that the house of the seller of the land would shortly be pulled down and he and his family driven out of Kien-Ning, and when the foreigner built on the land his building would be utterly destroyed. The activity of the magistrate prevented any disturbance at that time. I let a contract for building, but operations were delayed for two months by my going to Saigon. On my return I again saw the magistrate, at his request, and successfully combatted various objections, such as that the land was official property; that our boundaries were not clear; that he could not stamp the deeds until the middleman came before him; that there was litigation going on in the family of the seller of the land regarding their respective shares in it. The original owner, a rich wine-merchant named Li, had sold to a poor man named Ch'ai, who sold to us as an intermediary. I would not buy until the deed of transfer from Li to Ch'ai had been officially stamped, and now I met every objection of the magistrate by pointing to the official stamp on the deed, and demanded that he should also stamp our own deed. He refused to do so, finally resting on the general objections that the circumstances of the sale of the land were not clear, and that the gentry of the district were not willing we should build. I asked that he would fix a definite time for his inquiry, insisting on our treaty-right to build, and on his obligation to control the few, though

powerful, opponents we knew to exist. I urged the unsuitability of our present quarters for our work, and that I was anxious to avoid all collision with himself or the gentry, and offered to wait any length of time, to the extent of two years, provided he would then agree to our building. This he refused. I then offered to delay building indefinitely, provided we were able, with his assistance, to rent more suitable premises, but he quite refused. I then said that I saw his purpose was one of unreasonable and indefinite delay, and that therefore we should go on with our preparations for building, and that if any trouble occurred he would be responsible for the consequences. I advised him that we proposed rearing the beams of the new building on the 15th of the 4th moon.

Ten days afterwards this magistrate was removed to Foochow, and succeeded by another, named Ma. Very soon Ma invited me to an interview. All along I was living at Nang Wa, fifteen English miles away, and only went to Kien-Ning Fu for interviews with the magistrate. From the first Ma clearly granted that we had a perfect right to the land, and to build upon it, but urged that there would be a disturbance, and that he feared he could not control the people. Since then I have seen more of the man, and believe he has acted straightforwardly all through, though he has been too timid to support us. I showed him the Emperor's proclamation, and said that relying on that, and the assurance that we had a legal right to build, that the people were friendly, and that our only enemies were a few gentry whom he could control if he would, we should not alter our plans, but keep to the 15th of the 4th moon as the day on which to rear the beams.

I returned to Nang Wa, and on April 29th received news that while cutting the wheat, which sparsely covered the ground, the mason had found five new graves, placed at such intervals as effectually to prevent any building. Just then the magistrate Ma, accompanied by the head of the guild of the

gentry and two other local magistrates, came up and ordered the masons to stop work. These gentry then viewed the graves, and later on in the day the magistrate again invited me to an interview. I saw him the next afternoon, and had rather a scolding interview with him. I took him to the land and demonstrated the newness of the graves, and made him admit the same, then demanded their removal, and the punishment of the head of the gentry as the opener of the graves. Every demand was met by "Wait, wait; slowly, slowly. You have no evidence, &c." But on our return to the hospital my ears were astonished with an offer from the poor and puzzled magistrate to himself procure land in some other place within five li of the city, and himself build us a hospital which we should rent in perpetuity. This he proposed to do in conjunction with the head of the gentry and the Fu magistrate. I only half believed his sincerity, but promised to wait two days, and so give him time to consult the gentry, &c. Accordingly in two days after we again met, and agreed on a number of details, such as distance from city, use of our already prepared materials, rent, &c., and the 16th of the 4th moon was fixed for him and myself to go together and view the chosen plot of land; if unacceptable to us, another plot would be offered. The two men concerned in selling us the land on which the graves had been opened were in prison, the poor man on the nominal charge of having given a false name to the yamen runners, and the rich man on some accusation of not sharing the price of the land with his younger brothers. The magistrate promised me that these men should not be beaten. I returned to Nang Wa, and we of course suspended all preparations for building.

I purposed going to Kien-Ning on the 15th to keep my appointment for the 16th, but on the 13th I received a letter saying that the poor man in prison had been severely beaten, so on the 14th I went to Tai Chin, and on inquiry found that the statement was false, and that the man had not been beaten. I, of course, remained in Tai Chin to keep my appointment of the 16th. I found there was considerable excitement in the city, resulting from the active machinations of the literary

class, who were notoriously known to be bent on turning us out; that placards were very plentifully posted all over the city. Every few hours brought out some new placard, and the excitement and interest reminded one of a stirring election in England. One placard called on every house to furnish a man to pull down the house of Li, who had sold land to the foreigners, and fixed early the following morning for the doing of it. I was told that there was a great feast of the guild of the gentry going on, and that the magistrates were at the feast, and that the feast had been given as a convenient means for the discussion of our affairs. Later on in the day I heard it was decided to turn us out. I sent the magistrate word that I was at the hospital, and he sent his interpreter to say he would come and see me as soon as possible, and to urge me to return to Nang Wa at once. He also sent four runners and four soldiers armed with umbrellas to remain in the hospital all night. The interpreter again came and remained until about eleven o'clock, urging my return to Nang Wa, and saying the tearing down of the hospital was agreed upon, and the magistrate could not protect me. I insisted on seeing the magistrate, and early next morning was fixed upon for an interview. About 5 or 6 a.m. the magistrate came, and we had an energetic interview. He urged my withdrawal, saying that the head of the gentry had hired several tens of men to attack us, and that he himself was powerless to protect us, but that restitution for all damages would be made. I at first declined to leave, thinking that if I left a riot would certainly occur, and that if I stayed the mandarin would be compelled to exert himself, and so the hospital would be saved. All this time I suspected the magistrate of being a half-accomplice in the business. On further pressure I agreed to leave as soon as he had sent twenty soldiers to protect the hospital for eight days. He then left, partly to get the soldiers, and partly to worship at some idol-temple, that day being full moon. Then the riot occurred. There were six Native workers and myself on the premises, and all escaped unhurt, except myself and the colporteur of the Scottish Bible Society. This colporteur, a Ku-Cheng man, Sing Ki by name, had been in a

similar scene in Kien-Ning a few years before, and had had human excrement forced upon him to swallow, and his face daubed with it; he had stuck by Mr. Phillips in some disturbances at Kien-Yang, and now rather than escape, as he easily might have done, he followed me and tried to keep off the hustling crowd. When I escaped, the attention of the crowd was turned upon him, and he was thrown into a deep tank of indescribably filthy manure; fortunately there was a plank in the pit, and after going over head—he felt no bottom, he says—he rose and grasped the plank and, amidst a shower of stones, crept out and scrambled on to the bank. A neighbour, with the intention of helping him, said, “He will die, let him go off our land and

die elsewhere.” So he got away, but was shortly afterwards attacked by a man with a hoe; however, he escaped, and came, washed but malodorous, to Nang Wa late in the afternoon.

A few days after at Nang Wa the C.M.S. and Zenana ladies’ teachers all received orders to leave our employment under threat of their houses being pulled down. The order was enforced by the literary men, or a company of them, refusing to go in for examination until our teachers had all returned to Kien-Ning. (They have since all returned to us.)

I am glad I was in the riot, as had only Natives been there we should have scant justice done in restitution, and a few troubles are a cheap price to pay for a stable footing in Kien-Ning.

Miss Goldie has been invalided home.

MID CHINA.

A Report of the Hao Meng Fong Hospital at Ningpo for the year ending March, 1891, was received some months since. Dr. C. C. de Burgh Daly, the port doctor, whose voluntary services in this Mission hospital have frequently been acknowledged in the Society’s publications, has now entered into a formal arrangement with the Committee, whereby a portion of his time will be available for this work, in co-operation with Dr. F. W. Browning, the Society’s medical missionary. The Report states that 225 in-patients and 5614 out-patients were admitted during the twelve months reviewed. Thirty-five of the patients entered for the purpose of being cured of the habit of smoking opium, and Dr. Daly states that it is not in accordance with his experience that these cases are never really cured. On the contrary, old patients often visit him, and very many of them are found to be still abstaining from smoking opium, and to be earning an honest livelihood in much improved health. The work in the women’s ward is reported on by Mrs. Daly, and is encouraging.

NORTH-WEST AMERICA.

The Bishop of Athabasca, Bishop Young, admitted Mr. James R. Lucas to deacon’s orders on Trinity Sunday at Fort Chipewyan.

Archdeacon and Mrs. Winter have come home.

Letters have been received from Bishop Bompas, the last being dated Rampart House, June 6th, 1892. The Bishop crossed the Rocky Mountains in September, 1891. This was about the twelfth time, and he supposes it will prove the last time, he has crossed this natural barrier between the eastern and western portions of his old diocese, and which separates what is now his diocese of Selkirk from Bishop Reeves’ diocese of Mackenzie River. No letters reached the Bishop for the space of ten months, from July, 1891, to May, 1892, and the post in May took only letters, so that he was still awaiting with curiosity for tidings of the Society’s Anniversary of 1891! The Annual Report for 1890-1 and other publications, although duly sent to him according to his instructions, had not yet reached him. The Bishop purposed leaving Rampart House about July 15th, after the arrival there of the Rev. G. C. and Mrs. Wallis and Mr. B. Totty. A letter from Mr. Wallis dated July 7th informs us of their safe arrival.

THE C.M.S. DEPUTATION IN AUSTRALIA.

LETTERS FROM MR. EUGENE STOCK.

Sydney, July 22nd, 1892.

As we are just finishing our campaign in New South Wales, I must begin another letter to the *Intelligencer*. I described our doings, and the general prospects of the new (or rather, newly developed) Church Missionary Association down to June 11th. I hope, before finishing this letter, to bring my report down to the date fixed for our departure, July 30th.

Let me begin by unburdening myself of a reflection repeatedly forced upon my mind during my sojourn in Australia. It is the un wisdom of trying to create missionary interest by getting a parish or a Sunday-school to support a catechist in India or a child in a Melanesian boarding-school. We have been continually told that such money as this or that congregation can afford is already pledged to support (let us say) "Timothy Kensington," an unfortunate child in Tinnevely or the New Hebrides who has been baptized by a name dictated by the said congregation to stamp him as their own, and who thereby is denationalized before his countrymen for the rest of his life. This practice, however, of giving foreign names to boys so supported, though justly deprecated by the C.M.S. Committee in a resolution passed a few years ago, is not the particular matter on which I wish to write now. It is the idea that missionary interest is fostered at all by the plan of thus concentrating attention upon one spot and one individual. Let me not be misunderstood. It is quite right that boys and girls in boarding-schools, and in some cases even evangelists and other agents, should be supported by the personal gifts of individual Christians or individual Sunday-schools. Many missionaries find that a considerable part of their work can only be carried on in this way, and I am not at all surprised that they seek thus to supplement the Society's direct agencies. But there is such a thing as beginning at the wrong end. Those Christians who are already inspired with a true missionary spirit, and embrace the world-wide work of Missions in their sympathies, are always ready to *add* to the objects of their liberality by providing for the particular needs of this or that Mission station. But if an individual or a parish or a school is *first* asked to take up a particular small object, the tendency is to rest satisfied with that, and never to consider the wide world at all. For the interest created is an interest in the welfare of "Timothy Kensington," instead of an interest in the Lord's great cause, and there is no natural growth from that little bit of isolated sympathy, with its little collection of 3*l.* or 5*l.* or 10*l.* yearly, to a sympathy that longs after the Heathen World and a desire to have some personal share in preparing the way for the Lord's return.

I may be told that this is mere theory, and a crotchet of my own. It is true that I have deeply felt it for years, long before I was officially connected with the Society. But my present point is that Australia is a signal exemplification of its truth. It is not the case that Australia has done nothing, or cares nothing, for Missions. It has done something, and it professes to care a good deal. But the idea of the Evangelization of the world before Christ comes again being the Church's great primary task, and of every Christian having a real personal share in *that*, seems (except in two or three parishes) to be absolutely new. The friends of the Melanesian Mission are afraid of our injuring it by talking of India and China; yet they seem perfectly content if a congregation or school supports some particular catechist or child, and I do not see any attempt being made to awaken that deep missionary zeal which

leads earnest souls to ask, Why should I not go myself? But I shall be asked, Have not the C.M.S. missionaries from India who have visited Australia taken a higher line and taught a truer policy? No, I am sorry to say, they have not. Some of them have held scores of meetings; and one would think that a true missionary interest ought to have been aroused by this time. I hear about these. I inquire, "Well, what was the result?" and the reply is, "Oh, they got a little money together." "What for?" "Oh, for their Boarding-School," or "to support an extra catechist." And it is literally true that in some parishes where there is irreproachable Evangelical orthodoxy, and good practical home mission work, our efforts to plead for the great world have been met with the assurance that they are already "doing well for Missions," "for Mr. Z—— was here, and they liked him, and they manage to raise 12*l.* a year for a Native Bible-woman for him." But any reading of missionary periodicals, any systematic prayer for Missions, any idea that well-to-do Christians have a responsibility beyond giving the Sunday-school children a few shillings to supplement their collection for Mr. Z——'s Bible-woman, any thought at all about the great world-wide missionary enterprise—no, in these parishes, I find little or none of that.

I do not want to be hard upon the dear brethren and sisters whom I represent by "Mr. Z." It was very natural that when, perhaps, the Home Committee declined to increase their annual grant, they should look elsewhere for what they needed. Nevertheless, their policy has been a mistaken one, even for themselves. Had one-half the energy expended in getting a few pounds together for a local object been used to tell of the vast needs of India or Africa, and to band the praying people together, to meet, and read, and pray, and stir one another up, the results would have been very different. But I am quite sure, though the statement may be an unwelcome one in some ears, that Mr. Hudson Taylor has done more, *for India, and for C.M.S.*, than all our Indian missionaries who have visited Australia, simply because he went to the root of the matter, and set forward the awful greatness of the work and the personal responsibility of every Christian. The result of his visit has been, not only that the China Inland Mission has secured many new missionaries; not only that it already raises funds in Australia exceeding what is given to any other Mission; but that it has prepared hearts for other work besides its own, and the missionary cause as a whole, including C.M.S., is reaping the benefit.

I must in justice make one exception to these remarks. Our young missionary, the Rev. Charles Hope Gill, who went to India as leader of the Bengal band of lay evangelists, and whose health broke down there, came to Australia to regain strength (which he did, and is now well, and at Jabalpur). He was not able to do much active work here, and I am not aware that he collected any money; but he did this—he suggested the formation of a Branch of the Gleaners' Union. That seems a small thing; but the result is that on arriving here we found already to hand a band of praying and well-instructed and missionary-hearted people; not a large number, but just a nucleus, which has been fostered by the clergy of two or three parishes and which is now growing rapidly, and will be the strength of the missionary cause in Sydney. The best of the inquirers about foreign service have come from among those who have gained their inspiration in these parishes (or else from Mr. Grubb or Mr. Hudson Taylor); and it is the two or three clergy who have fostered the larger spirit among their people who are ready, if need be, to make the sacrifice involved in sending out some of their best workers. On the other hand, the least encouraging places, the places where there is "so much to do at home," and where good candidates "could not possibly be spared," are

those where attention is already absorbed by "Timothy Kensington" or Mr. Z.'s Bible-woman.

But I must proceed to report upon our own doings. We have now worked off almost the whole of our long programme, and have to express deep thankfulness to God for His goodness in granting the needful health and strength. In two or three cases I individually have failed to fulfil an engagement partly on account of pressure of other work, but each time Mr. Stewart or Mr. Walsh has been able to supply my lack of service. Only once has sudden indisposition interfered with the arrangements made for Mr. Stewart. We have had very little travelling to do: the work has lain almost entirely in the vast suburbs of this great city, which extend for miles along the railways and steam-tramcar lines. But Mr. Stewart has been fifty miles off to Camden and Cobbitty; we have both been to Paramatta and to Bathurst; and we are going to Maitland, in the Diocese of Newcastle, for next Sunday and Monday, and to Goulburn, in the diocese of that name, next week, on our way southwards to Melbourne. Paramatta was especially interesting for its associations with Samuel Marsden. It is fifteen miles inland from Sydney, and was the first settlement made when "New Holland" (as the country was then called) was adopted by the British Government as a convenient place for the transportation of convicts, rather more than a century ago. Marsden came out as chaplain to the settlement, and laboured there more than forty years. We saw his house, and his church, and his grave; and also the site of the building in which he used to house his Maori *protégés* from New Zealand. Archdeacon Gunther, the present Incumbent of the church (St. John's), most kindly took us all round, and explained everything. He himself is the son of a clergyman who came out to New South Wales as a C.M.S. missionary to the Australian Aborigines, in 1836, and withdrew from the Society in 1842, on the relinquishment of the New Holland Mission. Paramatta is famous for the old "King's School" there, which is now a first-rate boys' school, with six Oxford and Cambridge graduates among the masters. The Rev. Dr. Harris is head-master. There is an ardent little band of missionary-hearted people in the town, partly the fruit of a mission Mr. Grubb held there; and they have started a Gleaners' Union Branch, with the Archdeacon's cordial approval.

Bathurst was interesting as the capital of another diocese, and, one might say, of another country. It is only a hundred and fifty miles inland from Sydney, but the railway that connects the two cities has to cross the Blue Mountains, and actually mounts, by zigzags and steep gradients, to a height of 3500 feet in doing so. The vast table-land beyond averages 2000 feet above the sea, and the climate is magnificent, far superior to that of Sydney. Here one finds cultivated land. After being in and around Sydney for a month, including two or three country excursions, I asked, "Where are the fields? How is Sydney fed?" For directly one gets to the outskirts of the suburbs, one is in the virgin gum-tree forest. The fact is that wages are so high that only very good land pays for clearing and cultivation, and of this there is not much near the coast, but thousands of square miles in the interior. The Bishop of Bathurst is Dr. Camidge, late Vicar of Thirsk in Yorkshire, and son of a former Vicar of Wakefield who was a great supporter of C.M.S. and an ally of Charles Hodgson's. He does not profess to be of the same "colour" as his father, and he prefers the Australian Board of Missions to the newly developed C.M.S. Association; but he gave me a cordial invitation to Bathurst, entertained me very kindly, and presided at the meeting. Mr. Stewart was quartered with some ladies at Kelso, a suburb, who are out-and-out friends of C.M.S., and one of whom has a sister in the C.E.Z.S. service in India. The Incumbent of Kelso, Archdeacon Campbell, is just now in England, and his

locum tenens is the Rev. D. Percival Hatchard, an excellent Highbury College man, who was the real mover in bringing us to Bathurst and getting up the meeting. Not much can be expected from this diocese, but the few earnest souls deserve to be encouraged.

Of the Sydney suburban parishes we have visited I could say a great deal more that is encouraging. I am given to understand that in some quarters Sydney Diocese is looked down upon as a "Low Church" preserve; and I am sorry to say that two or three of the High Church clergymen are just now writing letters to the chief newspaper, the *Sydney Morning Herald*, complaining of the one-sidedness of the administration of the diocese. Even if all they say were well-founded, it would only mean that they are suffering what Evangelicals have to suffer in many other Colonial dioceses; but the only thing true about it is that they are in a minority in the Synod and in various Church committees, &c. Possibly they do not always receive due consideration at the hands of the majority. I do not know that they do not, but let us assume that it may be so. Well, it is quite certain that in some other parts Evangelicals receive none at all. But when the writers go on to complain in scarcely veiled bitterness of the Primate himself, I am indignant. A fairer man does not walk this earth than the Bishop of Sydney, nor one who more anxiously cares for the just rights of all parties, both majorities and minorities. But this is a digression. I was going to say that some of the suburban parishes were delightful to visit. Large Sunday congregations, hearty bands of Church workers and teachers, a ready ear for the missionary call—these are the features of some of these despised "Low Church" districts; and even where, as I have said, the missionary interest is not of the right sort, there is excellent work going on in other respects. Some of the Incumbents cannot write "M.A." after their names, and this, in some quarters, would be quite enough to condemn them; but they are men who have worked twenty, thirty, and forty years in the service of their Lord and of the Church, and have most emphatically earned for themselves "a good degree." But there are English University men also among them, as I mentioned in my last letter to the *Intelligencer*. It is a treat, too, to come, again and again, across men and women, vigorous business men and ladies who were once the ornaments of the tennis-court and the ball-room, now wholly given to the service of the Master they have learned to love—the Master whose claims to the unreserved consecration of their hearts and lives were set before them either by these same parochial clergy or, as in many cases, by Mr. Grubb and his party. Of course I must not mention individuals; but among these suburban parishes, Summer Hill, Marrickville, Burwood, and Balmain will always suggest happy memories, not to speak of St. Philip's and St. Peter's and St. Barnabas' within the city. Let any High Church diocese in Australia or elsewhere produce more devoted and faithful men than Mr. Langley, Mr. Tress, Mr. Archdall, Mr. Vaughan, Canon Moreton, Mr. Martin, and Mr. Bellingham; and it is really almost invidious to name them, when so many others might be put in the same list.

Two parishes I must name which are of a different "colour" ecclesiastically, but where a specially kind reception was given. One is All Saints', Petersham, of which the Rev. J. Baber, one of the most respected clergymen in the diocese, is Incumbent. Mrs. Baber is a sister of Dr. Wace, the Principal of King's College. Mr. Baber did not at first look with favour upon our errand; but nothing could exceed the kindness with which he afterwards welcomed us. Mr. Stewart preached on a Sunday morning; I addressed a splendid gathering of teachers, elder scholars, and other adults, in church in the afternoon; and the week-night meeting was, I think, the largest of all

the local ones we have had. Although the parish support will continue (as it ought) to be given mainly to the Melanesian and other Missions hitherto alone recognized, yet a Gleaners' Union Branch was started, and a large-hearted missionary spirit is to be cultivated. The other parish is St. Thomas', North Sydney, on the other side of the great Harbour. Here the Incumbent is the Rev. Stephen H. Childe, son of the venerated former Principal of the C.M. College, and brother of the Rev. C. V. Childe of Cheltenham. He too was at first not favourably disposed towards us, and his great subsequent cordiality was all the more marked on that account. I preached in his church in the morning, again in the afternoon to children, and after the latter service all the S.S. teachers came to the parsonage to tea and for a little address to themselves. It was a special pleasure to be thus welcomed by one bearing so honoured and beloved a name.

In my last letter I mentioned the Course of Lectures on Friday afternoons. These continued to excite much interest to the end. Having taken successively Africa, Mohammedan Lands, India, China, and Japan, we finished off with a lecture on "the C.M.S. at Home," in which the principles and methods of the Society were expounded, its procedure regarding candidates sketched, the work of its various Committees and officers recounted, and the Local Associations and Unions described, with their various ways of disseminating information, collecting funds, and evoking sympathy and prayer. There being still two Fridays left before our departure, we have invited our friends to continue assembling on that day, and propose to give them Missionary Bible Readings.

One of our most important days was that given to two gatherings arranged on a broad Church of England basis. The Primate was anxious to bring together the friends of the Board of Missions and the New Guinea and Melanesia enterprises and those of C.M.S. in friendly conference and united appeal to the public. Accordingly, the Rev. A. Yarnold, the Secretary of the Board of Missions, arranged an Afternoon Conference and an Evening Meeting. At the former, papers were read on (1) the Present Position of Church Missions, (2) Why we should help them, (3) How we may help them, —which were afterwards discussed.

In one very able paper, the Rev. Dr. Corlette, a leading moderate High Churchman, in courteous but firm language deprecated the work we are engaged in, and advocated the exclusive rights of the Board of Missions; and I had, in reply, virtually to repeat a part of the address I gave at the Rhyl Church Congress last October. Apparently the majority of the audience were not with Dr. Corlette; but the gathering was a small one, not over fifty people, and contrasted greatly with the attendances at our own meetings in the same room, the Chapter House. Among other features of the Conference were a very moving speech by Mr. Stewart, raising the whole tone of the proceedings to a higher level as he spoke of God's call to evangelize the whole world in this generation; and a touching paper by Mr. Baber of Petersham (mentioned above) which acknowledged in almost too humble terms his lack of missionary interest in the past, and in much too warm terms the services of the C.M.S. deputation. The Evening Meeting was public, but was again small, and was mainly composed of our own friends. The Primate presided, and there were four speakers, viz., the Rev. C. F. Garnsey, who spoke for the Melanesian Mission; the Rev. A. Yarnold, for the Board; and Mr. Stewart and myself. Mr. Yarnold's speech was one of remarkable power.

Our thus joining with our brother Churchmen of other schools led to the question arising, Would there be an opportunity of uniting with our fellow-Christians of other denominations? It was understood that this was wished

by some of them; and we reserved July 14th to give them in case they approached us. Then arrived the Society's world-wide invitation to unite in prayer on that very day, July 14th, for more labourers. It did seem as if the Lord had guided us to keep that day free. The C.M.S. Committee at once arranged for a Special Prayer Meeting in the afternoon for our own friends; and the Y.M.C.A. subsequently adopted the evening of the same day for the combined meeting we had been expecting, which was planned and carried out by them. The Prayer Meeting was largely attended, and was very impressive. The Primate himself presided, and opened the meeting in very appropriate words; the Rev. W. Martin, the new Clerical Secretary, gave a short exposition of our Lord's words, "Pray ye therefore," &c.; and fervent prayers were offered by the venerable Dean Cowper, the Rev. J. D. Langley, and the Rev. F. B. Boyce. I then explained the occasion and the need of such a day of united supplication; and this was followed, the meeting being thrown open, by several very short petitions, put up by clergymen and laymen in all parts of the room. The closing prayer, specially for the newly-enlarged Association, was by the Rev. M. Archdall. The Evening Meeting, in the Y.M.C.A. Hall, was a very good one, and largely attended. I was not well enough to be present myself; but the Primate and Mr. Stewart represented the Church of England, and leading men of the Presbyterians, the Methodists, the L.M.S., and the China Inland Mission, also took part. The President of the Y.M.C.A., a wealthy layman, was in the chair. It was a curious reversal of the usual order of things, that the China Inland speaker was the only one who spoke about money!

We have had some miscellaneous work besides our regular meetings and the special ones just mentioned. We went one day to the Clergy Daughters' School, of which Miss Phillips, who has gone to Ceylon, was Principal, and addressed the girls there. I have twice spoken at a remarkable mid-day gathering of 300 or 400 business men held every Thursday at one o'clock in the "Centenary Hall," a building belonging to the Wesleyans, but used for this purpose by an United Committee. Mr. Stewart gave a lecture on China to the Y.M.C.A., and I took an evangelistic service in their hall one Sunday night.

An interesting occasion was the "Annual Chinese Tea," in connection with the Mission to the Chinese in Sydney. There is an excellent Chinese clergyman here, the Rev. Su Hu Ten, who carries on this Mission, with catechists under him, at three centres, viz., the Cathedral schoolroom, St. Philip's schoolroom (Mr. Langley's), and Botany Bay (Botany is a large working-class suburb five or six miles from the city). There are nearly a hundred baptized converts, and a much larger number of loosely attached adherents attending the services. The Board of Missions claims this work as its own, but it existed before the Board was established, and does not appear to owe much to its influence or supervision. So also it claims the Mission to the Aborigines carried on in the far north of Queensland by that remarkable missionary Mr. Gribble, whose visit to England a few years ago many will remember (though he mostly spoke at S.P.G. meetings); but his actual correspondent and chief supporter in Sydney, who raises his funds and keeps the interest alive, is an individual Incumbent, the Rev. J. Hargreave, who is an energetic and faithful Evangelical clergyman, and one of our warm friends. Reverting to the Chinese, they are a very conspicuous element in the streets of Sydney, and in railway carriages and other public places. The immigration, however, is now very much checked by the oppressive poll-tax levied upon all who land in the Colony.

The C.M.S. Committee in Sydney have not been idle. They have held several meetings and have made provisional arrangements for receiving and examining candidates—several of whom are awaiting the consideration of their cases; and they have decided to issue an Australian localized edition of the *Gleaner*, to consist of the inside sheet entire, with additional pages for information regarding the Australian Associations and their missionaries. But they could not complete their arrangements for future working until it was known whether the Home Committee would approve of the draft constitution sent to England at the end of May. It was a great joy when, on July 13th, a cablegram was received, "Cordially Approved." I knew that Tuesday the 12th was the General Committee day, but I scarcely dared to hope for so prompt and hearty a response. As the clock here is ten hours before Greenwich time, and the cablegram was delivered at Messrs. Cook's office in Sydney early on the morning of the 13th, it is clear that my dear friends in Salisbury Square lost no time in wiring the Committee's decision. The Committee here will now be able to set to work more systematically, and my last two or three days in Sydney will be much occupied in consultations with them.

It only remains to say that I have written this letter from the Carrington Hotel, Katoomba, in the Blue Mountains, which is 3400 feet above the sea, and all but the highest point on the railway from Sydney to Bathurst. Our kind friend, Mr. C. R. Walsh, to whose energy (as stated in a former letter) the missionary cause is deeply indebted, arranged for our having a five days' clear holiday up in this mountain retreat; and not only so, but he and his brother came themselves too in order that we might be their guests, and moreover brought their sisters and two other friends also. So that we have been a delightful party of eight, and have revelled in the imposing scenery, rocks, and glens, and waterfalls, and gum-forests, and fine views over the country far and wide. The sky is cloudless, and the sun brilliant, but the strong keen west wind (like a British nor'-easter) blowing over the mountains at this height makes roaring fires indoors very acceptable. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches."

Goulburn, N.S. Wales, July 30th, 1892.

I must now supplement my previous letter by a brief account of our last days at Sydney. I mentioned that we proposed to give Missionary Bible Readings on the last two Friday afternoons. These proved unexpectedly attractive. I thought a small inner circle of forty or fifty ladies might come; but the Chapter House was quite full both times (yesterday several stood the whole time). Several clergymen and many business men attended. Almost all brought their Bibles, and it was a treat to hear the fluttering of many leaves as text after text was turned to. On the first occasion, Mr. Stewart began, showing from the Scriptures reasons for going to the Heathen, viz. (1) Their condition, (2) there is a Gospel for them, (3) Christ commands it, (4) the Early Church did it, (5) the doors are open, (6) the time is short. I followed with some lessons drawn from the Parables of the Pounds and Talents. Yesterday, I came first, speaking on the relation of Missions to the Coming of the Lord; and Mr. Stewart followed with a study based on St. Paul's words, "I am debtor." It has been a special privilege to take these Bible Readings, and we can only thank God for the evidences that they have been valued.

On Saturday, July 23rd, this day week, we went by train to West Maitland, a town 120 miles north of Sydney, in the Diocese of Newcastle. The town

lies in the midst of a most fertile country, which yields six or eight successive crops in one year of "lucerne" (a kind of clover, for horses' food), the staple of the district. The principal church, St. Mary's, is an unusually complete one, with very fine organ, a peal of bells, and a clock which is illuminated at night, the only one of the kind in Australia. This church has been for many years the chief Evangelical centre in the diocese, and the energetic Incumbent, the Rev. W. H. H. Yarrington, is surrounded by an earnest and active flock. They have always been contributors to C.M.S., and the last Diocesan Report gives them a gentle but significant reminder that New Guinea and Melanesia have stronger claims on Australian Churchmen than fields farther away. Naturally, we were especially welcome here. Mr. Stewart, however, was sent away forty miles into the bush for Sunday, and altogether, in two days and a half, he had to drive ninety-five miles by buggy over the rough Australian roads. I was allotted to the town, and preached morning and evening, besides addressing the teachers in the afternoon. The congregations were very large, and everything very hearty. The meeting on Monday was one of the largest we have had anywhere, a good-sized public hall being quite full; and the *longest* too, for it lasted from 7.30 to 10.30, and nobody went away, but stayed half an hour after that, buying little books and applying for Prayer Cycles, &c. The Bishop presided, and was very hearty in his welcome. He is an old fellow-worker of mine on the Committee of the Sunday School Institute, and a writer in the *Sunday School Magazine* in the days of my editorship twenty years ago, when he was well known as the Rev. G. H. Stanton, then Vicar of Trinity Church, Little Queen Street, Lincoln's Inn Fields. He came to Australia as first Bishop of North Queensland, but was elected last year to the vacant and less onerous diocese of Newcastle.

On Tuesday we returned to Sydney, and a long Committee meeting of the C.M.S. Association occupied the afternoon. In the evening a great meeting of Sunday-school teachers was held, arranged by the Sydney Sunday School Institute. The Chapter House was packed in every corner; large numbers stood all the time; and I am told that many failed to get in at all. Many of those present belonged to parishes not favourable to C.M.S., and have not had any share in our missionary meetings. I indulged in some alliteration in addressing them on their own Sunday-school work, noticing "thorough preparation," "familiar illustration," "clear explanation," "practical application," &c., thirty-two "ations" in all, including "Gospel declaration," "entire consecration," and not forgetting "world-wide evangelization," which last linked this meeting with our general campaign.

Yesterday afternoon, besides the Bible Reading already mentioned, a good opportunity for saying good-bye to many kind friends was afforded by a Missionary Sale of Work at the Deanery, which was very successful. Mr. Stewart also went to a gathering of the Chinese Christians in Sydney, at the invitation of the Rev. Su Hu Ten; and they presented him with \$1., their own special offering for the Fuh-Kien Mission. In the evening was held the Farewell Meeting. For this the large hall of the Y.M.C.A. had been engaged by the Committee, and it was filled with eager and warm-hearted friends. The Primate is away, visiting the huge inland Diocese of Riverina, but he telegraphed a most kind valedictory message. Our much-loved friend, the venerable Dean Cowper, who, in his eighty-third year, has been attending all our central meetings, therefore took the chair, and was supported on the platform by a large number of the clergy. The farewell words to us were given by the Rev. John Vaughan for the clergy, and Mr. John Kent for the laity; and I rejoice to say that they lifted the meeting far above the personal affection for

ourselves which we know many were feeling, and spoke rather of the great cause of the Master Himself, with many expressions of love and loyalty towards "the dear old Church Missionary Society." We both then gave our last words of counsel and exhortation. Mr. Stewart's text made a profound impression—"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me" (Gen. xxii. 12). The always moving hymn, "God be with you till we meet again," was then sung; and after the meeting we were overwhelmed with most touching farewells, hundreds pressing for a final shake of the hand and "God bless you." There was no "collection" proper, but papers headed "Freewill Offerings" were handed round, and those returned before the meeting closed produced 105*l*.

This morning we finally left Sydney. The Dean, and several clergymen, laymen, and ladies, were on the platform to bid us yet one more good-bye; and at one of the suburban stations a party from Paramatta (who had come a few miles by rail on purpose) waved hats and handkerchiefs as the train whirled past. We leave Sydney assured that not only have we made scores of most affectionate personal friends, but that God has been graciously pleased to work by His Spirit upon many hearts, and to deepen or awaken in them a deep and real desire to take a personal part, whether at home or abroad, in the Evangelization of the Heathen World. It is abundantly manifest that a truer, more enlarged, more Scriptural view of Missions now prevails. We have been kindly warned by more than one experienced friend that Sydney is fond of a passing excitement, and that its people lack the grace of continuance. If this is so, they are very like most other people, in England and elsewhere! But I have seen no evidences of "excitement" at all. On the one hand, our circle has been at most but a limited one. The great social, literary, artistic, commercial, political circles of the city know nothing of us. Even among the Church people, we have touched (except through the Sunday sermons) but a small minority numerically; and those we have touched show no signs of "excitement." Our quiet gatherings, day by day, and week by week, averaging some 200 to 400 people, have been very different from the thousands that thronged the great Town Hall during Mr. Grubb's Mission. On the other hand, the zeal and earnestness which we believe the Lord has aroused in the inner circle of His praying people have by no means been inspired by anything exciting. We are told that Australians like oratory; but it is needless to say that the two members of the C.M.S. Deputation are neither capable of giving them that, nor likely even to aim at doing so. What has been aimed at, and what I think has by the good blessing of our God been done, is to awaken a zeal according to knowledge; to lay down clearly what the Word of God says of the duty of the Church to the World; to show the real condition of the Heathen; to tell of the faithfulness of the Lord to His promises in the conversion of souls from among them. We do therefore trust and believe that a zeal thus based on the simple truth of Scripture and the simple facts of the case will not die away, but that it will grow and flourish, not indeed, in the whole community of Church people, but in those who have been humbly seeking to know the Lord's will, and are now looking for grace to do it.

As regards the enlargement of the Auxiliary in accordance with the plans described in a former letter, the formal step of adopting the new name and the draft constitution was taken yesterday, at a brief formal meeting convened by advertisement. The "New South Wales Church Missionary Society, in connection with the Church Missionary Society for Africa and the East," is now fairly launched. The Primate is President, and the Dean, the Revs. J. D. Langley and M. Archdall, Mr. John Kent, and Mr. C. R. Walsh, have been appointed (by ballot) the Trustees. These Trustees will not be again elected,

but vacancies will be filled up by co-option, as in the case of the Simeon Trust, thus securing, as far as man can secure, the perpetuity of the C.M.S. Evangelical principles in the Association. The Trustees will be *ex officio* members of the Committee, the other members of which will be elected annually.

Other practical steps have been taken. A first Occasional Paper has been issued, in anticipation of the Localized Edition of the *Gleaner*, which will begin in January. A Ladies' Committee is to be formed forthwith. A Thursday Central Prayer Meeting has been arranged, once a month in the first instance, but it is hoped soon to be weekly like the one in Salisbury Square. Several local Branches of the Gleaners' Union will also have prayer-meetings and other gatherings.

It has been necessary to confine these letters mainly to the work and results of our campaign. There are many Church matters to which I should like to have referred, but it has not been possible. For instance, the admirable scheme by which religious instruction is systematically given in the State Schools by a volunteer Church organization. This is worked by one of the most respected clergymen in Sydney, the Rev. A. W. Pain, Incumbent of the important central church of St. John's, Darlinghurst (the most upper-class quarter of the city); whose name I think I have not mentioned before, although he has been most kind to us, and St. John's was the first church we preached in. Other clergymen who I think have not been specially named, yet whose names I should be sorry to omit, are Canon Taylor, Mr. Boyce (who was for a time Clerical Secretary of the Auxiliary), Mr. Mullins, Mr. Dixon, Mr. Charlton, and Mr. Fox.

On our way southwards to Victoria, we are stopping three days at Goulburne, whence I now write.

EUGENE STOCK.

NOTES ON OTHER MISSIONS.



THE *Mission Field* (S.P.G.) publishes some additional statistics of the Society's work. In India it numbers 59,625 baptized converts, with 57 English and 117 Native clergy, who labour in Chota Nagpore, Toungoo, the Telugu country, Ahmednagar, and Tinnevely. In Ceylon, the Straits Settlements, Borneo, China, Corea and Japan, the total is 50 ordained missionaries. In South Africa the S.P.G. has 72 ordained missionaries, besides other clergy who work among the colonists. In Madagascar it maintains 10 English and 10 Native clergymen. In America and the West Indies it supports 24 missionaries and helps to support a large number of other clergy. Elsewhere the S.P.G. has 18 missionaries to the heathen. *Apròpos* of India the writer says aptly, "We dare not pretend that the workers are few, because we trust that in God's hand they are enough. They are few because our love is cold."

The Dublin University Mission to Chota Nagpore, which left England in December last, has been domiciled since March in Hazaribagh, a town of 30,000 inhabitants. A number of buildings belonging to the military station, abandoned by the Government ten years ago, have been made over to them at a nominal rate, and will serve them for dwelling-house, hospital, dispensary, chapel, and school. They could even house a contingent of lady missionaries if required.

The BIBLE SOCIETY's *Reporter* for September commences an interesting article on the Syriac Version of the New Testament. Dr. Cust gives testimony to the indebtedness of the S.P.G. to the Society, making particular mention of versions in forty-four languages, and referring to others without specifying them. He makes the following interesting statement:—"The Church of England in its entirety makes use of versions in 107 languages, and by far the

greater portion are supplied, often free of charge, always below cost price, by this Society."

We have lately referred in these pages to the obligations under which the C.M.S., in common with other Missionary Societies, is placed by the Bible Society and the Religious Tract Society, not to speak of the S.P.C.K. We ought not to omit due acknowledgment of the debt which we continue to owe to the CHRISTIAN LITERATURE SOCIETY for India. Since the change to its present title, which we noticed some time ago, the character of its operations has become more exclusively literary than before. Its training institution at Ahmednagar is still maintaining its important work, and in Bengal 204 village schools, with 8133 scholars, are still directly controlled by the Society, but elsewhere the publication of school-books, periodicals, and other literature of a Christian character suitable for the requirements of Indian readers, absorbs its whole energies. It has nearly doubled its issue of such works in the last three years, the "output" last year amounting to a million and a quarter copies, and its income, which this year touched 10,000*l.*, is still increasing. The work seems adequate enough until we reflect that there is a reading population of 13,000,000, which is rapidly increasing, so that this Society, the principal one, if not the only one, in the field, is only able to supply an average of one work, large or small, per annum to every ten readers. The demand created by so vast a body of readers has given an opportunity to atheistic societies and unscrupulous publishers, who have not been slow to take advantage of it. It is for Christians in England, who value the work of Missions and appreciate the value of wholesome literature at home, to anticipate or outbid them. Our Missions, without the aid of the Christian Literature Society, would be sadly hampered. Even were it not so, it is a matter of vast importance to India and even to England, what is the mental and moral pabulum supplied to the new reading public. We would gladly see the work of this Society increased tenfold.

Few things are more cheering to the missionary than to find a missionary spirit among his people. This joy has been accorded to the CHURCH OF SCOTLAND MISSION at Kalimpong, near Darjeeling. Early in 1891, the *Mission Record* tells us, catechists who had journeyed as far east as the borders of Bhutan, became impressed with a yearning to spread the light in that dark place. Returning home, they laid the matter before God in prayer, and began to take measures for carrying out their desire. The first thought was to train a Bhutia lad for work among his own people. Later on, when this fell through, Sukhman, the first and leading Native evangelist, "like many others of us, thought his place was in the home country directing the battle, while God had designed that his place was rather in the very front rank of His warriors." He was led to offer himself for the work. Another, named Titman, was found ready to go with him; and yet a third, named Karnabir, volunteered to be the servant, the "John Mark," of these two. The first trial has already fallen upon the new Mission. Sukhman had hardly reached his destination when he was struck down with cholera.

An interesting event, presenting some points of similarity to the above, has occurred in connection with the WESLEYAN MISSION. Of late the demand for labour in Fiji has been supplied by means of about a thousand Hindu coolies. The Wesleyans in Fiji, desiring to reach these immigrants, naturally turned to their brethren in India for help. A man who could speak Urdu and Hindi was required. A Native catechist from the Lucknow district, whose name, by a strange coincidence, was John Williams, like that of the martyr of Erromanga, was found ready to go, "not of constraint nor of necessity, but from love to the souls of men." He sailed for Fiji quite recently. The means for his maintenance are raised by the Australasian Wesleyan Missionary Society.

We are pleased to learn that the Free Church of Scotland Assembly have appointed Dr. James Stewart, the founder of Lovedale, and leader of the new Mission in the territory of the Imperial British East Africa Company, as their Professor of Evangelistic Theology in Edinburgh for one year. He is no unworthy occupant of the Chair which was first filled by the celebrated Dr. Duff.

The total income of the CHINA INLAND MISSION for 1891 was 26,905*l.* from Eng-

land, being about 1800*l.* below that of the year before, and 7700*l.* from China and elsewhere, an increase of 3512*l.* The agents employed, including wives of missionaries, numbered 526. Of these, 365 come from England, 35 from North America, 32 from Australasia, and the rest from various Swedish, Norwegian, Finnish, and German auxiliaries working under the direction of the C.I.M. Of these, 133 joined the Mission in 1891; and 10 died. The C.I.M. is working in 14 provinces of China. It has in all 104 stations, 289 Native helpers, 3158 communicant converts, 415 scholars, 7 hospitals, 13 dispensaries, and 34 opium-refuges.

The importance of the personal visitation of the mission-field by leading home officials is increasingly felt by the great Societies. The Rev. R. Wardlaw Thompson, Foreign Secretary of the L.M.S., and the Rev. G. W. Olver, one of the Secretaries of the Wesleyan M.S., have just gone abroad for this purpose. Mr. Thompson goes to South Africa to negotiate with the Bamangwato chief, and to deal with many intricate questions of policy which have arisen. Mr. Olver is on his way to India with the less anxious task of attending the Bombay Decennial Missionary Conference, and the Triennial Conference of Wesleyan missionaries.

The NORWEGIAN MISSIONARY SOCIETY (*Det Norske Missionsselskabs*) has celebrated its jubilee this year. The *L.M.S. Chronicle* gives an interesting account of the rejoicings at Stavanger. Before 1842 the Norwegians who were interested in Foreign Missions were content to send money to Lutheran societies in Germany. In that year they founded a society of their own, commencing by sending to Zululand in 1843 a young man who was subsequently known as Bishop Schreuder. It now maintains eleven missionaries in that field, whose labours have been blessed to the conversion of some hundreds of Natives. In 1866 it entered upon work in Madagascar, to which it has since devoted its best efforts. By agreement with the L.M.S., the Betsileo country, to the south of Antananarivo, the Sakalava coast, and other parts of the south-east and south-west of the island, have been ceded to them. At present thirty missionaries occupy this large area, and are shortly to be reinforced by eight or ten others. Their Native Church members number about 32,000, besides adherents and scholars. The total income of the Society for 1891 was 25,295*l.* An interesting feature of the work is that the American Norwegians, who chiefly settle in Minnesota, U.S.A., have claimed a share in it. Accordingly a district has been assigned to them, and two American Norwegians who had been labouring under the Parent Society, will be transferred to the care of their compatriots, and be supported by them.

A very hopeful Mission to Jews is in progress in New York. A young Polish Jew named Hermann Warszawiak, who is even now only twenty-seven years of age, was, while studying Isaiah, awakened to see in the book the prophecy of a suffering Messiah. Being already a preacher in the synagogue, he set forth this teaching so powerfully as to arouse persecution. Forced to leave his native town, he came in contact at Breslau with the missionary of the Free Church of Scotland, who after some instruction baptized him. It is now nearly three years since, being sent for safety first to Edinburgh and later on to New York, he began preaching Christ to the Jews in the latter city. A church which has been partially at his disposal has been crowded with Jews; so much so that, although the building holds 900 people, he has had to refrain from inviting strangers to the services. He is now appealing for a special building to seat 3000 people, in which services may be held in Hebrew, German, English, and jargon. He proposes to attach to this "Christ's Synagogue," as it is to be called, a training-school for Jewish missionaries.

A valued Paris correspondent points out two *errata* in last month's Notes. The missionary who was *décoré* was not M. Coillard, but the late M. Eugene Casalis; and the difficulty in the Gaboon was that the American Presbyterians were required to teach French in their schools, which they now do through French evangelist-schoolmasters.

J. D. M.

EDITORIAL NOTES.



THE Public Valedictory Dismissal of Missionaries will take place, as has been already announced, in Exeter Hall, on Monday, October 3rd, when the President will take the chair at 7 p.m. On the two following days the more formal leave-taking by the Committee will take place at the C.M. House, and on Wednesday the Holy Communion will be administered to outgoing missionaries and their friends at St. Bride's Church, Fleet Street, at 11 a.m., when a farewell address will be delivered by Canon Hoare. A list of those going forth, so far as is settled at the time of going to press, will be found on a subsequent page.

UGANDA has had so large a part of our space for the past four months that we have not felt justified in giving extracts this month from the important and deeply interesting report which was received by the I.B.E.A. Co. at the beginning of September from Captain Lugard. As regards the account of the origin and progress of the January disturbances at Mengo, this report adds very little to our knowledge of the facts derived from Captain Lugard's letter of February 11th (see *Intelligencer* for August, page 604), and from our missionaries' letters published last month. Captain Lugard is following his report to this country, and will be able to supply whatever further information may be needed, if any, to vindicate his action under circumstances of very exceptional difficulty. We think, however, that after reading his clear and dispassionate report, few can entertain any doubts as to which of the two Native political parties was the aggressor in the lamentable conflict of January 24th.

That the animosity and rivalry were of a political and not a religious character, notwithstanding the names "Roman Catholics" and "Protestants" which have unfortunately attached to the respective belligerents, is attested by all the correspondents except the French priests. A letter from Bishop Tucker to the *Standard* newspaper of September 13th, strongly insists on this view, and both on this account and for what the Bishop proceeds to say, this letter deserves to be reproduced at this time in our pages. Writing from Mombasa, August 17th, just before starting, as we believe, on his up-country march, the Bishop wrote:—

"With reference to the troubles in Uganda, a leading article in the *Standard* of July 15th contains the following paragraph: 'The information before us, while it justifies the action of the English officers, affords a deplorable picture of the condition to which Uganda has in a few years been reduced by sectarian bigotry and an *odium theologicum* more than usually untempered by Christian charity.'

"Will you allow me to say that this statement, although it fairly enough embodies the popular idea, is very far from setting forth the true state of the case? It is true that on the one side are arranged those who have been evangelized through the efforts of the missionaries of the Church Missionary Society, and on the other side those who have been influenced by missionaries of the Church of Rome. But that the war that has broken out is a war engendered by sectarian bigotry (I can speak, of course, only for the members of our own Church) I emphatically deny. The 'fightings and disputes' to which you refer are not, as you suppose, due to religious differences. In Uganda you scarcely ever hear the fundamental differences between Roman Catholicism and Protestantism spoken about. The fact is, the war in Uganda is simply and solely a struggle between two political parties for the possession of supreme power. The terms 'Protestants' and 'Roman Catholics,' which at one time distinguished the two parties, have now (since the advent of the Imperial British East Africa Company) given place to the terms 'French' and 'English.' In January last the

question at issue was simply this—'Shall Uganda be ruled by England through the Company or by the French priests through Mwanga?' These two conflicting interests and forces joined battle on January 24th, and the result was the complete defeat of the latter.

"Having thus drawn your attention to what I cannot help thinking is an important element in the present position of affairs in Uganda, may I be permitted further to point out the disastrous results that must inevitably ensue should English influence be withdrawn from that country?"

"Lawlessness and disorder having been put down, and the rights of the Company vindicated, the peaceful development of the country is ensured. All this, that has cost so much blood and treasure, will be absolutely thrown away—indeed, worse than thrown away, for it will only have served to stir up enmity and strife—should Uganda be abandoned.

"European nations are precluded by treaty from stepping in and occupying the country, should England retire from the position she has taken up. The only forceful Power, therefore, that could possibly step into the vacant place is the slave-raiding Arab Power. In other words, the abandonment of Uganda means the resuscitation of the slave-trade with all its horrors and abominations. Is England prepared for this?"

"Retirement from Uganda means the betrayal of a trust that has been reposed in the English name and power. The protection of England has by solemn treaty been extended to the Native population on the northern shore of the Nyanza. The honour of England, therefore, is concerned in the maintenance of her present position in Uganda. But more than this, let England surrender her position and the news will be echoed and re-echoed throughout the length and breadth of the Continent. The Arabs of Tanganyika will hear it, and the tidings will be passed on to the slave-raiders of Nyassa; and the efforts of Commissioner Johnson to stamp out the slave-trade in those regions will be greatly hampered, if not entirely frustrated. Are philanthropists at home prepared for this?"

"Lastly, the safety of our missionaries (if not the existence of the Native Church) is at stake. Their lives, humanly speaking, depend upon the presence of the present controlling power in Uganda. Last year I ventured to predict that retirement would mean disorder and bloodshed. As a matter of fact, the mere rumour of such retirement was sufficient (as is proved by Captain Lugard's report) to set the country in a blaze, and to bring about the catastrophe of January last.

"In conclusion, the abandonment of Uganda means dishonour to the English name, the revival of the slave-trade in Central Africa, the absolute waste of all that has been spent in the development of the country, the dispersion of the Native Church, the murder of our missionaries, and the continued disorder and bloodshed of a State at war with itself. Again I ask, is England prepared for such dire consequences? If not, then, ere I learn the worst on my journey to Uganda, I would venture to plead, in the name of God, of justice, and humanity, that she will go forward in her beneficent mission of Christianizing and civilizing the dark places of the earth, and Central Africa in particular."

THE Bishop's letter is a faithful index of the public mind. Interest in past events is rapidly giving place to concern for the immediate future. The pledge given by the Directors of the I.B.E.A. Co. to the Church Missionary Society to continue if possible their occupation of Uganda until the end of 1892 will soon have been discharged, and beyond that date not only have we no assurance that the country will not be evacuated by the Company's representatives, but a distinct intimation has been given by the Directors to the Committee that their intention is to withdraw, and that instructions have been sent out to that effect. That Bishop Tucker in the forebodings which he entertains as to the consequences of the withdrawal of the British force does not stand alone among those who are best competent to measure those consequences, an important paragraph from one of Captain Lugard's last despatches renders evident. Writing on January 5th of this year, after he had received the letter containing instructions to

immediately evacuate Uganda, and the subsequent telegram from the Directors cancelling those instructions and directing him to maintain his position in the country, Captain Lugard says that he thinks it desirable to state what would have been, in his opinion, the immediate result of the withdrawal of the Chartered Company. He says :—

"In the first place, the Protestants would leave the country with us. This they have always distinctly intimated from the time I first arrived. This means the total break-up of the Protestant Mission in Uganda. Secondly, the Catholics are quite unable to defy the Mohammedan party by themselves, and in all probability would fly at once, without engaging the latter. An understanding between these two parties is impossible. The immediate result of our withdrawal would, therefore, have been anarchy, and the rehabilitation of the Mohammedan Raj, accompanied by a terrible amount of bloodshed, and vast numbers of people sold into slavery, as is the custom of the Waganda Mohammedans. Further, our withdrawal from Southern Unyoro and Toru would mean the wholesale massacre of all those people who, relying on our pledges of protection, have sided with us. This massacre would be similar to that made by Kabrega on the Egyptian withdrawal from Mruli. Ntali, King of Ankole, has also, relying on our treaty, prevented powder passing through his country to Kabrega and the Mohammedans, and thereby incurred their active hostility. We are pledged here by all the binding force of a treaty to maintain a Resident in the country and protect the king. We are equally bound to Ankole and to Toru. Both by treaty and by repeated verbal pledges that we should infallibly remain, I have at once involved both the Company's honour and my own, and also that of the British nation, since these people are aware that I am an officer holding the Queen's commission, and being unable to discriminate between the Imperial Government and chartered companies they look on me as sent by the Queen, and on my pledges as emanating from her Gracious Majesty herself."

BOTH these, of course, are only human prognostications. They may be falsified by the event in every particular, even should the withdrawal take place. They are calculations, not predictions, and they take account only of what is known. By what providences God will dispose events to effect His sovereign purposes and glorify His Name, whether in the preservation or the permitted death of His servants, whether in the protection or the dispersion of the converts, we cannot know. It is sufficient if, having recognized the position, we discharge the duties which lie to hand, and then betake ourselves to prayer. And the present duty, it appeared to the Committee when the subject was brought up without previous notice at their September meeting, was to represent the case to Lord Rosebery, the new Secretary of State for Foreign Affairs, as they did last year to Lord Salisbury, inasmuch as a considerable measure of responsibility for the maintenance of order appears undoubtedly to rest upon the British Government, and because, humanly speaking, they alone have the power and opportunity to avert the dangers which are feared. An interview was accorded by Lord Rosebery to a deputation from the Committee on Friday, September 23rd.

CAPTAIN LUGARD's words, quoted above, "The Protestants would leave the country with us," have been understood by some to refer to the English missionaries, and to indicate his expectation that these would withdraw from Uganda at the same time as the Company's representatives, leaving their converts. This was clearly not the Captain's meaning in the least. He referred not to the missionaries especially, but to the Protestant Waganda. It is true, as he says, that these have frequently expressed their readiness to leave Uganda rather than remain "to be bullied," as they express it, by the Roman Catholic majority. It is needless to point out that the migration of a multitude consisting of many thousands of helpless women and children would be a difficult

and hazardous undertaking. And whither could they go? On the other hand, let those who suppose the missionaries will leave the country so long as it is possible to remain in it, recall to mind the constancy of Mackay and Ashe and Walker and Gordon in this Mission a few years ago, and of Price and Wood and Cole, of Mpwapwa and Mamboia, when the Consul-General sent from Zanzibar to convey them to the coast in July, 1889. Let them consider Bishop Tucker's present purpose in hastening to Uganda: not to lead an evacuation, but to stand shoulder to shoulder with his brethren, sharing their perils, directing their labours, and with them by God's grace holding the fort.

A REUTER telegram in the *Times* of September 15th reported that the C.M.S. missionaries have voluntarily retired from Mochi. The statement as to the vacation of the station by the missionaries is probable enough. The last letter from that station received by the Committee was from Mr. A. McGregor, one of the last party of recruits, and was dated July 23rd. Mr. McGregor had just reached Mochi from the coast, and he stated that a crisis seemed imminent. How far, however, the missionaries' action has been voluntary, and how far it has been the inevitable consequence of most regrettable incidents, will be better known when their despatches are to hand. The attack on Mochi by Baron von Bülow appears to have been due to no grounds which can possibly be justified, but to the too easy credence on the part of the Germans of a number of charges against Meli, the son and successor of Mandara, late chief of Chagga, most of which to the certain knowledge of the Rev. A. R. Steggall and Dr. Baxter were absolutely unfounded. Equally unfounded and unsupported charges have, since the disaster to the German arms and the unfortunate death of Baron von Bülow, appeared in some of the German papers against the English missionaries. They were charged with obtaining arms from Taveta, the British station some thirty miles distant from Mochi, and supplying them to Meli. The readers of the *Intelligencer* could scarcely need the strong denial of these unfounded charges, which has been expressed by Bishop Tucker and telegraphed to the press from Zanzibar. Some of the German papers have recognized their injustice, and we believe that ere long the German people will realize that our missionaries at Chagga acted throughout in a spirit of loyalty to the power under whose protection they pursued their labours. The general kindness of German officials towards our Missions in Usagara, and to our missionaries proceeding to the Lake, forbids our thinking that Germany is likely to aim at ousting our agents from its sphere of influence. The difficulty of at once adjusting the mutual relations of political and religious agents under a new order of things needs to be borne in mind, both in the German and British spheres, and some patience and forbearance must be exercised on both sides.

WE were not at liberty last month to publish the letter which the Archbishop of Canterbury gave to the Rev. J. S. Hill as his Commissary on his proceeding to the Niger, inasmuch as the Queen's mandate to consecrate had not been issued at the time of our going to press. As this letter refers to Mr. Hill as Bishop Designate, which assumes that he will (D.V.) be Bishop, it would not have been respectful to the Crown to anticipate the issue of such mandate. The following is a copy of the Commission:—

"Edward White by Divine Providence Archbishop of Canterbury to our Beloved in Christ the Reverend Joseph Sidney Hill, Greeting and Benediction.

"Whereas it has been represented to us by the Committee of the Church Missionary Society and others that the Church in the Territory of the Niger has

been deprived of the pastoral care and oversight of a Bishop by the decease of the beloved Bishop Crowther, and that it is of moment that a Bishop be consecrated by us and sent out in his room, and also that a principal charge of such Bishop should be as well the extension of episcopal oversight, as also the administration and development of missionary enterprise, among the white and coloured peoples of those regions;

"And whereas the said Society, to which we are much bounded in love, have further prayed us to accept, consecrate, and commission you, the aforesaid Reverend Joseph Sidney Hill, to be Bishop of the aforesaid vacant diocese, with the express duties and charge aforesaid;

"Now we finding nothing to the contrary but that you are duly and spiritually called to the said Episcopal office, are minded to admit you to the same and to give you all lawful jurisdiction which to the said office belongs;—

"And whereas we are well assured that it is expedient in the first place that an extended visitation should be made and full knowledge obtained for our information of all the particulars, conditions, and circumstances relating to the said charge, We do hereby nominate you, the said Reverend Joseph Sidney Hill, as Bishop Designate for the Territory of the Niger, to be our Delegate and Commissary, with full directions to visit all that region or territory, or so much thereof as you shall find expedient, in order to report to us according to your instructions all such particulars and conditions as may be of assistance to us in considering the due provision to be now and henceforth made by the Blessing of God for the extension and strengthening of the Church and Kingdom of our Heavenly Master and Lord Jesus Christ. And we do earnestly entreat all Christian People, among whom you shall come, both Clergy and laity, lovingly to receive you as our Commissary and Delegate and diligently to forward the work you have in hand, to show you all kindness, and to consult with you for the common good, in the same amity and benevolence which we are persuaded that they would show to ourselves if we were in our own person able to undertake that visitation and charge which we now and hereby commit to you as our said Commissary.

"We therefore charge you, the said Right Reverend Joseph Sidney Hill, Bishop Designate, to report to us of all those things in such manner that we may with full knowledge and confidence consecrate you here in England, when we shall have received you again, to be Bishop of the said Territory.

"And so we humbly pray our Heavenly Father to have you always in His holy protection.

"In witness whereof we have caused to be hereunto affixed our Archiepiscopal Seal.

"Given at our Palace of Lambeth on the twenty-fourth day of August in the year of our Lord God, one thousand eight hundred and ninety-two and of our Translation the Tenth."

THE journal of the Rev. O. M. Jackson in this number, and the letters of the Rev. J. H. Horsburgh and of the ladies of his party in this month's *Gleaner*, will be read, we are sure, with deep interest. Early in June the C.M.S. force in Sz-Chuen numbered five men and six women. These, owing to unforeseen causes, were distributed in six different stations, a journey of several days intervening between almost any two of the little groups. This is much to be regretted, but it must be borne in mind how impossible it was before reaching that far-distant province to foretell what arrangements would be practicable in the first instance. It is reassuring, however, to learn that each section of the party is at a station of the China Inland or some other friendly Mission where they have experienced companions, so that there is no reason for anticipating any personal discomfort or danger in consequence of this distribution.

It was a special disappointment to Mr. and Mrs. Horsburgh that the C.M.S. ladies could not be all together, but had to be divided into three companies. The cause of this is to be traced to the disturbances which were reported in the telegram from San Francisco of June 12th (see *Intelligencer* for June,

page 549). The scene of the disturbances, however, was not Chung K'ing, the chief commercial city of Sz-Chuen, as was naturally inferred from the telegram naming Chun King, but a place which is variously spelt in our missionaries' letters as Shun Kyin, Shuen-K'ing, and Swen-Kyin, and the missionaries expelled were Mr. Beauchamp and Mr. Parsons of the China Inland Mission. The expulsion of these missionaries from one station appears to have occasioned unexpected demands for accommodation at Paolin, and Mr. Cassels (C.I.M.), who had proffered a house for the reception of the C.M.S. ladies, was obliged to counsel a different arrangement. The hospitality and kindness of Mr. Hudson Taylor and of all the C.I.M. missionaries met with *en route* by our brethren and sisters are among the most prominent and pleasing features of their reports, and the Society has cause to be deeply grateful to them for the assistance rendered with such truly Christ-like eagerness.

THE Evangelical cause in Yorkshire and the C.M.S. have lost two staunch and honoured friends by the deaths of Canon Jackson, Vicar of St. James', Leeds, and of the Rev. William Eardley, Vicar of Cantley, near Doncaster. The latter event was not known at Salisbury Square when the Committee met on September 13th, but the former was reported by the Secretaries, and the Committee were much touched by Canon Gibbon's testimony to the sanctity of Canon Jackson's life and to the extent and power of his influence in his native town. Throughout a long ministry he remained in the parish to which his first and only Vicar, Dr. Hook, presented him. On one occasion he did accept an offer of preferment to an important parish, but when he returned to "dear, dirty Leeds," and when he saw the tearful faces of his people, and went into his church, he determined to remain and to devote his strength while life should be spared to him to the spiritual welfare of St. James'. Mr. Eardley was Secretary of the Doncaster Association and a Honorary District Secretary of the Society. Throughout a long period he was a warm-hearted and earnest worker in the cause of the C.M.S. and of kindred Societies. His Association was a model for other country parishes.

THE Rev. F. W. Mervyn, who has for nine years discharged with conspicuous ability and zeal the duties of Association Secretary for the northern half of Ireland, has, we regret to say, resigned the appointment to take up parochial work. The district under his charge has lately been divided by the separation of Ulster. The Rev. A. J. Shields, who returned home a few months since from the Santal Mission, and who is likely to be detained at home, for some time at all events, by the state of Mrs. Shields' health, has been appointed to succeed Mr. Mervyn in the Central District. The Rev. R. H. Taylor, Rector of Shercock, in the Diocese of Kilmore, Ireland, has accepted the invitation of the Hibernian Committee to the post of Association Secretary for Ulster.

WE are asked to announce that a meeting will be held in behalf of the Bishop of Sierra Leone's Diocesan Fund at the Crystal Palace Hotel on Saturday, October 1st, at 8 p.m. The Bishop of Sierra Leone, Canon Taylor Smith, Mr. H. Morris, and others are announced to speak.

It will be remembered that in June last, at the instance of the Committee of the Medical Missions Auxiliary Fund, a series of lectures was given at the C.M. House by Dr. H. Martyn Clark on the "Preservation of Health in the

Foreign Mission Field." The lectures were largely attended, and after the last an examination was arranged, which took place on June 17th, when twenty-seven candidates presented themselves for examination.

THE valuable series of missionary manuals known as *Brief Sketches of C.M.S. Missions*, by Miss Emily Headland, are about to be published in one volume, and we heartily commend them once more to our readers. Miss Headland is now preparing a second series, *Brief Sketches of C.M.S. Workers*, of which, so far, three have appeared, namely, "Henry Venn," "Thomas Valpy French," and "William Armstrong Russell." Miss Headland aims at writing one such sketch for each of the Society's Missions. They are very suitable, from their length and style, for reading at working parties.

OUR AUTUMN REINFORCEMENTS.

THE following missionaries will (D.V.) leave for their respective stations during the next few months. Those marked (*) are going out for the first time. The list is liable to alteration.

West Africa.—Rev. Canon Taylor Smith.

Yoruba.—Miss F. Higgins; *Rev. F. G. Toase; *Mr. T. Jays.

Niger.—Rev. H. H. Dobinson.

Eastern Equatorial Africa.—Rev. A. G. and Mrs. Smith; Rev. W. Morris; Rev. H. and Mrs. Cole; Mr. J. A. Wray; Miss A. W. Ramsay; *Rev. G. P. B. Kerry; *Miss L. Bazett; *Miss M. Bazett; *Miss S. Bazett; *Miss L. Hill; *Miss J. B. Tobin.

Egypt.—*Miss M. Cay.

Palestine.—Mr. and Mrs. G. Nyland; Miss E. G. Reeve; *Miss E. Kauffmann; *Miss M. Nevill; *Miss G. F. Tindall; *Miss A. A. M. Bedells.

North India.—Rev. G. H. and Mrs. Parsons; Rev. W. H. and Mrs. Ball; Rev. Jani Alli; Miss H. J. Neele; *Rev. C. B. Clarke; *Rev. J. F. Hewitt; *Rev. J. A. F. Warren; *Miss K. Batten; *Miss C. Lancaster; *Miss E. E. Thompson; *Miss W. B. J. Wilkinson.

Punjab and Sindh.—Rev. R. Clark; Rev. F. A. P. Shirreff; Rev. R. and Mrs. Heaton; Rev. T. Holden; Dr. H. M. and Mrs. Clark; Mrs. H. U. Weitbrecht (to rejoin her husband); *Rev. C. H. A. Field; *Rev. C. M. Gough; *Dr. T. L. Pennell; *Mr. R. V. Greene; *Miss E. S. Wigram.

Western India.—Rev. A. H. and Mrs. Bowman (formerly of North India).

South India.—Rev. J. B. and Mrs. Panes; Rev. C. W. A. Clarke; Rev. J. C. J. Pavey; Mrs. W. H. Wise (to join her husband); *Rev. R. W. Peachey; *Rev. W. C. Penn; *Rev. A. H. Sheldon.

Travancore.—Ven. Archdeacon and Mrs. Caley; Rev. A. F. and Mrs. Painter.

Ceylon.—Rev. G. T. and Mrs. Fleming; *Rev. H. E. and Mrs. Heinekey; *Miss E. S. Young.

South China.—Rev. C. and Mrs. Shaw; *Rev. G. H. Davies; *Miss M. Clarke; *Miss J. Clarke.

Mid China.—Rev. G. W. and Mrs. Coultas; Miss G. Smith; Miss A. L. Wright; *Miss I. Clarke; *Miss A. Hunt; *Miss M. A. Thompson; *Miss Casswell; *Miss A. Snell.

Japan.—*Mrs. Harvey; *Miss Bosanquet; *Miss Huhold; *Miss E. C. Payne.

The following have already left for their stations:—Rev. J. A. and Mrs. Alley (West Africa); Rev. J. S. Hill (Bishop-Designate) and Mrs. Hill, *Mr. H. Proctor, *Miss E. A. Warner (Niger); Rev. J. R. L. and Mrs. Hall, Mrs. and Miss Low (Palestine); Rev. W. St. C. and Mrs. Tisdall (formerly of Western India, to Persia); Rev. J. P. and Mrs. Ellwood (North India); *Rev. W. and Mrs. Welchman (Ceylon); Rev. J. Bates (Mid China); Rev. G. H. and Mrs. Pole (Japan); Rev. C. G. Wallis and *Mrs. Wallis, *Mr.

J. R. Lucas, *Mr. A. J. Warwick, *Mr. B. Totty, *Mr. W. G. Walton (North-West America); Rev. J. B. and Mrs. McCullagh (North Pacific).

The following ladies (engaged to C.M.S. missionaries) are also proceeding, or have proceeded, to the Mission-field:—Miss A. Bemrose (to Rev. D. Davies, Punjab), Miss Fernie (to Rev. J. Carter, Ceylon), Miss Kelly (to Mr. A. A. Phillips, Mid China), Miss Withers (to Rev. H. L. Bleby, Japan), Miss E. Davis (to Mr. A. W. Corker, North Pacific).

LETTER TO THE EDITOR.

THE ANNIE WALSH MEMORIAL SCHOOL, SIERRA LEONE.

DEAR SIR,—The new building of the Annie Walsh Memorial School (Sierra Leone) has completely *fallen down*, owing to the heavy tropical rains. Of seven months' work scarcely anything remains. We have practically to begin again at the beginning. Hence we are compelled to ask for help. Enlargement is a necessity. Dormitories barely sufficient for forty girls have to receive fifty-eight pupils and teachers; and several girls are eagerly waiting for admission as soon as vacancies occur. The schoolroom accommodation also is unsuitable and insufficient for the ninety pupils.

The Parent Committee, convinced of the *urgent need*, at once sanctioned the erection of a new schoolroom, and made a grant of 300*l*. We have collected 120*l*. on the spot, but owing to the recent disaster fully 1000*l*. more will be required.

The Annie Walsh School is acknowledged to be one of the bright spots in West Africa (see *C. M. Gleaner* for June, page 92). For more than a quarter of a century there have been trained here those who are now the wives of missionaries, pastors, catechists, doctors, lawyers, and leading men, not only in Sierra Leone, but all along the coast.

Will not such important work call forth the sympathy of Christians in England? Is it to be hindered for want of funds? We so thankfully recognize the very warm-hearted liberality of the friends of the School in past years (especially that of the Rev. W. and Mrs. Walsh) that we had determined not to send home an appeal again; but no other course is open to us, if the School is not to be burdened with a heavy debt for many years. I would especially ask those who have never yet given a donation to the Annie Walsh School to come forward to share in the blessedness of extending the work. Contributions may be sent to Mrs. C. Smith, 22, Hazelwood Road, Northampton; or to

ELLEN DUNKLEY.

Annie Walsh Memorial School, Sierra Leone,

August 9th, 1892.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Valedictory Meetings may be specially solemn and helpful, and prayer for the missionaries about to sail. (Pp. 789, 795.)

Prayer that the Government may be guided in their decision regarding Uganda. (P. 791.)

Prayer for Bishop Tucker and the missionaries and converts and for all parties in Uganda. (P. 789.)

Prayer for the Chagga country. (P. 792.)

Continued prayer for the Bishop-designate of the Niger. (P. 792.)

Thanksgiving for baptisms at Azamgarh. (P. 762.)

Thanksgiving for help and blessing bestowed on and through the Australian Deputation. (P. 777.)

Thanksgiving for the safe arrival of Mr. Horsburgh's party in Sz-Chuen, and prayer for the Sz-Chuen missionaries. (Pp. 753, 798.)

Thanksgiving for the leadings of God's Providence at the close of the last century, and prayer for more missionary interest in our Church. (P. 725.)

LOCAL ASSOCIATIONS AND UNIONS.

Clevedon.—The Anniversary of the Clevedon Association commenced on Saturday, July 30th, with a prefatory prayer-meeting in the Infants' Schoolroom. On the Sunday sermons were preached at the Parish Church, in the morning by the Rev. J. B. Panes (Telugu Mission), and in the evening by the Rev. R. L. G. Pidcock. At Christ Church sermons were also preached, in the morning by the Rev. G. Estwick Ford, afternoon and evening by the Rev. J. B. Panes. On Monday, August 7th, a juvenile meeting was held at the Public Hall at three o'clock, which was followed by a public meeting at eight, under the presidency of the Rev. W. A. Darling.

Cork.—A meeting in connection with the departure of lady missionaries from the city and county was held on the afternoon of September 15th in Christ Church Schoolroom, Cork, the Lord Bishop of Cork, Cloyne and Ross presiding. Three of the young ladies are going out under the C.M.S., viz. Misses M. E. Clarke and J. C. Clarke (daughters of the Rev. R. F. Clarke, of Brinny), and Miss J. B. Tobin (Christ Church), while Miss C. P. Marks is enlisted in the service of the Church of England Zenana Missionary Society. Amongst the large company of friends present were the Archdeacon of Cork, Archdeacon of Ross, Canons Powell, Daunt, Brougham, and Galway. The Bishop of Cork, the Revs. F. W. N. Alexander, F. T. Cockle, and H. W. Townsend addressed the meeting.

East Herts.—The Annual Meeting of the East Herts C.M. Association was held at Woodhall on Monday, July 18th, by kind permission of Mr. Abel Smith, M.P. (President of the East Herts Association), who occupied the chair, and was supported by the Rev. R. Clark (missionary from the Punjab), the Rev. B. Baring-Gould (Central Secretary of the C.M.S.), and the Rev. Canon Procter, of Thorley. The Rev. P. E. S. Holland read the annual report, which showed that the Association during the past year, after paying expenses, contributed 1753*l.* to the Society. The Rev. R. Clark, in the course of an interesting address, said it was computed that there were 1,000,000,000 of people still to be evangelized. He knew the mind refused to accept such a gigantic number, and that it seemed incredible that the Gospel could really be conveyed to such myriads of people, but the command that the truth should be preached to all was a most explicit one, and it was for them to obey it. The Rev. B. Baring-Gould and the Rev. Canon Procter also spoke. A collection in aid of the funds of the Society realized 23*l.* 7*s.* 7*d.*

Great Yarmouth.—The Annual Sermons were preached in the seven churches on Sunday, September 4th. The preachers included the Rev. W. S. Hill (Bishop-Designate of the Niger), Archdeacon Caley, the Revs. H. James (Livermere), W. St. Clair Tisdall, E. Lombe, and C. W. R. Higham. The congregations were large, and the offertories 21*l.* more than last year. On the next day was held a Devotional Meeting in the morning, under the direction of the Vicar, the Rev. J. E. Rogers; in the afternoon, a Conference, addresses being given by the Vicar, Archdeacon Caley, the Revs. E. Lombe and C. W. R. Higham; and in the evening, a Public Meeting, presided over by the Mayor of the Borough, and addressed by Archdeacon Caley, the Revs. E. Lombe and G. E. A. Fargiter, H. E. Buxton, Esq., and the Vicar. This has been the most blessed anniversary for many years, and we thank God and take courage. W. T. G.

Hereford.—A Lawn Meeting in behalf of the C.M.S. was held at St. James' Vicarage, Hereford, on August 26th. The Vicar of St. James's, Rev. H. Askwith, presided. There were also present, of the local clergy, the Revs. G. H. Kirwood, R. Powell, H. A. Barker, R. Hereford, H. C. Milward, and A. J. Cooney. An interesting address was delivered on Japan by the Rev. A. B. Hutchinson, who confined himself almost entirely to a recital of his own missionary experiences. This was followed by tea on the lawn, during which friends had an opportunity of a friendly chat both with Mr. Hutchinson and with one another. Mr. Hutchinson also addressed a meeting of the St. James' Branch

of the Gleaners' Union in the evening. The proceeds of the first meeting, including 5*l.* 7*s.* 8*d.* realized by a stall of needlework done by the Monthly Working Party, and a special donation of 10*l.*, amounted to 24*l.* 3*s.* 2*d.* This is the largest sum ever realized. The weather was perfect.

H. A.

Jersey.—The Anniversary Sermons were preached in Jersey on the two Sundays, August 21st and 28th, and the meetings held during the intervening week. The Deputation consisted of the Revs. J. P. Ellwood (Jabalpur) and C. D. Snell. Sermons were preached in thirteen out of the twenty-four churches in the island. The Annual Meeting was held in the Prince of Wales's Assembly Rooms, under the presidency of the Very Rev. G. O. Balleine, Dean of Jersey, who spoke of the chequered experience through which the C.M.S. has lately passed, and appealed for fresh efforts in the work, applying John Wesley's words to the C.M.S., "The world is my parish." The Rev. J. P. Ellwood gave an account of his work in India, the difficulties which he had encountered, and the success which God had given him. During the week meetings were held in St. Helier's, St. Martin's, St. Aubin's, and St. Ouen's, at which addresses were given by one or other of the Deputation; but the most interesting meeting of the whole Anniversary was that of the Gleaners' Union, held on the Sunday afternoon in St. Helier's. The Rev. C. D. Snell delivered a very appropriate address, giving the different fields in which the members should glean.

J. P.

Lleyn and Eifionydd.—The Anniversary of these deaneries was held at Pwllheli on September 8th; O. Evans, Esq., Broomhall, in the chair. It was stated at the meeting that for upwards of twenty-five years he had presided at these meetings. The Deanery Secretary, the Rev. J. Jones, Rector of Llannor, read a short report, which showed that in this remote part of the diocese much good work is being done for C.M.S. He stated that since the appointment of a *Welsh* Association Secretary the contributions in these and other deaneries had more than doubled. The Revs. J. B. Whiting and M. Roberts attended as a Deputation. Short addresses were delivered by the chairman and the Revs. J. Rowlands (Rural Dean and Hon. Dist. Sec.), E. J. Davies, (Vicar of Pwllheli), and R. Jones (Vicar of Nevin). Also very successful meetings were held at Bangor, Penmaenmawr, Llandudno, Llanrhos, Colwyn Bay, Rhyl, Aberdovey, Holywell, Llanrwst, Abergele, Mount Alyn, &c. The speakers were Bishop Marsden, Archdeacon Long, the Rev. J. B. Whiting, Drs. Gardiner and Pearce, J. A. Howell, W. Morris, Canon E. Williams, M. Roberts, &c. Most of the speakers were visitors staying in these neighbourhoods.

Shrewsbury.—The Seventy-fifth Anniversary of the Shropshire C.M. Association was held in Shrewsbury on September 11th. The Rev. Canon Lord Forester presided in the afternoon, the Bishop of Shrewsbury in the evening. The attendance was exceptionally good at both meetings. Twenty-six clergymen were present in the afternoon. The speakers were the Rev. Canon Hamilton, the Rev. A. B. Hutchinson (Japan), and the Rev. G. H. Davies (of Shrewsbury, newly ordained for China). The report was read by the Rev. A. C. Thiselton, hon. sec. The receipts for the year were 1379*l.* 7*s.* 1*d.* The Bishop's excellent address was warmly received. Collection at the two meetings, 24*l.* 15*s.* 3*d.*, besides 5*l.* given to Mr. Hutchinson for his Church Building Fund.

A. C. T.

Winchester.—The Annual Sale of Work in connection with the Juvenile Association was fixed for July 5th, in the garden of Christ Church Vicarage. Heavy rain, however, necessitated its postponement till the next day, when the weather was somewhat finer. The change of day, and the threatening aspect of the sky, militated greatly against the attendance; but in spite of this close upon 100*l.* was taken between 2 and 7 p.m. A large number of articles being left on hand, a supplementary small Sale was held on September 8th in the Vicarage; and it is gratifying to find that the gross proceeds of the two Sales together amount to about 127*l.*, a decided advance on the previous year.

R. B. M.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 9th, 1892.—The Finance Committee invited the attention of the General Committee to the unfavourable condition of the Society's cash account as compared with the same of the corresponding date of 1891. During the five months ending August 31st the receipts for the Society were over 6000*l.* below those of last year, and the expenditure was nearly 9000*l.* above that of last year. The Committee were earnestly recommended to make every effort to increase the reliable sources of the Society's Income, and to postpone, as far as possible, the consideration of applications from the Missions for grants additional to the sanctioned Estimate.

The Secretaries having reported that the Queen had been pleased to appoint the Rev. A. Clifford to be Bishop of Lucknow, the Committee expressed their deep gratification and thankfulness at Mr. Clifford's appointment, and instructed the Secretaries to assure him of their warm sympathy and earnest prayers.

The Committee appointed General Hatt Noble to represent the Committee of the C.M.S. on the Society for the Suppression of the Opium Traffic in place of the late Mr. J. Johnstone Bourne.

The Secretaries reported the death of the Rev. Canon Jackson, and the Committee placed on record their high sense of Canon Jackson's valuable services to the Church and the best interests of the C.M.S. during his long, able, and consistent Evangelical ministry at Leeds.

The British and Foreign Bible Society was requested to print the Luganda version of the Epistle of St. James, the Epistles of St. Peter, and the Second and Third Epistles of St. John, prepared by Mr. G. L. Pilkington.

The Committee took leave of the Rev. J. P. and Mrs. Ellwood, proceeding to Mirat, North-West Provinces of India, and of the Rev. W. T. St. Clair and Mrs. Tisdall, late of Western India, proceeding to Julfa, in the Persia Mission. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and, Messrs. Ellwood and Tisdall having replied, they were addressed by the Rev. G. Tonge, and commended in prayer to Almighty God by the Rev. Canon W. W. Gibbon.

Urgency having been voted, the attention of the Committee was called to the prospect of the I.B.E.A. Company retiring from Uganda at an early date, and the following Resolution was adopted:—The Committee, understanding that the Imperial British East Africa Company have issued orders for the withdrawal of their representatives in Uganda, and being led to apprehend, from their knowledge of the existing state of affairs there, that anarchy and bloodshed will ensue, endangering the lives of their missionaries and of the Native Christians, are of opinion that their President, Sir John Kennaway, should be requested to arrange for an interview between a deputation of the Committee and the Government at as early a date as possible.

NOTES OF THE MONTH.

DEPARTURES.

West Africa.—The Rev. J. A. and Mrs. Alley left Liverpool for Sierra Leone on Sept. 10.

Niger.—The Rev. J. S. and Mrs. Hill, Mr. H. Proctor, and Miss E. A. Warner left Liverpool for Lagos and the Niger on Sept. 10.

Palestine.—The Rev. J. R. L. and Mrs. Hall left London for Jerusalem on Sept. 9.—Mrs. Low and Miss C. Low left Genoa for Port Said *en route* to Palestine on Sept. 12.

ARRIVALS.

West Africa.—The Rev. W. J. Humphrey left Sierra Leone on Aug. 24, and arrived at Liverpool on Sept. 10.

Egypt.—The Rev. P. G. Wood left Cairo on Sept. 6, and arrived at Plymouth on Sept. 20.

Palestine.—The Rev. C. B. and Mrs. Nash arrived in London from Jaffa on Sept. 2.

South China.—Miss E. S. Goldie arrived in England on Sept. 2.

Japan.—The Rev. J. B. and Mrs. Brandram left Japan on July 25, and arrived in London on Aug. 25.—The Rev. G. and Mrs. Chapman left Japan on July 25, and arrived in London on Aug. 25.

BIRTHS.

Eastern Equatorial Africa.—On Aug. 20, at Southall, the wife of the Rev. H. Cole, of a son.

North India.—On June 28, at Boscombe, Bournemouth, the wife of the Rev. G. H. Parsons, of a son.—On July 14, at Krishnagar, the wife of the Rev. E. T. Butler, of a son.

Punjab.—On Aug. 11, at Karachi, the wife of the Rev. W. J. Abigail, of a son.

Western India.—On Aug. 8, the wife of the Rev. W. C. Whiteside, of a son (William Hawthorne).

South India.—On July 31, at Coonoor, the wife of the Rev. H. D. Goldsmith, of a son (Onslow Little).

South China.—On Aug. 24, at Holywood, Ireland, the wife of the Rev. C. Shaw, of a son.

DEATH.

North Pacific.—On Sept. 9, at Bath, Alfred Leonard, infant son of the Rev. A. E. Price.

PUBLICATION NOTICES.

ANNUAL REPORT OF THE C.M.S. FOR 1891-92.

The distribution of the REPORT is now practically completed. Will any friends who may not have received their copies kindly apply to the Local Secretaries for them, or write direct to the Lay Secretary, C.M. House, Salisbury Square.

C.M.S. SHEET ALMANACK.

Will friends kindly note that it has been decided not to issue a Sheet Almanack for 1893, this decision being principally due to the fact that the Almanack has hitherto been published at a considerable loss to the Society's funds.

[The Pocket Book and Diary (Roan, 1s. 4d.), and the Pocket Almanack and Calendar (Paper Covers, 3d.) will be published as usual in November.]

The following recent Missionary books, published by the Religious Tract Society, can be obtained from the Book Room, Salisbury Square:—

The Story of Uganda and the Victoria Nyanza Mission. By S. G. Stock. (3s. 6d.) 3s., post free.

The Ainu of Japan. By the Rev. John Batchelor. (6s.) 5s., post free.

Indian Gems for the Master's Crown. (2s.) 1s. 9d., post free.


Missionary Points and Pictures. 1s., post free.

Also the following published by Messrs. Nisbet and Co.:—

Brief Sketches of C.M.S. Missions. By Emily Headland. With Maps and blank pages for MS. Notes. Designed to provide material for Missionary Addresses. Paper Covers, 1s. each Part, post free; Cloth, 1s. 6d., post free.

Part I.—Africa and Mohammedan Lands. Part II.—India.

Part III.—Ceylon, China, Japan, &c.


 *The three Parts are about to be issued in One Volume, Cloth, price 3s. 6d., post free.*

Brief Sketches of C.M.S. Workers. By Emily Headland. Price 2d. each, post free. [*The workers whose lives are sketched in this series are each representative of one day in the C.M.S. Cycle of Prayer.*]

Rev. Henry Venn, Hon. Sec. C.M.S., 1841 to 1871.

Bishop Russell, of China.

Bishop French, of Lahore, Punjab. [*Others to follow.*]

 Parcels of back numbers of the *Gleaner* for 1891 and previous years, for general distribution, will gladly be sent free of charge to any friends who may be willing to undertake to circulate them, with a view to creating interest in missionary work, either in large towns or country villages. In ordering, will friends kindly say how many copies they can make use of.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

REBUILDING THE TEMPLE.*

BY THE REV. HUBERT BROOKE, M.A.

"Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up."—2 Chron. xxxvi. 22, 23; Ezra i. 1, 2, 3.



HE repetitions of Scripture serve to enforce points of special importance: so the immediate recurrence of the closing verses of the second book of Chronicles as the opening verses of Ezra should at once attract our attention. What God is pleased to utter twice must surely be worthy of double interest in His people, and these repeated verses have more than common value.

The passage deals with the rebuilding of the Temple after the seventy years' captivity. Here and elsewhere whatever is written of the Temple concerns all Christians closely, from the fact that there is no type in holy writ more fully elaborated and more closely analogous to its antitype, than that which links the Temple of the Old to the Church of the New Testament. From foundation to top-stone, from earliest plan to completest development, the Temple was designed by God to be a pattern of the spiritual house, which He purposed to raise "for an habitation of God through the Spirit."

The antitype of the Temple is found first in the physical body of the Lord Jesus Christ. John ii. 21. Then in His body mystical, the Church, the whole family in heaven and earth. Eph. i. 23; iii. 15; v. 29-32. Again, in that portion of the Church which at any time is militant here on earth, the believing souls of any one generation. 1 Cor. iii. 16; 1 Pet. ii. 5. And yet again in the person of each single believer, whose "body is the temple of the Holy Ghost." 1 Cor. vi. 19. In each case the indwelling of God by the Holy Spirit constitutes the temple, and where that is found the temple exists. It is to the third of these applications of the type that the passage before us is to be especially applied, that we may find what lesson it has for ourselves in common with all our fellow-believers at the present time.

The Temple of God in Old Testament times passed through many vicissitudes; and in the centuries of the New Testament dispensation the Church on earth has done the same. In the days of David and

* The substance of a Bible-reading given at the Keswick Convention, July 29th, 1892.

Solomon, the work of preparation and completion had brought the Temple to its perfect glory. Then followed alternating times of prosperity and adversity, tending by slow degrees to decadence, defilement and disaster, till the climax was reached of utter decay and destruction. The vision of Ezekiel in chapter viii. of his prophecy tells the awful depths of four-fold and increasing abomination which had defiled the house of God, "until there was no remedy," and the glorious building was burnt to the ground. 2 Chron. xxxvi. 16, 19.

But it was evidently God's intention that there should always be a house for His habitation, as a witness in the eyes of the world to His presence among men. The Temple must therefore be rebuilt after its temporary fall, and built this time for an even higher glory than the first temple had known: "I will fill this house with My glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts." Hag. ii. 7, 9. When He purposed for the first time to send His Son into the world, God prepared this rebuilt Temple for His reception: and in view of the time when "He shall send Jesus Christ" for His second coming in glory, the other Temple, the spiritual house, is by the same God being prepared on the same plan as that which He pursued through the hands of Cyrus. "Known unto God are all His works from the beginning of the world."

The New Testament Church has also experienced these widely divergent fortunes. In its early days the glory of Solomon's Temple seemed once more to be attained: a glorious union of heart and of soul (Acts iv. 32); a world-wide report of God's grace and Gospel (Rom. i. 8; Col. i. 6); an apparent fulfilment of all that heralded the Coming of the Lord in glory (Thess. iv. 15); such was the grand vision of the early Church. But it was clouded all too soon; corruptions defiled, heresies marred, superstitions degraded the Church with ever-increasing frequency, until the utter ruin of the dark middle ages settled down upon it, and a worse than Babylonian captivity lay upon the professed Temple of God. But before the Lord returns—as return He most certainly will—that Temple must be rebuilt, and the living souls which form its stones be gathered out of every nation under heaven. When the last is brought in and the building fully prepared, "the Lord, whom ye seek, shall suddenly come to His temple . . . behold, He shall come, saith the Lord."

Such in faint outline is the analogy between the closing verses of 2 Chronicles and our own condition to-day. A coming glory waiting for a prepared habitation; and the call for its due preparation sounded out in the ears of God's people. It is this preparation we are now to look at, in its various relations to ourselves, as learnt from the "rebuilding" of the Temple by command of Cyrus. For this purpose we will search carefully for the several steps by which it pleased God to work out the accomplishment of His plan.

"Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished." God's Word spoken lies at the foundation of everything that we have

a right to claim, possess, or expect. When the rebuilding of the Temple was to begin, God's promise about it was the real and only ground of assurance that it could or would be done. And when "Daniel understood by books"—namely, these writings of Jeremiah xxv. 12, 13, &c.—that the time which God had named was come, he set himself by prayer to hasten and help in the fulfilment of the work. So is it in our case also. The same foundation must ever be found, and pleaded, and used for every work of God: "the word of the Lord." For ourselves the word of the Lord that we have to rest on is the promise of Matt. xxiv. 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Whilst a little below we find the sign to tell us that the end is drawing near: "Now learn a parable of the fig-tree. . . . This generation shall not pass, till all these things be fulfilled," ver. 32-34. The fig-tree, universal type of the natural Israel, is putting forth its leaves: the Jews are gathering to their own land as never since the overthrow of Jerusalem by Titus: the purpose for which they have been preserved is hastening to fulfilment: the coming of the Saviour is near. The Word of the Lord is our assurance by definite promise and by declared sign that the coming of the Lord is drawing near, and the evangelization of the world is the only intervening necessity that delays the manifestation of His presence.

The next step in the case of Cyrus was "that he made a proclamation throughout all his kingdom." The margin reads in Ezra i. 1, "he caused a voice to pass;" and the Septuagint, the Greek version of the Old Testament, employs the word *κηρύσσειν*, which is of common use in the New Testament to describe the *herald* work of Gospel preaching. Compare Mark xvi. 15; Luke xxiv. 47; Rom. x. 14. "Throughout all his kingdom," was the extent of Cyrus' proclamation: "to the uttermost parts of the earth" is the wider range for the Gospel preaching which will lead to the building of the Church for God's indwelling.

But of the message of Cyrus it is further said, that "he put it also in writing." To the foundation promise and the realm-wide proclamation is added the inscribed parchment, as a seal of the truth and a test of its accuracy. Thus the king intended to secure that none should make a mistake about his decree, and that it might abide for a continual attestation of his purpose. And it was a good thing for Israel that he did "put it also in writing." For when on their return and commencement to build, their enemies caused a temporary check to the work, they had no authority for its recommencement and accomplishment from sixteen to twenty years later, save this writing of the decree. Mark how confidently they appeal to it, Ezra v. 13; how fully its authority bore them out (vi. 1-3), stopped the opposition of their foes (vi. 6, 7), and caused yet further writings to enforce the old decree and facilitate its accomplishment (vi. 8). Had the writing not been there, I know not how the work could ever have been done.

Turn to the other picture for an exact parallel to this scene. The full work of building God's house of "living stones" gathered out

of every nation under heaven, had fairly ceased not for fifteen years, but for well-nigh fifteen centuries: and now, when the spirits of God's people are being stirred up to the work, what answer can they give to objectors, opponents and obstacles, save that their King "put it also in writing"? On that writing we ground our work, expect its successful end, and are confident of a full reward for our labours. Be very sure in all that has to do with the building of God's house, that you ground it on God's written decree.

There are many professed—and perhaps real, though certainly thereby enfeebled—Christians, who are not quite sure about these written decrees of God. They are in doubt, to put it plainly, whether the Bible is truly and fully God's Word, and whether they may really believe that, "All Scripture is given by inspiration of God, and is profitable." They draw their doubts from so-called higher critics, who on certain grounds—historical, geological, or moral—deny that the whole Scriptures are truly inspired or are to be literally taken as God's Word to mankind. Let us take an example to show how these men argue and what their arguments are worth. The book of the prophet Jonah, quoted and used by our Lord as authentic history, claims to have been written by one who lived at least before the reign of Jeroboam II., King of Israel: viz. not later than 825 B.C. (2 Kings xiv. 25). This book is declared by a host of modern critics to be palpably misdated, and certainly not of that time. Well, if a man is quite sure that the Bible date is wrong, he may of course be reasonably asked to prove it so by producing the true date. And if all the higher critics who agree in disputing the Bible date, agreed also in declaring their true one, we might well be called upon to weigh carefully their conclusions, and answer for it if rejecting them. But where is their agreement to be found? Like the oft-vaunted "voice of the Church," the supposed consensus of early fathers, it is absolutely non-existent. Just as on every uncertain text the Fathers are ranged on two or three irreconcilable and opposing sides, and the consenting voice is nowhere to be found; so is it with the fathers of this modern criticism. Jonah is confidently declared by as many critics to have been written in at least seven or eight different periods, varying from one another by something like 600 years.* One critic exposes the utter fiction of the heathen myth theory, on which others rest, by proving that there is no myth about it. Another "restores the history of Jonah" by effacing the miracles, and must then "restore" the gospels, by effacing Christ's allusions to them! May we not fairly say to those who deny the plain Bible statements: "Agree among yourselves before you ask us to disagree with the Bible. Then we may begin to listen to you"? Be sure, that if you hold fast to your old faith in the Bible till the critics are agreed, you will never need to let it go.

I say this especially for home-living and home-working Christians,

* Goldhorn names *circa* 720 B.C.; Rosenmüller, *circa* 630 B.C.; Berthold, before Nineveh's overthrow; Müller, after Nineveh's overthrow; De Wette, before Judah's captivity, *circa* 606 B.C.; Jahn, after that captivity, 536 B.C.; Ewald, the 5th century B.C.; Maurer, before the prophets ceased, 400 B.C.; Gesenius, after they ceased; Hitzig, the 2nd century B.C.—See Pusey *in loco*.

who are perhaps more especially open to these assaults. For it is scarcely to be imagined that a missionary would go to the Moham-medan and heathen races, without a confident conviction and settled assurance of the absolutely inspired truth of the Word from which he preaches and teaches. "I believed, and therefore have I spoken," "We speak that we do know, and testify that we have seen:" these must be the conditions of strong missionary work. Else, if some heathen listener asks him about the Word and receives for answer: "I am not sure of its whole or absolute truth and authority," he may well reply: "Go home and make sure of your own message for yourself, before you seek to convince us of it." Thank God that our "proclamation" is "put also in writing" by the same Lord who gave it.

So much then for the preliminary portions of the work, and for the foundation elements which underlie them all. Now consider the power and authority by means of which it is to be brought to completion.

"The Lord stirred up the spirit of Cyrus, king of Persia." God "awakened" his spirit, as the word is elsewhere translated: God "raised it up," as it were from slumber or from death, as the word in the Greek version means—*ἐξήγειρεν*. This same word is of common employment in the New Testament, to describe the resurrection of the Lord Jesus Christ; and supplies an interesting connection between Cyrus and his great Antitype. Not until the Lord "stirred up" his spirit, did Cyrus issue the decree and proclamation: and not until Jesus was "raised up" from the dead, did He command the proclamation of the Gospel to all the world and the building of His Temple out of all nations. It is a resurrection truth and command, not uttered until our Lord was risen, and probably not truly apprehended save by those who know Him as risen. It may be that the whole Church has been so slow to listen, to understand, and obey this command, because they have limited their practical knowledge of Himself to His cross and grave. It is when Christ rose and as He ascended, that He gave His repeated and enforced commands, to carry out this work of glory. Let all those who know Him as the risen and exalted Lord, hear His voice and obey His call.

Previous to the actual issue of the proclamation there was also another factor, which gave weight to the call it contained: "Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me." He was put in the place of power before he issued his command. Notice the almost identical words of the New Testament story: "Jesus came and spake unto them saying, All power is given unto Me in heaven and in earth." Matt. xxviii. 18. It was a gift closely bound up with the resurrection as we learn from the second Psalm: "Thou art My Son, this day have I begotten Thee"—viz. on the day of resurrection, begotten again from the dead, as we learn from Acts xiii. 33; now—"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." So, upon His resurrection, the Son must have asked and the Father given; then the Son was able to declare the gift, and the power which it conveyed,

Yet more, in addition to the stirred-up spirit and the imparted authority, there was also added a special commission for this very work of building God's house: "And he hath charged me to build Him an house in Jerusalem, which is in Judah." The word "charged" is elsewhere translated "gave the oversight," "set over." Compare 2 Chron. xxxiv. 10, 12; Num. xxvii. 16: and this gives a true and exact picture of the position of the Lord Jesus as the Great Architect and Overseer of the Temple of God. We know how of some great building presented to a town, we say: "The donor, so-and-so, built it:" and of the same structure the architect will say, "I built it." Again the builder will maintain, "I built it;" and yet again the masons will assert, "We built it." So is it also in the New Testament house of God. "He that built all things is God," points us to the Father, as the original source of all the work. He again sets "Christ as a Son over His own house;" under Whom there are needed "wise master-builders" and multitudes of "labourers together with God." For the needed supplies of the work the Father is responsible. For guidance, supervision, direction, and instruction the Son is appointed overseer, charged to carry it out to the end. But that is not enough. There must be workmen under Him, on whom He makes Himself dependent, so that "the Head cannot say to the feet, I have no need of you." And as Christ's members respond to His call, there ought to be the boldest confidence and most cloudless certainty, that the work shall prosper in our hands and God's end be attained. This then is our final concern in the story, to ascertain exactly who and where God's people are needed in this work. The divine promise assures that it shall be done, and explains the foundation method; the divine appointment equips and commissions the great Overseer for the purpose; now let us mark the divine call that defines the people who are to bring the work to its desired completion.

"Who is there among you of all His people?" This question defines in four particulars, who is to be used in the building of God's house. First, God does not mean to do it Himself alone, and apart from His own redeemed. He purposes to use human instruments under His control now, as Cyrus did then. Next, He limits those whose service He will employ to "His people." None of those whom Mr. Moody calls "Noah's carpenters" are wanted here: men who may build at the structure, but are not part of it, and do not share in its blessing for themselves. Only the Lord's people for the Lord's builders: spiritual men for spiritual work. To all those who are consciously outside the number of His people, it is plainly said: "Ye have nothing to do with us to build an house unto our God." Ezra ii. 3. Thirdly, it is "*all* His people" to whom the call comes; including now, as it did then, young and old, masters, servants and maids, singing men and singing women, priests, Levites, and porters. Not one is left out of the call; and to every Christian heart without exception, it ought to sound to-day as a personal message from God. Fourthly, it is all shown to be a matter of volunteer service, not the forced labour of a pressgang. "Who is there among you? . . . Let him go up." As with the Apostle, who would "beseech" and "entreat," but would never force, his converts to a life of true

devotion, so is it ever with God. A willing people, with hearts stirred, a free people, freely offering themselves—these are the builders the Lord is ever seeking.

"The Lord his God be with him," so said King Cyrus in prayer. "Lo, I am with you alway," so said Christ in promise. As in the former case the prayer was answered, and "the eye of their God was upon the elders of Israel, that they (the adversaries) could not cause them to cease," Ezra v. 5; so in the latter case the promise was performed, "the Lord working with them and confirming the word with signs following."

"And let him go up—to Jerusalem." There is the climax of the whole lesson, close joined to the prayer for the divine presence. "Go ye therefore . . . and lo! I am with you alway." These two things are ever connected: obedience to the Lord's command and manifestation of the Lord's presence. Out in the difficult and dangerous posts of the mission-field, the presence of the Lord is often proved in a way that it is not at home. Mr. Hudson Taylor once said: "There is a knowledge of God's presence which perhaps can only be found out in China:—and it is worth going to China to find it." The full proof of the promise must of necessity depend on the full obedience to His call. In Isa. xliii. 2, God promises: "When thou passest through the waters, I will be with thee . . . when thou walkest through the fire, thou shalt not be burned." It is perhaps possible for many to say, "I believe it;" but only those can say, "I have proved it," who have been in the waters and through the fires, where the promise first comes into application.

"Let him go up to Jerusalem." Ezra i. 2. And when or what is Jerusalem for us? Not necessarily at home, nor necessarily abroad; but in each case, just where God calls the soul to work for Him. Some may find their Jerusalem in America, some in China, some in India, in Africa, or the islands of the sea. Any place may be Jerusalem for you: just as every place may be Bethel, when you learn that everywhere you may say, "Surely the Lord is in this place." Do you respond to the call of God and trust in the guidance of God, and you will surely find where God would have you to be building.

There remains but one question to be asked. Why are not the Lord's people, and who know they are His people, rising up in their thousands to the work? What hinders? Probably because in most cases the story of Haggai is again supplementing that of Ezra. The first hindrance was allowed to check the impulse and intention to labour; and the energies of the builders were perverted to purposes of personal advancement and comfort. They excused themselves, saying, "The time is not come, the time that the Lord's house should be built." The Lord remonstrated with them, first by the silent process of an adverse providence, and then by the uttered voice of the prophet: "Consider your ways." He explained His own dealings as a consequence of their neglect; and summoned them to a fresh start in His work, and a renewed obedience to His call. They listened, and obeyed: and the work was done and the lost blessing restored.

Examine your own case, "Consider *your ways*," reader or hearer.

Is there a lack of blessing, or of the fulness of blessing, in your life and labour? Must you too complain that you have sown much and bring in little, that you eat and drink of divine provision but are neither filled nor satisfied, that you clothe you in soul-garments but are not warm, and seem to labour for wages which disappear? "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" A great part of the heathen world untouched by the Gospel call, half the world unevangelized, and no souls being gathered from it into God's house; whilst in hundreds of home places the workers are jostling one another, and treading on one another's heels, and building on another's foundation. Is it any wonder that the Lord should say: "Consider your ways. Ye looked for much, and lo, it came to little; and when ye brought it home I did blow upon it"? Probably here is the secret reason that accounts for countless failures: the Lord did blow upon it! It was not His way nor His will. Take His for yours, and where He did blow and wither, He will bless and enrich: "From this day will I bless you!" From the very day, with its given date—"the four and twentieth day of the sixth month"—that the Lord's people set themselves to obey His call, follow His way, and do His work, the blessing began. Glorious vista for obedient souls! Blessed prospect for willing hearts. "Let us rise up and build."

Plainly the call touches every one of the Lord's people; but the outcome of it may vary in different cases. Not all will go up. Some will remain at home, like David's men that tarried by the stuff when the others went down to battle. Well, there is a word for them also. "Whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God." Ezra i. 6. Builders in the fields of labour, or helpers of them from the abodes of home: one or other of these two should be the well-defined calling of every Christian. Make sure which is your calling, and fall at once into position; that whether as warrior or waiter, as builder or bider at home, when the day of triumph and of completion comes, you may find yourself included in the happy number who share the glory and the spoil. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

THE MARAMAKATĀYAM LAW.



THE subject of this paper is one of the most curious and ancient customs found in such a land as India, where so many races and tribes exist, each with their own peculiar laws and usages. And it acquires a special interest at this time, because a purely Native agitation is going on with the object of persuading the British Government to give relief to those who come under it. It is one of the most marked signs of how, under the influence of Christianity and Christian education and civilization, the most ancient and honoured of Indian customs are being discredited, and how, for good or evil, the old state of things is

breaking up and passing away. It is no longer as when England put down infanticide and suttee, abhorrent as they were to humanity, not only without approval, but in the face of bitter opposition. A small but respectable minority approved of the Bill legalizing the re-marriage of widows. A larger minority approved of, nay asked for, that raising the age of consent. And now, as in this case, purely Native agitations are arising asking us to legislate to enable them to free themselves from customs by which they have been bound for centuries, and which we have codified and enforce as laws. Thus if the subject has no *direct* bearing on missionary work, yet indirectly it has, for, on the one hand, it painfully illustrates the social evils and immorality which have grown up under the sanction of Hinduism, and hence the obstacles that stand in the way of the reception of the Gospel; and, on the other, it shows us how Christianity is working, not only in direct conversions, but in changing and purifying the whole tone of society. For we can never forget that many as are the outward forces that are combining to bring this about—such as English civilization, home life, and education—Christianity, as it is the source of all that is best in these, is *the force* that is working through them all. And we who stand amidst the conflict, and look out with eager gaze for any tokens of victory, rejoice even in such signs as these that the moral tone is being quickened and educated, and is becoming stronger and purer (even among those who still remain heathen) under the influence of the teaching of the Lord Jesus; and faith and hope are strengthened that as men have so far learned of Him, they may soon be led also to know Him as the only Saviour from sin, the only source of purity and righteousness and holiness. Let every reader pray that it may be so soon.

The Law of Maramakatâyam obtains among the great majority of the Malayâlim-speaking people on the Malabar coast, in what is known as British Malabar and the Native States of Travancore and Cochin. Shut in between the sea and the Western Ghâts these people have many customs peculiar to themselves, and the Native States at least have been almost unaffected by the wars and changes that have passed over other parts of India. Nowhere, I suppose, does caste exist so nearly in its original form. Nowhere are the outcaste so oppressed, in spite of recent legislation and the efforts of the present good Dewan. Widow marriage is still illegal, and converts to Christianity *ipso facto* lose all their property. Thus, as might be expected, the Maramakatâyam Law is found in these States without the modifications which it has undergone in British Malabar, where, I believe, many of the highly-educated are evading it as far as possible. Briefly stated the provisions of the Maramakatâyam Law are:—

- (a) No binding marriage is allowed.
- (b) No relationship is recognized as existing between a father and his children.
- (c) The sister's children inherit the property.
- (d) *Tarawâd*—or family—property may not be divided. It is held in common, and no part may be sold without the consent of all members, male and female.
- (e) No member has power to will away property, even though

acquired by himself. He may give such self-acquired property only during his lifetime.

To give a semblance of real marriage to those who come under this law, the ceremony of tying the *tâli* round the girls' necks is performed at a very early age. This ceremony, which is performed among other classes by the husband, is, in their case, performed by Brahmins, who receive a large fee, but have necessarily no further connection with them. It is much the same as the ceremony of marriage to the temple sword performed in other parts of India.

At a later age a woman may contract "marriage" with a Brahmin, or any higher caste man, or one of her own caste, but not with a man of a lower caste. This "marriage" may at any time cease simply by the wish of either party.

The women generally (as by the Maramakatâyam Law they are bound to) live on the family estate with their uncles and brothers, and the children remain with them, inherit their family property, and perform the funeral ceremonies, *not* for their *fathers*, as all other Hindus do, but for their *uncles*. Indeed, in the words of the Chief Justice of Travancore, in a judgment recently delivered, "the Maramakatâyam Law recognizes no relationship between a father and his children."

How or when this extraordinary custom came into existence it is impossible to say positively. Some clue is, however, I think, given by the ancient traditions of Malabar, which are embodied in a book called *Keralolpatti*, and of which the following is a brief summary.

Parasu Ramen, or Ramen with the axe, an incarnation of Vishnu, having killed some Brahmins and Kshetriyas, to expiate the sin and propitiate the Brahmins, threw his axe over the sea, and caused Malabar to rise out of it, and divided it among a number of Brahmins brought over with him, giving them gold and cattle. But the snakes and evil spirits which abounded in the country so troubled them after Parasu Ramen's departure, that they retired after a very short stay. Again he brought over others, and again the like result followed. The country was left desolate. At length he hit upon an expedient. Having brought over a new colony of Brahmins, he persuaded or compelled them to adopt customs differing from other Hindus, and thus prevented their return home. The chief outward mark is that Malayali Hindus wear the *kudami* (a long lock of hair left while the rest of the head is shaven) on the *front* of the head instead of the *back*, as all other Hindus do. So far the story. Probably the actual facts were that the great hero (afterwards deified in Indian history as Parasu Ramen), in the course of his conquests, made his way into Malabar over the Western Ghâts, by which that country is shut off from other parts of India, and so discovered or produced the country. Having in some way offended the Brahmins, he at the same time propitiated them and colonized the country by dividing it among those who followed him, and giving them peculiar privileges. The snakes and evil spirits probably represent the original inhabitants who rebelled as soon as he retired, and drove them out again, necessitating his return.

The Malayâli Brahmins, or Namburies, to this day occupy the

position of the great landowners of Malabar, and claim to hold their rights on Parasu Ramen's gift. In Travancore and Cochin they hold it either free of tax, or at a tax of one-eighth that paid by ordinary tenants. Rice is given to them at the Government eating-houses at the public expense, and they get presents at all the national and religious ceremonies. They regard themselves as much holier than other Brahmins, with whom they will not eat. Members of this caste will not engage in any secular pursuits, or take office under the Government, or allow their children to attend public schools. They regard themselves as gods, for whose benefit other people live. Some of them are fine, intelligent, and princely men, but the majority are utterly ignorant, and live a life of dissolute idleness, despised by the vigorous and intelligent Tamil and Mahratta Brahmins. An amusing and far from flattering description of them was given in the Travancore Government Census Report for 1871.

In order to prevent division of property, and so to maintain the wealth and importance of the family, a law prevails among them that only the eldest son may marry. The younger sons may live on the family property and receive maintenance, but they must consort with women of a lower caste.

This I am strongly inclined to believe had much to do with the origin of the Maramakatâyam Law.

For (a) though such a custom exists among some tribes in Central Asia, it is found nowhere else among Dravidians in other parts of India, where all Brahmins may marry.

(b) Had a binding marriage been allowed to the lower castes it would have been impossible for the younger Namburies to obtain consorts without coming into conflict with the men of the lower castes, and their children would have occupied an anomalous position, and have been unprovided for as illegitimate. The Maramakatâyam Law clears away these difficulties, and the Brahmin's children inherit the richest Sudra's property, and take the same rank as their mother. It moreover gave them practically the control of the throne and the army. Even members of the reigning house may not marry. Brahmin consorts are chosen for the Ranees, and their sons inherit the *musnad*. Hence the Maharajah is the son of a Brahmin. Indeed he is of almost pure Brahmin blood, since for generations the father has been a Brahmin, and the mother a descendant of Brahmin-Sudra alliance. The Maharajah's wife is *not* a Ranees, and his children only rank as private individuals, and only receive such money as he may give them during his life. Again, as the Nair was the military and official caste, and the wealthiest of their women consorted with Brahmins, the leading men were generally sons of Brahmins, and their interests bound up with them.

It will thus be seen how entirely the law works for the benefit of the Namburies.

But whatever may have been the origin of the law, certainly its effects are bad.

Firstly. It destroys all true family life. For though there are a few men who care for their nephews as their own children, and for their sisters as much as they would for their wives, yet of course they

are the few. No custom can overcome nature. And this law, by its provision that the woman live with her own family, and that the father have no control over, or right to, his children, destroys true home life with its best influences.

As Western education and civilization, and more entirely Christian influences have spread, the more enlightened and better educated men, even in Travancore, take their wives to their own houses, *but it is done in defiance of the law*. Their happiness is always mingled with uncertainty and dread of what may be. As an instance I quote the substance of what one of these men, a Nair, holding a high official position and highly educated, and who had a sincere love for his wife and children, said to me. I had been talking to one of his boys, a bright, intelligent lad, to whom he was giving a good education. When he left the room his father said, "By the unnatural, the cursed law by which I am bound, I have no right to that child or to my wife. If she were persuaded to leave me she could go and carry away my children, and I could get no redress. If she were to die, her male relatives could carry off these children and do with them as they wish. I may not leave them any property by will, and if I give them any now, to assure their having it, that would be a temptation to their uncles to carry them away from me." This just expresses the feelings of those who are endeavouring to get a change of law.

Secondly. Its effect is to destroy morality. How can it be otherwise when women are tempted to change their husbands, and husbands their wives, for others who may take their fancy, and do it with the sanction of the law, and without being regarded as any the worse? Can we wonder that most Nair and lower caste women lose that modesty which is one of the chiefest graces in a woman? Yet Brahmins are most careful about the woman of their own caste.

Thirdly. It has led to polyandry. The property is held on the communal system, and each member draws upon it for his or her wants. And as each man has to get a wife and keep her attached to himself by presents, and by presents to the children, the strain on the *tarawâd* resources is very great. In order to avoid this in families where there are many males, the brothers combine to keep one wife among them. This is the case in many Nair families, and nearly all the artisan castes.

Fourthly. It also leads to thriftlessness and ruin of the *tarawâd*. There is naturally a great temptation to give away as much as possible to their wives and children (often as they may change), and there is little incitement to add to the family property, or save money, for they know that their children will get none of it. Many of the old Nair families are ruined, and their property mortgaged to its full value. Thus the very system, which was supposed to preserve family property, has now the opposite effect. Again, the difficulty of legally selling or mortgaging property when money is required makes buyers and lenders unwilling to give as much as they would, and frequently, if not generally, only half the sum mentioned in the document is given, and debts accumulate.

But for the fact that the majority of posts under the Governments in Travancore and Cochin are given to this caste, they would soon be

reduced to poverty. As it is, much of the land has passed into the hands of Christians.

When we consider what the Maramakatāyam Law is, and the effects it produces, can we be surprised that a large number of the better educated and more enlightened men of the higher castes affected by it feel the humiliation and indignity inflicted upon them? Many hold high offices under the Governments they serve. Others are members of the learned professions of wealth and ability.

The late Maharajah of Travancore is said to have sympathized strongly with the movement for obtaining a change. He had the greatest affection for his son; but, though unusually able and highly educated, feared to attempt a change in Travancore.

As the result of the agitation which has now been going on for more than ten years, a Bill was drawn up by a number of leading Malayāli gentlemen, with the late Rajah Sir Madhava Rao (a Mahratta Brahmin, formerly Dewan of Travancore) as chairman. It was introduced into the Madras Legislative Council the year before last by the Honourable Sankaren Nair (who himself comes under this law), who pleaded most earnestly for Government approval.

It is of a *permissive* character, and provides that if any man and woman coming under the law wish for a binding marriage, they shall appear before an official empowered by Government and make a declaration to that effect. They may then go through a ceremony which shall be recognized as binding in a court of law, and their children shall come under the usual law of inheritance. It also confers the power of willing away personal property. The Madras Council sent up the Bill, with certain modifications, to the Viceregal Council. Meanwhile a strong opposition had been organized by Brahmins, and the more ignorant and conservative members of the castes affected, urged on to a great extent by the Brahmins, and many petitions were sent up, with the result that a Commission was appointed to make careful inquiries into the working of the law, the number of those desiring the measure, &c., &c.

Of course it would be a great blow to the prestige of the Nambury Brahmins, and to their present custom of marriage, and they are using all their influence against it. Many of the conservative Nairs also strongly oppose it, being urged to do so by the Brahmins, and because they believe it would impoverish families by causing division of property, and because all change is distasteful. They also assert that the number desiring change is so small that it ought not to be granted.

The greatest difficulty is that regarding property; for, of course, a change of law regarding marriage means a change in the mode of inheritance and division of property.

Thus a man wishes to take advantage of this Act, but he has only a life interest in the property, and must live upon it. His children may not inherit it, nor has he any right to bring his wife upon it, nor maintain her out of it. But a woman has right to maintenance while living on her family property—not if she leaves it. And her children inherit right to maintenance. It will be seen from this that complications must arise, especially in the case of the woman, when division of property is attempted. But authority to decide in cases

where a friendly settlement cannot be made would be given to the civil courts. Though difficulties regarding property are perhaps always greater than other, yet there is little doubt that they may be overcome without inflicting any great wrong.

Again, it must be remembered that as the Bill is a *permissive* one only, and that none are forced to adopt the relief it allows, the change will be a gradual one. If, as its opponents assert, it is not really desired, it will become almost a dead letter. But I do not believe this. The men who are agitating for it are men who keenly feel their position, and are among the foremost, if not the foremost of their caste in position and influence. Many of them are practically setting the present law at defiance. These will at once take advantage of the Act to protect themselves, their wives, and children. The fact that it is men of this character and position who will in the first case adopt the permission, will do much towards minimising difficulties regarding property. When others follow their example, as no doubt many in time will, precedents will be established to guide the judges in dealing with cases that come before them.

But whatever the difficulties may be, and however small a minority ask for this relief, surely it is the duty of Government to grant it. For they ask to be freed from a law which they have come to regard, and which would be regarded by any civilized people, as degrading and immoral. They ask to be allowed that right enjoyed by all civilized communities, a binding marriage which shall be recognized in the law courts, that they may have authority over, and right to, their own children, and that they may inherit their property.

Surely Englishmen who value home life so much, and whose homes Christ has made pure and happy, must regard this desire as right and true, and one which, in the interests of morality, ought not to be denied. They appeal to us for legislation, for without it they cannot help themselves. And we may well rejoice that Christian influence and civilization have done much towards overthrowing a law of this kind which has existed for many centuries.

Such movements as this are indications of the revolution of thought and feeling which English influence is producing in India, and they are appeals of the strongest kind to the Church of Christ to see that our influence be not merely destructive, but that the new order which is gradually emerging from the ruins of the old be essentially Christian. If it is to be so, the most strenuous effort is needed by higher education to reach those who will yearly occupy more important positions in the Government of India, and in leading Native thought; by medical and purely evangelistic efforts to reach the masses, who if the elective principle is granted, as seems likely, will have a mighty power in their hands. India calls earnestly for more men in every department at once. It is easier to guide nations in times of transition than of rest. A great door and effectual is opened of God, but it may soon be closed. May it not be in this case, as in so many others, that Christians shall realize the greatness of the opportunity when it is too late!

A. F. PAINTER.

RECOLLECTIONS OF A BENGAL MISSIONARY.

V.



VERY happy reminiscences cluster around the names of some of the English residents in Burdwan. Of these there was, as in every Indian station, a little colony of highly cultured and intelligent people; and among them occasionally were to be found very earnest Christians who displayed a lively interest in the missionary and his work. With these we were often brought into pleasing intercourse, an intercourse rendered the closer because, there being no resident chaplain, the missionaries acted as ministers to the English residents. Care was always enjoined and observed that this should not interfere with missionary engagements; and in return for these services the residents liberally supported our schools and orphanages. Very pleasant among such memories is that of Mr. W. H. Elliott, for some time Commissioner of the Burdwan Division. We were indebted to him for many a kindly act. He endeavoured, too, to interest others; and occasionally he would bring some friend into our schools or Bible-classes. The example of such men afforded great moral support to the missionary. Much has been said of the hindrance occasioned by the evil lives of many Europeans; but I am inclined to think that too much has been made of the argument, for the Hindus are shrewd enough to distinguish between the true and false professor of religion; and they can see that the argument if used by a Hindu against Christianity would immediately recoil with tremendous force, with illustrations drawn not only from ordinary mortals, but from the Hindu Pantheon as well. But on the other hand, when men of position and of high mental power come out boldly for Christ, their influence is great. Such men invariably espouse the missionary cause; they help it while in India, and they commend it and continue to help it on their return home. In their case nothing is heard of all the specious arguments and statements against missions and missionaries which, on the authority of other "old Indians," frequently create a strong prejudice among their English friends.

It was not long before we made the acquaintance of another long-tried friend of the missionaries in the person of Dr. Cheek of Bancoorah. Bancoorah is the chief town of the zillah or county west of Burdwan. It is in a rather inaccessible part of the country, as it lies off from all the direct lines of communication. There has been only occasionally a resident missionary; but it was frequently visited from Burdwan, of which it was regarded as a kind of out-station. Dr. Cheek was the Government surgeon at Bancoorah. He was a man who, unlike most English residents, made India his home. He and his family had been located at the same place for years, and during the whole time he showed great hospitality to the missionaries, and helped them in their work. Mr. Weitbrecht's visits to Bancoorah were frequent, and he invariably found a warm welcome with Dr. Cheek. The same kindness was accorded to us, and a good deal of evangelistic work has been done in the neighbourhood. The coal district of Raneegunge lies on the borders of Bancoorah, and a hopeful work, commenced in those early days, some few years since developed among the low-caste "Bauries" of that neighbourhood. I remember with interest my first journey in the direction of Raneegunge. The country round Calcutta for many miles and beyond Burdwan is one vast plain. The relief to the eye is great when, as the traveller proceeds westward to Raneegunge and Bancoorah, the scene is diversified with hills. The journey from Raneegunge to Bancoorah had to be performed in a palankin. But the unbridged rivers by the way sometimes afforded a little excitement. One of these,

though usually easily forded, sometimes runs deep, and with a strong current. On one such occasion I encountered it. The bearers removed the palkee from their shoulders to their heads, and staggered through with the water almost up to their mouths. Another time the bearers, afraid I suppose to attempt this, carried over the palankin empty; but how was the unfortunate traveller to regain his place on the other side? The difficulty was soon solved by the appearance of a tub or barrel which was brought alongside. Into this I must needs get, and stand bolt-upright in the very middle, otherwise disaster would occur; and thus I was carefully and safely floated across. The principal stream is the Damoodar, so called from an appellation of the god Krishna, by no means complimentary to the early history of that playful Hindu deity. Our passage of this river was, on one occasion, attended with real danger. The Damoodar in the dry season is reduced to a narrow fordable stream with about half a mile of fine sand on either bank; but in the rainy season the sandy sides are all covered, and a stream a mile wide rushes down with great force and velocity. I was travelling in company with Mrs. Neele. Much delay had occurred in procuring palkees and bearers; and it was towards evening ere we reached the river. A large country boat was, however, about to start. In this with two palankins and two sets of bearers we embarked. The river was in flood, and we had not got far upon our way when one of those sudden storms came on which at certain seasons occur in Bengal about sundown. The wind rose to a hurricane, and meeting the current of the water raised it into large waves. My wife became sick with the movement of the vessel. The boatmen lost all control; in fact they gave up all attempt to manage her, and laying down their oars, with repeated cries of "Ram, Ram," they called upon their god. We were drifting helplessly and with great rapidity down the stream, though in the teeth of the storm of wind. At length I felt the boat take the ground. Our condition was now one of great peril; we were far from shore on a sandbank, and with each wave our frail craft heaved over ominously. The men were panic-stricken, and the "captain" appealed to me to make them bestir themselves and push the vessel off. The water was shallow, and this was done. Once more we floated; once more we grounded, and were got off in the same way. At length, to our intense relief, the storm abated, and with thankful hearts we found ourselves at the river's bank. But, alas! it was the same side from which we had started, only several miles down. I asked the boatman where we were. "We've got to Calcutta," he replied. I thought it was a grim and untimely joke, or that my informant's geography was as much adrift as his boat. Seeing my surprise, he added, by way of explanation, "*Little* Calcutta." It seems that there is on the river a village bearing that pretentious name. Getting once more into our palankins we endeavoured to make our way back to Raneegunge; but the country was impassable, and we were forced to return to the river-side, and we made ourselves up in the palankins for the night. Our attempts to sleep were disturbed by cries from the men in the boat alongside. What could be the cause? Was the flood rising higher and about to invade us? We had been informed that the river often rose higher than the point where we were resting, and we were anxiously looking out for any sign of the increase of the flood. The opposite, however, had occurred; the flood had gone down, and was leaving the boat high and dry. With the dawn of day we renewed our attempt, and this time successfully, to make our way back to Raneegunge. Hence Mrs. Neele returned to Burdwan, and I pursued my way to Bancoorah, where I found our friends in wonderment at our delay, and disappointed to see me alone. When I told my tale the Doctor said the danger was a real one, for that boats and lives, including those of Europeans, had been lost

under similar circumstances. He added quizzically, "I suppose we shall have a full account in the missionary books." The old Doctor was a man of the world, in the sense of knowing what men of the world say and think, and he had the impression that sometimes there is a tendency in missionary narratives to make much of things which military men pass over as unworthy of remark. As a matter of fact, the account never did so appear until now, some thirty-five years after the event, but it hardly could be omitted in these Recollections, as it certainly afforded an instance of very merciful deliverance from "perils of waters."

The mention of "perils" naturally leads on to a record of those "perils among the heathen, and perils in the city," which occupy a prominent place in the recollections of all residents in India in the memorable year 1857. With the suddenness of an earthquake the Sepoy Mutiny of that year shook the whole of British India; but its full violence was felt in the northern region of the Bengal Presidency, while we were regarded as being comparatively in safety. Letters received during that time from friends in Calcutta would contain such sentiments as this: "We envy you in quiet Burdwan." The fact, however, was that, whatever the perils in Calcutta might be, they applied with greater force to Burdwan, which was but seventy miles distant, and was on the main road from the great military depôts and the North-West, and we had no place of retreat such as Fort William or the shipping in the Hoogly. I well remember how one day before the outbreak of the storm, I met on the road a large party of men who, though not in military garb, had the appearance and bearing of sepoys. Their manner was sullen, and a few of them gave the military salute. These doubtless were some of the men who, for mutinous conduct at Bechampore, had been marched into Barrackpore, and there had been disarmed and disbanded. They were now on their way up-country to fan the flame of the conflagration destined so soon to burst out. Shortly after this, day after day came the appalling tidings of the events at Meerut and Delhi. Some of the European residents in Burdwan, thinking Calcutta the safer place, at once sent the ladies of their families thither. Of course we remained where we were. Plans were concerted for protection in case of danger. A meeting was called of all the residents, and a place of rendezvous was chosen in the event of the approach of the mutineers. The Maharajah of Burdwan offered his Rajbaree or palace, well stocked with arms and ammunition, for the purpose. His devotion to the English was always conspicuous, but his ability to help them in the dreaded contingency might have failed. He, however, was good enough to send a supply of firearms for distribution amongst the residents; and two double-barrelled guns were sent to the two mission-houses. The guns were loaded when they were received; and my German colleague was terrified to have the weapon in the house; and he was almost equally terrified at my discharging the gun to deliver him from the anxiety. I am afraid that our armament would have proved but a sorry defence in case of an attack! Some British sailors were sent up from Calcutta to assist in the defence of the station, and the men were distributed among the various houses. The bitter feeling entertained at the time by men of this class against "Natives" of every kind was very great. The stalwart Jack-tar who was quartered on us informed me that his orders were to "kill the niggers." And he added, pointing to one of my servants, "I'll kill that nigger for you, sir, if you give the order." This race enmity extended beyond aversion to the Natives, even to ill-feeling against any one who was thought to befriend them: and I remember how some English soldiers were rude and threatening to myself, when they ascertained that I was a missionary. I can easily imagine how such men could, in their English homes, create prejudice against

"the missionaries" and the missionary meeting. I well remember Sunday, June 14th. It was known in Calcutta as "Panic Sunday." The report reached that city that the sepoys in Barrackpore had risen, overpowered the Europeans, and were marching on Calcutta. That day the churches were deserted, and the European population sought refuge either in the Fort or in the shipping in the river. The same rumour reached Burdwan; only it was stated that the mutineers were marching up-country, and might be expected to reach us ere nightfall. The Mission premises are almost the first English houses they would encounter, and they are at a distance from the other residents. But there were at that time two Europeans connected with the railway contract works living near. As soon as the above-named intelligence reached us, a little council of war was held with a view to united defence. One plan that was suggested was that we should, with some of the Native Christians, retire to the church belfry; and, armed with bamboos, knock the enemy down "like straw," when they attempted to get at us. As the said belfry was only a few feet square with a wooden staircase, affording a ready means of burning us out, this not very wise suggestion was abandoned, and it was decided to wait for some confirmation of the report which we had been informed was "only a rumour." This confirmation or the contrary could easily be obtained by ascertaining if the midnight train came in. A messenger was despatched to the railway-station for this purpose. Meanwhile we had a difficult task in allaying the fears of the Native Christian community, and especially of the girls of the Orphanage under the superintendence of Mrs. Neele and myself. The report by some means had reached them, and they came with cries to us appealing for protection. In due time the messenger returned from the railway-station, bringing the intelligence that the train arrived as usual; and further, that the "rumour" was an exaggeration. There had been imminent danger; but it was the sepoys who had been overawed and not the Europeans. The rumour had probably been purposely spread in order to precipitate a hoped-for catastrophe. After kneeling in devout thanksgiving, we were again able to rest in peace. On another occasion we were in peril, though we were not aware of it until the danger was past. Going out one evening I met the collector of our station, who, accosting me, said, "Good evening, Mr. Neele; thank me." "With pleasure," I replied, "but I should like to know what for." "Well," added he, "I have saved your lives." On my asking an explanation, he gave me the following account. There was a large amount of money in the treasury at Burdwan, and a guard of thirty sepoys to keep it. This treasure very naturally excited the greed of the insurgent soldiers, and a conspiracy was formed to get possession of it. The thirty sepoys did not, however, think themselves strong enough to effect the plan, and so arranged to double their number by uniting with themselves thirty men of the "dakoit" or robber class. Their proposal was on a given night to divide this company of sixty among the European residences, murder the inhabitants in detail, and then march off with the treasure and join the mutineers up-country. The secret, however, oozed out, and reached the ears of the collector. He acted with promptitude. The little band of sepoys was summoned; he informed them that the Lord Governor needed funds to carry on the war, and that the money in the Burdwan treasury was for this purpose to be sent to Calcutta. He added that their fidelity was so well known that they were to be entrusted with the charge of the money, and the work was to be done immediately. The men had no time for consultation; the treasure, consisting of rupees, was already loaded on carts, and nothing remained for the sepoys but, with the best grace they could command, to obey orders and march with the cases to the railway-station. A train was awaiting them; they entered;

and when in, they were locked in. A change passed over their faces. Off went the train. At Howrah a strong band of English sailors awaited its arrival, and the "faithful" sepoy guard were marched off to jail. Now I understood why our thanks had been demanded. They were indeed due, for the conspiracy was one which might easily have been successful. But above all our thanks were due to that Heavenly Father whose providential care had averted so great a calamity. The appointment of a public Day of Humiliation was often urged; and, in the absence of any authoritative sanction, such a day was informally observed on July 24th. It was a week-day and not the Lord's Day, of which the sepoys had frequently taken advantage because of the gathering of many English people together unprepared for defence. At length on Sunday, October 4th, such a day was observed with the official sanction of the Governor-General. Meetings for humiliation and prayer were held at other times also in our mission-house both for English friends and our Bengali Christian brethren. Burdwan was, as I have said, regarded as comparatively a safe retreat, and we accordingly had the privilege of receiving friends from some more troubled neighbourhoods, from which, as a measure of precaution, the ladies had been ordered away. Thus it was that we received, for a time, Mrs. W. T. Storrs, and a dear little girl of theirs, who afterwards died. We also received Mrs. and Miss Check from Bancoorah, and thus were able to some extent to acknowledge the kindness experienced in their hospitable home. So time passed on: we lived in the midst of alarms, as each day brought in intelligence or rumours of fresh disasters. But at last the tide began to turn. British troops poured in, many of them through Calcutta and by Burdwan and Raneeunge up to the scene of conflict. Then came the intelligence of Lucknow relieved, once more invested, and relieved again.

At last the course of victory to the British arms was assured. Peace followed, matters began to settle down, and anxious souls breathed freely once more. The great Indian Mutiny has left its lessons written in letters of blood. In the case of the less enlightened it enhanced for a time race animosity. It has left records of sadness, aye and oven of bitterness, in many a household. But after the horizon had cleared, when not only the literal smoke of battle had vanished, but even the conflict of excited feelings was allayed, and time was allowed for quiet reflection, a period was afforded for earnest self-examination, and for something more approaching an effort to fulfil our tremendous responsibility to the heathen and Mohammedan millions entrusted to our charge.

The political change ushered in by the transfer of the government from the old East India Company to the direct authority of the Queen was hailed by the Native community with the greatest delight, and was accompanied by expectations which it is to be feared were in many cases founded in ignorance, and have been followed by disappointment. I was in Calcutta on the day of the Proclamation of the Queen's Government. I made my way to the steps of the magnificent staircase of Government House, from the top of which the proclamation was read. A mass of people, English and Indian, crowded every available spot. With strained attention we endeavoured to catch each word. I was by the side of Samuel Hasell (whom, by some unaccountable slip, in my last paper I misnamed James), and I remember the deep satisfaction with which he greeted the declaration of the Queen's reliance upon the consolations of the Christian faith. That evening Calcutta was ablaze with illuminations. On the spire of one of the churches the electric light, then comparatively a new thing, turned night into day. Surely it was a brilliant though a silent preacher to the gathered crowds! It was a friend

of missions who exhibited it. I wonder whether, in placing that "shining light" in such a position, he had any idea of recalling to Christians in that dark land a truth which it required but a little thought to evolve, "Ye are the Light of the world." When shall India's night be turned to day? When shall the Christian Church cause her light to shine as she ought to do? The Sepoy Mutiny was quelled. India owned Queen Victoria as her Empress. God hasten the day when she shall own Jesus as King of kings, and the land shall shine with His glory!

A Day of Thanksgiving for the suppression of the Mutiny marked the restoration of peace; and truly we in Burdwan had abundant cause for thanksgiving. We knew indeed of some who had lived for a time in the station, but who, on removal elsewhere, had fallen victims. We knew of families left in mourning. But our whole community had been preserved from disaster. Our missionary work had not been stopped for one day, and in the ensuing cold season I was able to occupy the school vacation in preaching in the outlying villages as previously, "no man forbidding."

ALBERT P. NEELE.

A PREACHING TOUR IN THE PUNJAB.

LETTER FROM THE REV. T. BOMFORD, OF MULTAN.

July 7th, 1892.



AFTER an interval of two years (owing to furlough in England) we started in January for our sixth preaching-tour on the south of the Mozuffergarh district, curious to see what effect our prolonged absence would have had on our audiences, for no one during the time had been able to make a tour in these parts.

Before entering into details we may state that the people seemed as ready as ever to come to the preaching; our audiences were, in fact, larger than ever before (our object better understood). When first we came out in these parts we were known as the *Padré Sahib* (i.e. the English minister). Then when we took a magic-lantern with us we were called the "Showman Sahib" (one friend finding himself thus designated, and thinking it *infra dig.* for a clergyman of the Church of England to be so called, gave up using a magic-lantern). This year we found ourselves known as the Preaching Sahib.

On our way to Mozuffergarh by road (for the train takes $3\frac{1}{4}$ hours to get over nineteen miles) we stopped to watch some men fishing in a pond by the roadside. This they were doing in two ways. Some of them were hauling a drag-net, which stretched from shore to shore, from one end of the pond to the other. They ought to have caught every fish in the pond, but they did

not, for as the net closed in on them many fish leaped over it and got away. So it is in a well-organized parish at home. In spite of all the machinery of ministers, Scripture-readers, Bible-women, district visitors, and schools, it is surprising how many in a parish are untouched by and uncaught in the Gospel net. But there was another man with a cast-net which he threw from the shore. In his hand it looked a confused mass of net, but when thrown it expanded like a parachute some six feet in diameter, and settling down on the water it sank to the bottom. After a minute or so he drew it in again. Often it came up empty. Sometimes it brought up an assortment of rubbish from the bottom of the pond, but in about one cast out of three it brought up a fish. If the drag-net may be taken as a picture of parish work at home, the cast-net may well be taken as an illustration of missionary work in such a field as that attached to the Multán Mission, where one, or at the most two, missionaries with one evangelist have a district of some 14,000 square miles in which to cast their nets. The net cannot possibly stretch from shore to shore. We can only cast it here and there in what we think likely spots. Often it comes up empty. True of all missionary work, this illustration is perhaps most true of that particular form of work for which we had now come out. The business of this narra-

tive is to show where and how we cast our nets.

The day after our arrival was Sunday, and we began the day with a service in English in the small station church. This was attended by eighteen persons, English, Eurasian, and Native Christians. In the evening we had our first lantern preaching, attended by about 150 persons, many of them well educated. On this occasion, and on this occasion only during this tour, the language used was Hindustani. The preliminary pictures (viz. those shown before the Scripture ones to interest the early comers while waiting for the audience to collect) were coloured photographs of Multán and Mozuffergarh, and here, as well as everywhere else, they were a great success in winning the people's attention, which did not fall off when we turned to our real work with the Scripture pictures. Amongst our hearers was one man, a letter of whose we subsequently saw, in which he stated that he fully accepted all the articles of the Christian faith.

The next day we moved to Shahgarh, a very small place, where we had seventy hearers, and the next day to Keenpur. This has always been a disappointing place since 1887, when we had three inquirers. Of these one believed there and then, was baptized, and has been a true Christian ever since, and one has continued feeling after the truth ever since, though not now in Keenpur. The third moved off to his own country, some few hundred miles away, and we have not seen him since. Nothing else of interest occurred in Keenpur, though after our return to Multán a young fellow from this neighbourhood came and stayed with us for some months to receive instruction.

We next moved to Khangarh, passing on the way a small village where some few years ago two promising inquirers died very suddenly. Khangarh, though the largest town in the district, has always been noted for its indifference to all preaching, whether with or without a lantern, but on this occasion we had good audiences, 250 the first night, and a very attentive 350 on the second night. This was partly due to one picture, viz. a street group of men listening to a preacher. This had been taken in Khangarh itself, and our audience recognized many of the people in the group, and were very pleased with the

picture. Certainly many of those who came on the second night came on purpose to see this picture, but having seen it they stayed to hear the Gospel, to which they listened with deep attention. We left Khangarh better satisfied than on any previous occasion that our teaching had been listened to.

Of our next two halting-places there is not much to record. At Ghazan-fargarh (a small fishing village) we had an audience of 100 (men and women) of one of the poorest castes of the Punjab, and at Rohillanwali we also had a small audience. There we met the moulvie, our old opponent, who now asks to be baptized, but has not the courage to declare his wishes openly. The day we were there he went off to join with other moulvies in repeating the name of God 10,000 times in the house of a rich man who hoped to avert some calamity.

From there we hurried on to Jatoi, leaving Shahr Sultan for the time. At Jatoi, some thirty years ago, a Brahman burnt his idols, and afterwards became a Christian, and at Jatoi there are now four men who profess to accept Christianity. Here we stayed five days, and our audiences on five nights were 1400. In addition to our old inquirers, all of whom we found steadfast, we found some more men whose hearts are opening to the truth. One is a Brahmin, a cousin of the man who became a Christian thirty years ago, and another is a Hindu clerk, who told us that in consequence of our teaching two years ago he had separated himself from his Hindu friends. On our arrival he consulted the chief man of the place, who advised him to have a talk with us. He seemed sincere and thoroughly in earnest. A picture of the headman, who is somewhat inclined to Christianity, and who is well known in this district, was a great attraction in these parts, and numbers of people came every night specially to see his picture. As, however, they always stopped to hear the Gospel preached, we will not quarrel with their original motive.

From Jatoi we moved to Alipur, a large town, but one where we have never had either inquirers or opponents. Here on three nights we had audiences of 900, but no incidents worth recording occurred.

From there we moved to Khairpur, where we have never seen much atten-

tion. The first night, however, showed that Khairpur was not behind its neighbours, for some 350 people turned out, and though (through pushing and crowding) there was a good deal of noise, they were on the whole very attentive. One boy in the rear amused himself by burning blue-lights from time to time. Similar annoyances we have before met at this place, and at this place only. The next night fully 700 people came to the preaching. Halfway through a moulvie began to shout out a text from the Koran, but those sitting near him soon let him know that if he had not come to listen they had. This was the only interruption of this kind which we had on this tour.

From Khairpur we moved to Sitpur, the one pretty place I know in these parts. As soon as we arrived people came to us asking whether there would be a preaching that night. Some of them, too, expressed a wish to see particular pictures which they had seen two years before. On the third night we stayed here we had some 750 hearers, who were specially pleased with pictures of some of the fine old tombs in Sitpur.

From there we had a march of eleven miles back to Alipur, and an audience that night of 250. Then after a Sunday's rest we marched fifteen miles to Shahr Sultan, which kept up its reputation of being the most unimpressible place in the district, for in two nights only 350 people came, and were very late in coming, so we could not commence before 10 p.m., and were not very attentive when they did come.

From here ten miles of bad road brought us to Mudwala, on the bank of the Chenab, a small place which we had never visited before. No good place could be found for the lantern, so we erected our apparatus on the road, and the people sat in the dust or on an opposite wall. The first night 300 came, and the next 350, and were exceedingly attentive. One man asked several intelligent questions. At the end of the second night many of them came and thanked us for the trouble we had taken in trying to instruct and interest them, and expressed a hope that we would come again. This is about the only time we have ever received a vote of thanks from our audience. One man asked for pictures of Mohammed, but we told him to go

to his own moulvie for that. We had nothing to say, good or bad, of Mohammed.

From here we had a long day's work—about eight hours—to get to our next halting-place. We were preaching up till 11 p.m., and at 5 a.m. began pulling down the tents. Started at 7 a.m., and after three hours' marching through sand and stiff jungle reached the ferry. With only one small boat it took two hours to get everything across the Chenab, and another hour to load up again. Then came six miles over a good road to the first fair-sized village, and about three o'clock the first tent was up. The moulvie of the village (its name was Khánbela) soon turned up, and proved an intelligent man, anxious to know something about Christianity. In the evening, or rather at 9 p.m., we rigged up our lantern apparatus, and this being a well-populated neighbourhood we had an audience of some 350.

We were now in the Multán district, and though the Gospel had been preached in these parts on some three or four different occasions, this was the first time a lantern had ever been brought into the work. The next day we went on to Jelalpur, a fair-sized town, famous for its saint's tomb. The present descendant of the saint, who draws large revenues from the worshippers of his ancestor, seems a thoughtful specimen of his class, and not so bigoted as most of them. Finding no convenient place close to the city, we put up the lantern on the road, and at 9.30 p.m. commenced work with an audience of about 500. The next day brought visitors eager for discussion. They were of various types. One was a very noisy disputant, a man from the North Punjab, with some knowledge of the Gospels. His opposition was so vehement that we were not surprised on the last day of our stay in Jelalpur when he came to us and said that he knew we were right, but what could he do? He had his living to make amongst strangers, and if they got any inkling that he was unsound in the Mohammedan faith, his occupation would be gone. Another visitor was a moulvie of the usual type, who knew nothing but the Koran, and very little of that. No. 3 was a white-haired old moulvie who did not argue, but now and then joined in the discussion with an intelligent question. No. 4

was a moulvie of an unusual type, reminding one of those good-tempered, jovial priests who used to be common in Ireland before every priest became a political agent. He seemed a very jovial fellow, and thoroughly enjoyed the discomfiture of his colleagues when, in answer to the question whether some Christians did not worship crosses and images, they got the answer, "Yes, just as many Mohammedans carry on saint-worship against the teaching of the Koran." This was a hard hit in a town wholly given to the worship of a saint, and moulvie No. 4 appreciated it. One must say for these men that, though they came day after day for argument, they never made any attempt to interrupt the preaching in the evening. Once moulvie No. 4 was standing near us when the picture of Abraham offering Isaac was being shown. When Isaac's name was mentioned, he said quietly to a friend, "He is wrong there, it was Ishmael and not Isaac."

The second evening, just as we were going to commence, moulvie No. 4 came to us and said that the Makhdum (i.e. the saint's present representative) was anxious that the preaching should be in his house—would we come? Not having seen the place we were obliged to decline, but promised we would come the next day and see if we could have it there the next night. This evening some 700 people were present. At 10.30, just as we were concluding, there was a commotion in the crowd, and all jumped to their feet. The Makhdum was the cause: as we would not come to him, he had come to us in spite of his rheumatism. He was of course too late to see or hear much.

The next day we went to call on him, and to inspect his premises, which we found would do, though not very well. In the evening we went to make arrangements, and found the place packed. The lantern was put in a large verandah with the curtain in one of the arches. In the courtyard in front were some 600 people. The verandah was packed with some 200 more, and the rooms behind were filled with women, for we were told the Makhdum had invited all the women of the city. It was a difficult audience to preach to—or rather shout to—although our moulvie friends did their best to prevent unnecessary noise, but

for two hours we did our best. The Makhdum himself sat first in front of the pictures, where he could see and hear everything.

The next day we had to cut our tour short and hurry into Multán, as our presence had become necessary there. While at Jelalpur the weather had undergone a sudden change. Up to March 4th, the day we crossed the river, the weather had been pleasant by day, and the nights fairly cold. One could wear a great-coat while preaching, but on the 6th we plunged at once into the hot weather, which set in relentlessly, and before the end of the month the thermometer was showing 110° in the shade.

After ten days in Multán we went out for a few days to Daira Din Panáh, fifty miles north of Mozuffergarh, but the heat was too great for work. Working the lantern in this heat was not a nice task. Our audiences were good, and they were pleased with a picture of their headman, and with one of a celebrated saint's tomb in their town. On the last night there, towards the end of the preaching there was an interruption. A small boy began yelling and screaming, saying he had been stung by a scorpion. All our audience jumped up and crowded round him. He was taken in and some remedies applied. We thought that the audience would disperse, but they went back to their places and waited for us to go on again. We were at the time in the middle of a series of pictures on the Prodigal Son. We mention this because it is characteristic of the whole tour. A more uneventful tour we never went through, but never before had we such attentive audiences. There was interest not only in the local, but in the Scripture pictures, and a constant desire to hear and understand, such as we never saw before. In the whole tour the lantern was used thirty-three times, and the audiences had a total of some 9500.

At Daira Din Panáh we met an old pupil of the Multán Mission school, who told us that a brother of his (also an ex-pupil) was a great Bible reader, and had quite abandoned the observances of the Mohammedan religion. We have thrown the nets, but only over about one-sixth of the district allotted to the Multán Mission. Who will work the rest?

A JOURNEY INTO CENTRAL KIANG-SI.

JOURNAL OF THE REV. H. STOWELL PHILLIPS.

[The telegram which appeared in the *Times* of October 14th regarding the danger to which Mr. and Mrs. Phillips have recently been exposed at Kien-Yang, is referred to under "Editorial Notes."—ED.]



WEDNESDAY, *March 9th*, 1892.

—Started for a long-planned and often-delayed visit to Kiang-Si. As my servant was ill I was obliged to be content with a heathen load-bearer to accompany me. Heavy rain obliged us to stop early at a little village, Ma Pu, but the good opportunity I got of selling books here amply compensated for it; it seemed a sort of seal on the Lord's leading, thus at the outset to be stopped for a night at a place that otherwise would have been merely passed by, probably.

The second day brought us to Ma Sa; here I sold both in the street and in the inn. I always notice in this place special hate, and remarkable friendliness. I sold a large number of almanacks, which, by the way, are excellent tracts. Besides the Sunday calendar; information about native solstices, steam-engine and boat; they contain the Ten Commandments, Lord's Prayer, an exhortation to repentance, the story of Ananias, John x. 1—10, a paragraph on the folly of idolatry, and several large printed texts; while another contains a simple introduction to the New Testament, medical hints on opium, texts, &c. When bought and pasted up they are often read even a year after.

Friday morning.—Finding I was a few cash short to meet my hotel bill, 5½*d.* for two, including rice for two meals, I went into the street and in a few minutes before breakfast sold sufficient to meet my liabilities. I never felt more like a hawker! This saved me changing a dollar and getting a weighty bundle of cash, no unimportant consideration in starting a journey with a heavy load of books. From here I repeatedly sold a few books at the wayside, among others to a man who had previously visited me at Kien-Yang and purchased books; he was very glad to purchase a Mandarin Gospel, which he could read much more easily than the Wen-li (classical character).

At Kai-shin I was again fortunate enough to arrive on market-day, and so, though I several times previously sold here, had fair sales. At the end

of this village I got into conversation with a little group of people; an elderly, benevolent-looking literary man joined, and warmly agreed in the folly of idolatry, and exhorted all to worship the Heavenly Father, which was good, but I fear he merely meant heaven and earth by what he subsequently said; he was exceedingly polite.

Saturday evening brought us to Shan Wu Fu (an American Board station). I was surprised at seeing so many Christians about, and found on inquiring that their Annual Conference was in session. The total number of baptized in the district is about 300, and there are many inquirers—blessed result of fourteen years' work. It was very interesting to join these brethren, a goodly number, at supper. Later I had quite a visitation of some of the more earnest spirits, and we had some talk and prayer. An old pastor said, "It does the eyes of my soul good to see you." The same old man, in discussing why not so large a number as usual had attended the Conference, and speaking of the bad weather as a possible reason, said, "I fear their appetites are out of order, or the rain would not stop them coming to get fed."

Sunday was an interesting day, though as all was in the Shan-Wu colloquial I could not enter into it much. Before leaving here I lost my coolie, who was recalled home to protect his mother against the cruelty of his father, and I had much difficulty in getting another; at last I succeeded. The only place of any size between this and Kwang-Tseh was a market town called Hwo Shün, where I was able to sell some portions, &c. The country in this district rather reminded me of Fuh-Ning. We stopped the night twenty li from Kwang-Tseh in the inn of a Romanist. The signs of his religion were very apparent—cross, pictures, &c. After supper I had a most interesting talk with my host; I read him John iii. 16, and urged him to trust in Jesus only. He asked me whether our clergy did not marry; I told him, like Peter, they did. He rather stuck to his point that the

priests' power was supernatural, and gave as an instance their power in the yamens! Is it possible that they use this as an example of their Spirit-derived power? He had, however, a really clear view of the Atonement, for which I was thankful.

An hour and a half brought us to Kwang-Tseh; here I dismissed my load-carrier, and, I think for the first time since coming to China, I was really without a friend of any kind in a city quite unknown to me. This place is almost the same size as its prefectural city of Shau-Wu. The suburbs are really more important than the walled city itself, and most of the trade is done outside the gates; the population is probably not 20,000. The fine bridge, built of solid blocks of reddish stone, which spans the river here is one of the place's most striking features. I soon saw traces of Roman Catholicism in the way in which some respectable-looking men dropped Gospels which I was selling when they understood what they were, muttering, "Crooked doctrine," and one, "Heresy." I saw, too, a number of Romanist women telling their beads; the rosaries were so like those of the Buddhists, that only when I was told whose they were did I discover small crosses and images of the Virgin embroidered on the bottom of the strings. How can the heathen distinguish? I sold almost the whole day long, and the people were very friendly. Two foreign Roman Catholic priests have lived here, but are at present in Fuh Chow. At night I expended 2½*d.* in the streets and secured materials for a first-rate supper, perhaps not enjoyed the less for the trouble I had in getting it. I believe premises might be obtained here without much difficulty; it appears to be the gate from Fuh-Kien to Central Kiang-Si. Everybody seems to speak a respectable amount of Mandarin, although there is a dialect similar to Shau-Wu. Shau-We can be reached in a day, and there is a regular native post here.

Wednesday, March 16th.—After a long delay got a load-carrier who turned out a very good one, but as it was pouring with rain the day's journey was not comfortable; we made good progress, however, and ere resting for the night covered over 90 li, passing Sang Kwan, 80 li from Kwang-Tseh, the entrance into the Kiang-Si Province. The scenery was very dreary;

perhaps it appeared more so in the rain, but it seemed as if here at least the two provinces stretched out their ugliest arms to one another.

On Thursday, forty li brought me to Sz-Fu-Kiau, and as I hoped to get a boat from here I dismissed my load-carrier. Then, feeling rather seedy, I decided not to sell books till next day; but while walking up the street to buy some necessities my eye fell on the familiar name of Knox on a basket-lid, and looking at the bearer was not a little pleased to see Yeh-Kwang, the colporteur, and to hear that he and Sing Ki, the other colporteur, had just arrived. I was very thankful to meet them, as I feared I should miss them altogether, and the more so later on when I got a sharp attack of ague. Any one familiar with ague will understand that, though not very serious in itself, it is not the most enlivening of complaints, and a companion of any kind is a great boon; so I thanked the Father for sending them at so opportune a time.

The next day, as there was no boat to be got, we continued our journey fifty li to Siau-Chah, a large market town with a population of several thousands. The colporteurs had been here the day before, and so, as it was pouring with rain, we did not attempt anything. In the morning we got a boat to Kien-Chang-Fu. At first our fellow-passengers were three wheelbarrow-men, but a little lower down the river a Buddhist priest got in. We soon got into conversation with him: he could read well, and appeared a most intelligent man. Sing Ki afterwards said he thought he took in more after reading one tract and a little talk than many do in a week. He quite admitted the absurdity of idolatry. "You must not think," he said, "because I am a priest I believe in idols. My mother sold me to a priest when I was a child (a meritorious action, by the way, in the hope that the child will hereafter become a deity), now I am forced to do it, there is no alternative." Alas! he was also an opium-smoker. I gave a Gospel, a tract, and a leaflet on breaking off opium, which he promised to carefully read. He, too, had a small boy with him, sold by his mother to this apprenticeship. Soon after he left us we arrived at Kien-Chang-Fu, an imposing-looking city on a river larger than the upper waters of the Min. The city is

in area perhaps rather smaller than Kien-Ning-Fu, but it is much busier. The river is spanned by two fine stone bridges; crossing one you come to the west gate, which is extraordinarily massive, and the walls are in fine preservation, the shops and houses all very good-looking. The colporteurs had already been here nearly a week, so we could not dispose of a great number of portions, &c. The Roman Catholics have an establishment about 20 li out of the city, and several foreign priests, but have not been able to enter the city itself. However, people seem very well disposed, and I was allowed to talk on the bridge and sell books, and almost everybody was very civil. Food is extraordinarily cheap here: beef, 1½d. a lb.; eggs, five for 1d. The people in this part of the province eat only two rice meals a day, and so eating-houses where light refreshment can be bought are quite a feature; tea-shops also abound. The way Kiang-Si people drink tea quite amused the Fuh-Kien brethren, who thought their border provincials remarkably intemperate in the matter.

We spent Sunday as quietly here as at home, though staying in a crowded street. I find one wants quiet Sundays, if possible, on these tours. We were but three worshippers of the true God in this great city, save possibly a few Romanists. Are not the Churches of England responsible to God for the destitution and starvation of these teeming cities? Perhaps one says, "Dreadful, very sad. Indeed this is a desert place, and the time is far spent." Yes, truly the night cometh, the opportunity will soon be gone; but hear the Master answer His disciples, "Give ye them to eat."

On Monday we again took a boat to Fu-Chin-Fu. What we saw of the country was flat and uninteresting, but we did not see much, as the little boat was shut up owing to the heavy rain. Not very luxurious travelling, by the way: a tiny boat, ten passengers besides the boatman, and most of them smoking; and if there was not sufficient ventilation to let the smoke out, there was to let some rain in. We got some talk. One man listened with interest, but as we heard the nonsense which formed their own conversation we knew they must have little ear for our message; in fact, they appeared more absorbed in gambling than in anything

else; so that we were not at all sorry at night to exchange the cramped boat for an inn when we arrived at Wang-Kao, a large, bustling town *en route*. Early the next day we arrived at Fu-Chin-Fu; here we took up our quarters in a crowded suburb. It is a peculiarity of this place that its suburbs are quite as bustling and important as within the city walls. I soon saw many traces of Roman Catholicism in the little festival-calendar hung up frequently in shops, &c. Three foreign priests are stationed here. It was too wet to do anything save sell a few books near the inn, but after supper it cleared, so Sing Ki and I went to see the Roman Catholic chapel. We soon found ourselves opposite a fine stone quadrangle, guarded like a military yamen; this we found was owing to the disturbances last year, when one of their smaller chapels was burnt down through the action of the Kō-lau-Huē, entirely the work of outsiders. On asking to see the chapel, after a long wait a message was sent to me that there was a priest in a house-boat on the river who spoke English, who would be glad to see me. I went to to see him—Mr. Shih was his native name. He was very friendly, and gave me a written permit to see the chapel, which I saw the next day after great difficulty, some of the Native Romanists being very unwilling. The chapel, almost a cathedral, was a fine building, holding a thousand worshippers. The interior was much like any foreign Romanist church, plenty of picture and altar elaborations. They claim 10,000 converts in this district, but if I have not been very unfortunate in those I met, they are converts of a very low type; indeed, full of apologies for their religion where it differed from Chinese beliefs. One of their converts explained to a man who had come to pay me a visit, that Heaven's Lord (God) was just the same really as heaven and earth worshipped by Confucianists. When he had gone my visitor told me that in his travels he had met several missionaries, and named Mr. Bland, working on the Po-Yang Lake. He said that he believed in God but he did not believe in Romanists; all their converts were paid, or at least received worldly advantage from their religion. (I should say in fairness such testimony regarding the Jesus doctrine also has been often given

most untruly.) He asked why the Jesus doctrine did not come to Fu-Chiu-Fu; he said many would come to hear who could not accept Romanism. We had very good sales here. It is a very large city, and the streets very crowded; it almost reminds one of Fuh-Chow on a small scale. Having boat connection by the Po Yang Lake and a large river with Kiu Kiang on the Yang Tze, a great number of foreign things are purchasable here. Great quantities of coarse calico, grass cloth, and china are manufactured in the district. The place has probably a population double that of Kien-Ning-Fu in the Fuh-Kien Province.

Is the presence and success of Roman Catholicism, at least from their point of view, any reason why the Church of England or some other branch of Protestant Christianity should have left this great business centre so long without the light of the Biblical truth as it is in Jesus?

Here we were obliged to turn, though knowing there were many other cities and busy towns to the west still in absolute darkness. In returning we took another road, a cross-country one, to Lu-Ki Hien, and after leaving Fu-Chiu-Fu, passing a small cottage, I was warmly invited by the owner to come in and drink tea; his wife joined in the invitation, so I went in. To my astonishment both man and wife dropped on to their knees and began to worship me. I begged them to get up, and seeing they were Romanists by their pictures, I assured them I was not the holy father they took me for.

We much hoped to reach Lu-Ki for Sunday, but though we dragged on in pouring rain long after dark, we could only get within five li, to a hill-top solitary inn, and very thankful we were for its friendly shelter; we were obliged to go on thus far, as no previous inn could change us one dollar. Not very luxurious quarters to spend over Sunday in, but on such a night one is not over-particular. The ventilation here is excellent! The wall beside my bed consists of bamboo stakes, about an inch apart, covered in places with matting; round my bed, however, most of the, shall I say wall or fence? is quite open; the roof, too, leaks a little. The room contains two beds, a small one for myself, and a huge one on which the colporteurs and

load-carrier recline; above are beams on which are hung the agricultural implements of the establishment; sundry tubs complete the furniture. The room on one side opens into the kitchen, and that side does not possess a door; my side is only screened from an old woman's sleeping-room by a thin curtain, far too small. Light, air, and rain peep in everywhere, and indeed, were it otherwise, the smelliness of the apartment would be unbearable. However, it might be much worse!

Early on Monday we started for Lu-Ki and there breakfasted. This place, though a walled city of the Hien grade, is hardly worthy of the name: it is quite the smallest I have seen in China. On the day we arrived the preliminary examination for military degrees was in course, and at the inn to which we went for breakfast a number of these would-be graduates were lodging.

In one day from this we crossed the Kiang-Si border and were once more in Fuh-Kien. Another half-day brought us to Kwang-Tseh again. The city was very full, owing to idol processions; we left purchasing meat for supper till late on in the day. On arrival we had seen plenty of pork, but all had been carefully hidden away during the idol procession, because in the presence of Buddhist idols all must be vegetarian. Evidently their conception of the keenness of the idol's ocular power is not very great, since they think what is hidden from man is also hidden from their deities. Applying this principle generally, is it any wonder the Chinaman has not very deep views of sin?

Another two days brought us to Kien-Yang once more.

It had been a wet but most interesting journey, crowded with mercies. What may be its results apart from seed sown? I hope for: (1) On my own part, and from those who may read these lines, intelligent, earnest prayer. (2) A further general knowledge of the needs of this large strip of Central Kiang-Si (I use the words advisedly), a strip comparatively, and yet a very large and important tract of country. (3) Some personal consecrations to meet these needs. (4) Resolute action from headquarters as to advance.

The word to Israel is FORWARD!

THE PROPOSED EVACUATION OF UGANDA.



OR present and future reference we print some documents and papers bearing on the question of the evacuation of Uganda. They consist of the following:—(1) The Memorial presented to Lord Rosebery by the Deputation which waited upon him on September 23rd. (2) The correspondence between the Government and the Imperial British East Africa Company relative to the proposed evacuation. (3) Two important letters to the *Times* from Captain Lugard, who arrived in England on October 3rd. (4) An extract from a speech of Mr. H. M. Stanley, who has, of course, a special claim to be heard on this question. (5) An article from the *Spectator* of October 8th, which deserves attention as well for the moderation of its tone as for the cogency and independence of its arguments. (6) An extract from the President's address at the Valedictory Dismissal on October 3rd, which states the Society's position in language both felicitous and forcible. And (7) the Committee's Minute of October 11th. The press literally teems with articles and letters and reports of speeches on the subject, and if space permitted we should be specially glad to reproduce the important letters of the Marquis of Lorne and of Mr. Bosworth Smith, printed in the *Times* of October 18th. But for the present space obliges us to content ourselves with these.

I. MEMORIAL OF THE C.M.S. COMMITTEE TO LORD ROSEBERY.

To the Most Honourable the Earl of Rosebery, H.M. Principal Secretary of State for Foreign Affairs.

The Committee of the Church Missionary Society, on learning that the Imperial British East Africa Company were about to withdraw from Uganda in Central Africa, ventured, in October last, to respectfully represent to Lord Salisbury, the then Secretary of State for Foreign Affairs, the evil consequences which it was feared would result from such withdrawal.

As your Lordship is doubtless aware, the liberal help in money which was rendered by friends of the Church Missionary Society and others averted the necessity for the Company's withdrawing at the time at first proposed, and enabled them to undertake to maintain their representative in Uganda until the end of the present year, 1892. Beyond that period the Committee of the Church Missionary Society are informed it is impossible for the Company to prolong their occupation.

Under these circumstances the Committee of the Church Missionary Society have authorized us to seek an opportunity to wait upon your Lordship for the purpose of renewing the representations which the Committee had the honour of making on the occasion already referred to.

We would remind your Lordship that it was by missionaries of the Church Missionary Society, Krapf and Rebmann, that the first account of a great inland sea in the interior of Africa was sent to Europe in 1852, which led to the explorations of Burton and Speke and Grant. The Society's missionaries also were the first Europeans to reside on the shores of the Victoria Lake. In response to the invitation sent by Mtesa, King of Uganda, through the traveller Stanley, the missionaries of the Church Missionary Society reached Uganda in 1877. Since that time the Church Missionary Society has sent out in succession numerous parties of missionaries at a very considerable cost, and their labours in the country have had results which have awakened deep interest throughout the Christian world. The facts that many of the chiefs and people have been brought to receive Christianity, and that nearly the whole of the New Testament has been translated into the language of the country, are largely owing to their teaching and labours.

Her Majesty's Government has repeatedly manifested interest in, and sympathy with, the Church Missionary Society's efforts to introduce the blessings of the

Gospel and the benefits of civilization into this region. In 1876 the first party of missionaries were made the bearers of a letter from the British Government to Mtesa, and in 1878 a second letter was sent to him in like manner through the missionaries. Moreover, in 1880, her Majesty graciously received envoys from King Mtesa, who upon their return carried presents and a letter from Lord Granville, Her Majesty's Foreign Secretary, to their king.

Her Majesty's Consuls-General at Zanzibar have repeatedly encouraged the Society's missionaries by their counsel and help.

While gratefully availing itself of the moral influence which, in the ways above referred to, the British Government and their representatives have afforded, the Church Missionary Society has never, until 1891, applied to Her Majesty's Government for material support or protection for its missionaries or its converts in Central Africa, although, as is well known to your Lordship, the danger to life incurred by the Society's missionaries in Uganda, and in endeavouring to reach it, has frequently been great, and in these efforts several, including Bishop Hannington, have been violently put to death at various times.

But it appears to the Committee of the Church Missionary Society that the Anglo-German Agreement of July, 1890, which brought Uganda within the sphere of British influence, and the subsequent occupation of the country by the Imperial British East Africa Company, in pursuance of powers conveyed to the Company by charter from Her Majesty's Government, have imposed a direct responsibility upon the British Government with respect to the maintenance of order in Uganda, and that in consequence it behoves them to express again, as they did last year, to Her Majesty's Ministers of State, the grave apprehensions which they entertain regarding the results of the withdrawal of the British power.

Bishop Tucker, during his visit to England in 1891, expressed his strong conviction that the retirement of British officers from Uganda would almost inevitably lead to a state of anarchy in the country, and that this would be probably succeeded by the re-establishment of the Mohammedans. On the eve of starting up-country from the coast to Uganda in August last, Bishop Tucker, in a letter to a London newspaper, repeated this opinion. Captain Lugard in a letter written from Uganda, and dated January 5th, 1892, expressed the same conviction. His words are:—"The immediate result of our withdrawal would therefore be anarchy and the rehabilitation of the Mohammedan Raj, accompanied by a terrible amount of bloodshed and vast numbers of people sold into slavery, as is the custom of the Waganda Mohammedans. We are pledged here by all the binding force of a treaty to maintain a resident in the country and protect the king. We are equally bound to Ankole and to Toru. Both by treaty and by repeated verbal pledges that we should infallibly remain, I have at once involved both the Company's honour and my own, and also that of the British nation, since these people are aware that I am an officer holding the Queen's commission, and, being unable to discriminate between the Imperial Government and chartered companies, they look on me as sent by the Queen, and on my pledge as emanating from her gracious Majesty herself."

That these anticipations were by no means groundless was very painfully evidenced a few days after Captain Lugard's letter was written. A sanguinary conflict between two of the rival political factions of Uganda occurred on January 24th, and this was connected in Captain Lugard's judgment with the circulation of a report that the Company's representatives would be withdrawn. The pacific endeavours of Captain Lugard were unavailing to prevent this conflict, and but for his presence and intervention it seems certain that European lives would have been sacrificed and the internecine strife indefinitely prolonged. According to the last accounts quiet has now again been restored, the king has placed himself for the first time under the immediate influence of the Company's officers, and the possibility of maintaining order and securing peace is more assured, humanly speaking, than ever before.

The responsibility of withdrawing British power from Uganda at the present moment appears to us to be most serious, and we would further point out to your Lordship that the perils to Uganda itself will not by any means be the only evils resulting from such an act. We do not refer to political consequences. These considerations will naturally occur to your Lordship. But we would point out that such a withdrawal will almost certainly prove a disaster extending over the

whole sphere of British influence in East Africa, and gravely affecting the efforts now being made for the evangelization and civilisation of the various tribes within that influence; and that it would give a substantial encouragement to the slave-trade, which Great Britain from her old traditions, her past efforts, and especially as the convener of the Brussels Conference, is bound to do everything in her power to arrest.

We venture, therefore, respectfully to ask, in the name of the Committee of the Church Missionary Society, that Her Majesty's Government will take immediate steps to maintain British influence in Uganda, and so avert the evil consequences of the withdrawal of the Imperial British East Africa Company so far as in them lies.

At the same time, we would assure your Lordship that the Committee of the Church Missionary Society will not in any case, God helping them, relax their labours to evangelize the tribes of Equatorial Africa, and they are persuaded that their missionaries in Uganda will not forsake, in the hour of danger, converts whom God has given them.

II. CORRESPONDENCE BETWEEN THE GOVERNMENT AND THE IMPERIAL BRITISH EAST AFRICA COMPANY.

Letter from Lord Rosebery to the Secretary of the Company.

Foreign Office, September 30th, 1892.

SIR,—The final determination of your Directors to evacuate Uganda on December 31st next, which was notified to the late Government, and accepted by them in May last, has engaged the earnest attention of Her Majesty's Government, and I am now directed by the Earl of Rosebery to convey to you, for the information of the President and the Directors, the decision which Her Majesty's Government have taken in view of the situation thus created.

It being evident that the resources of the Company are unequal to their continued occupation of Uganda, which has likewise been declared by the late Government to be arduous, if not impossible, in the present state of communication, Her Majesty's Government adhere to the acceptance by their predecessors of the principle of that evacuation.

It having been, however, pressed upon them by various communications, especially in a recent telegram from Sir G. Portal, that dangers may arise from immediate evacuation at the appointed time, which might be obviated by some further delay that would give time for preparation calculated to facilitate evacuation with greater safety, Her Majesty's Government are prepared to assist the Company by pecuniary contribution towards the cost of prolongation of the occupation for three months, up to March 31st, on a scale not exceeding that of the present expenditure. It must, however, be distinctly understood that this measure is taken solely with a view to facilitate the safe evacuation by the Company, which is rendered necessary by their financial position; that the responsibility for the measures to be taken in carrying out the evacuation will rest with the Company alone; that the Government do not intend by this step to take upon themselves any of the liabilities incurred by the Company or their agents in respect of Uganda or the surrounding territories, and that the Government reserve to themselves absolute freedom of action in regard to any future measures consequent upon the evacuation.

Should it be the opinion of your Directors that no additional security would be obtained by delaying, the evacuation must take place as originally proposed; otherwise I am to request that instructions may be at once despatched by telegraph to the Company's agent at Mombasa to give effect to the decision of Her Majesty's Government.—I am, &c.,

(Signed) P. W. CURRIE.

Reply of Sir Arthur Kemball to the Foreign Secretary.

2, Pall Mall East, London, October 3rd, 1892.

SIR,—I am directed to acknowledge receipt of your letter of the 30th ultimo, marked "Immediate," and to state, for the information of Lord Rosebery, that

although steps were at once taken to invite the attendance of a quorum of Directors to consider its subject-matter, it was found impracticable before to-day to convene a board meeting for this purpose. I am to explain accordingly that I was unavoidably prevented from acquainting you with the views of the Court respecting the proposals of Her Majesty's Government prior to the publication of your letter under acknowledgment through the medium of the public press. After due deliberation, and viewing the importance of the national interests concerned, the Board have resolved to accept the proposals of Her Majesty's Government in respect to postponing the impending evacuation of Uganda on the terms and for the period prescribed. Instructions have accordingly been wired to this effect to the Company's Administrator at Mombasa for communication to Captain Williams, now in charge at Uganda. The Board's resolution to continue the occupation of the Lake district in the manner proposed has been actuated by the hope that the provisional arrangement to which it refers may in the issue bear fruit conducive to the cause of humanity and to the public advantage.—I am, &c. (for the Court of Directors),

(Signed) A. B. KEMBALL.

III. LETTERS FROM CAPTAIN LUGARD. (From the "Times" of October 8th, 1892.)

At the present moment the question of the evacuation or retention of Uganda has become a question of considerable public interest. It is therefore much to be desired that the public should have a clear conception of the case as it stands, in order that an opinion may be formed on the real issues.

1. The interests involved are (a) commercial, (b) political, and (c) philanthropic. Each of these interests has its own exponents.

(a) *Commercial*.—The arguments which have been put forward are that Uganda undoubtedly is the key to the countries of Central Africa. Years of war have impoverished the country itself, but the sister countries of Unyoro, Ankoli, Busoga, and the Equatorial Province are rich in ivory, which has accumulated during many years. Other prospective products are coffee, which would probably be of a superior class, being indigenous to the country, with a soil and climate both adapted to its culture; rubber, from the large forests; wheat, and the more valuable cereals, for the cultivation of which very large areas are available, and the production of which the people have already begun; cotton (of a good staple) and gums, &c., from the Soudan; and all the necessary food for local consumption of the European and Native garrisons. The necessity of opening fresh markets for our manufactures has been dwelt upon, and the undesirability of allowing a very large prospective field for commercial activity to fall into the hands of other nationalities. That other nations, whose means of acquiring information regarding the value of these countries is as good as our own, should have manifested such an eagerness to secure Uganda, and that the question of the evacuation by the British should have excited such interest in the European press, appears to me a distinct indication that these advantages are held in more consideration abroad than they apparently have hitherto been by ourselves. The exponents of these interests are the Chambers of Commerce, who, I believe, have already expressed their sense of the inadvisability of abandoning these opportunities of extension of trade; and the Company, on the East Coast of Africa, who, if Uganda is retained, will gain a direct advantage on the increase of customs dues at coast, which will enable them to more effectively administer the coast area.

I may here note that I have had exceptional opportunities of forming an opinion on the methods, and more especially on the motives of action, of the Imperial British East Africa Company, and I have come to the conclusion that it is impossible for any open-minded, impartial critic to deny that their aims have been high, and their mode of dealing with the Natives and with the ques-

tion of slavery has been conducive of excellent results. The insinuations which have been put forward as to whether they have by their action fulfilled the professions they have made, and whether self-interest has not had a preponderating influence, can best be confuted by a close inspection of their line of action since the incorporation of the Company, the objects on which their money has been expended, and the character and position of the Court of Directors, whose names alone are an unanswerable voucher for their absolute integrity. The position from their standpoint has been so clearly put forward from time to time, and has received such able confirmation in your columns, as to preclude the necessity of my dealing with it here.

I have made the above remarks only in order to show that, should any indirect advantage accrue to the coast administration by the retention of Uganda, the public may rest assured that such advantage would be directly used for the good of that administration, and of the country included under it, on the lines hitherto adopted by the Company. A thoroughly competent and progressive administration of the coast area would be of paramount importance for the suppression of the slave-trade, prohibiting, as it would, both the possibility of the export of slaves by sea along the littoral, and the import of slaves from the interior for agricultural or domestic purposes by the Arab and Swahili population of the coast area. I may add that I have no personal interest whatever in the Company, by whom I have merely been temporarily employed.

(b) *Political*.—Those who have advocated the retention of Uganda for political reasons have based their arguments mainly on two grounds. First, that Uganda is also the key to the political situation in Central Africa, inasmuch as it commands the line of communication by the waterway of the Lakes from the south and of the Nile to the north; that the abandonment of Uganda means the final extinction of the position secured with so much difficulty by the cession of the Stevenson Road and adjoining territory between Lakes Nyassa and Tanganyika, and by the clauses in the agreement with Germany, which so carefully protected the advancement of British trading interests by the abolition of transit dues in the territory between the north of Tanganyika and the northern British sphere (viz. Uganda, &c.). The exponent of this view is Mr. Cecil Rhodes, who, I believe I am right in saying, has urged most strongly the retention of Uganda on these grounds. The known ability of Mr. Rhodes, his intimate knowledge of African questions, and his foresight, lend weight to his views which this country will not be slow to admit. That Uganda is the key to the countries lying around it, whose development can only be effected by the Power holding Uganda, I can myself affirm. That it is the natural route by which the Soudan should be administered was stated clearly and decisively by General Gordon.

Secondly, Uganda therefore commands the sources of the Nile, and its upward course towards Gondokoro. It is an open secret that both Germany and Italy have found that the development of the spheres already allotted to them by mutual agreement with England are fully sufficient to tax their powers to the utmost for some time to come, and it is more than doubtful whether at the present moment either of these Powers would be prepared to take over Uganda. If, therefore, evacuation were carried out, some other European Power would step in. The question, therefore, is—What would be the effect of such a change of influence on the Nile sources? As regards the British interests on the East Central coast, the trade would presumably be diverted to the west coast, and Zanzibar and the British companies would suffer. Further, the implied obligations of Government as shown by the granting of a charter to the Imperial British East Africa Company; the cession of European territory (Heligoland); and the granting, by a large majority, of the vote for the Railway Survey, would be cancelled and stultified.

And I would here clearly point out to the readers of your paper the position which the Government of this country appear to me to have taken on this question, leaving it to them to judge if I have rightly interpreted their action. It has been clearly laid down in Parliament that the whole question was outside the sphere of party politics. In the debate on the Survey vote, however, the then Opposition, rightly, to my mind, declined to consider the question as non-contentious matter. Having invited a debate, it became their duty to criticize

the question, and the general result of that debate, as I read it, was to show that the further information which Mr. Gladstone and Sir W. Harcourt called for was, indeed, most urgently needed before the nation committed itself to the principles involved. At the same time, they emphasized their impartial attitude, and supported, by their action in declining to vote, the position they had taken up and stated in debate, viz. that the question was not one of party politics. The result of the debate having been to show that the sense of the House was emphatically in favour of the principles involved, those who had induced the debate were satisfied that the duty of examining the question had been sufficiently performed, and, by abstaining from voting, took up a strong position, which now enables them, on the receipt of the further information demanded, to support the retention, should justice, humanity, national interest, and public opinion appear to be convinced of the advisability of that course. Lord Salisbury has been represented as advocating the retention provided a railway were made. This appears to me to be by no means a logical deduction from the terms used by him. That that, in his opinion, was the best mode of solving certain difficulties connected with the retention, does not imply that, failing the adoption of that plan, he would have advocated evacuation. He adopted the railway as a means to an end; it by no means follows that were other means substituted he would abandon the end. I have dwelt at some length on this point, since I observe that the press has, in some instances, assumed that the present Government were committed to a policy of evacuation—a view which is in no way to be inferred from their distinct statements that the question was beyond the sphere of party politics.

To resume. The first interests involved I have shown to be those of the British on the Central East Coast and Zanzibar—interests in which the Government has indicated its obligations. Supposing, then, the Nile sources to be left to the influence of another nation, the political interests of all those having possessions on the East Coast are affected. Glancing along the map from south to north, conterminous with the Imperial British East Africa territory are the Italian possessions. . . . Beyond, again, lie the spheres in which the trading companies of the Red Sea littoral are interested. Doubtless these companies are fully aware of the position which would be created by the complete abandonment of British influence on the Nile, and the substitution for it of some other European influence possibly hostile to their trading interests—certainly exclusive.

Lastly, there is the effect of such a policy on Egypt. It is no part of my task to discuss the question of evacuation or retention of Egypt, and I merely wish to point out to your readers how closely allied are the two questions of Uganda and of Egypt. It has been stated on the highest of authorities that whoever holds the Nile and its sources dominates Egypt; and will any one with the most superficial knowledge of the matter assert that it is possible for Egypt to see Khartoum in the hands of any civilized Power other than her own? I was speaking recently to a distinguished Egyptian. As long as the Nile is in the hands of savages, he remarked, Egypt has nothing to fear, but once the Nile falls into the hands of a civilized Power, or of a man like Mahomet Ali, who could command and understand European appliances, Egypt is at the mercy of that Power, for they control her water supply and could block or divert the Nile and starve Egypt.

There are, again, other arguments urged by those who maintain that the Government of this country has an obligation which it is impossible it can set aside with regard to Uganda. These are the fatal blow to British honour which would be the result of evacuation, and, indirectly, the cognizance which, to some extent, Government must take of the pledges made to Natives by a chartered company, which the company alleges it can no longer fulfil. To what extent Government should take cognizance of those pledges it is for Government and public opinion to decide. I, as the accredited agent of a chartered company, acting within my instructions, gave pledges—and my action in this matter has never been criticized or even discussed—pledges which I am naturally anxious to see fulfilled for the honour of the company in whose name I made them, and of the nation whom that company represented.

(c) *Philanthropic*.—The third section of interests I have called the philan-

thropic. They are represented by the Missions, the Anti-slavery Societies, and the large section of the public who would deplore any action which would directly entail anarchy, massacre, and bloodshed. The Missions state that they will remain in the country whatever eventuates, and therefore the question of their lives is one which must be considered. Supposing evacuation were carried out, the Protestant political faction would either leave the country, in which case they must fight and kill the Natives of the country in which they propose to settle, the missionaries thereby being in a very anomalous position, or they would remain behind. In the latter case they would be compelled to unite with the Mohammedans (coalition with the Catholics being now out of the question), and these two factions, being both bitterly hostile to the Catholics, would immediately prepare to exterminate them.* Finally, it is absolutely certain they would quarrel between themselves, and what the ultimate result of the ensuing anarchy and chaos would be it is hard to determine. Meanwhile the position of the French Fathers would be more than precarious; and surely, since we declared before Europe our intention of including Uganda within our effective occupation, we cannot shelve the responsibility we have incurred for them as well as for our own missionaries. Whichever of the factions were defeated would fly from the country carrying war and destruction whither they went. The mass of Soudanese refugees "rescued" by me (some 8200 souls) must similarly be abandoned in spite of their loyalty, or provided with a new country at the expense of the aborigines. It is unnecessary to enlarge on a picture so disastrous, and so fraught with misery and disgrace. In such a case the Soudanese would probably throw in their lot with their co-religionists. What would become of both Christian Missions it is impossible to say; not improbably the Mohammedans would finally remain in the ascendant.

As regards the slave-trade, captives in war in Africa are sold as slaves. Such a state of war and anarchy as I have indicated would undoubtedly furnish large numbers for the slave-markets, more especially if the Mohammedans finally remained in the ascendant. Meanwhile Kabarega of Unyoro would resume possession of the Toru and Ruwenzori districts, and the wretched Natives of those countries, who have no guns to oppose to his armies, and who, relying on the Company's pledges of protection, have come from the countries of their exile (to which return is not now open to them), would be massacred, I think, without doubt, since Kabarega, who pours out human blood like water, is bitterly incensed against them for accepting the Company's rule. Lastly, the hordes of Manyema from the Congo State frontier, who have already raided across the Semliki, and whose profession is slave-raiding, would have no longer any boundary placed to their incursions, and would be able to gain a footing in Usongola, from which it would be hard to dislodge them. The further question of the recrudescence of the slave-trade in the intermediate country between Uganda and the coast is one on which the Anti-Slavery Society are more competent than myself to speak, as their information is presumably fuller and more complete than my own, since I have been residing in Uganda beyond the countries in question. Convinced as I am of the literal truth of the picture of anarchy and misery I have painted, I appeal, sir, to your powerful influence to give publicity to these facts, supported as they are by such weight as my experience on the spot and my knowledge of the situation in Uganda may give them.

October 6th.

F. D. LUGARD, Capt.

(From the "Times" of October 17th, 1892.)

By your kind permission I will add a few further remarks to those which appeared in my former letter in your issue of the 8th inst. I endeavoured to show in that letter that there are in this distant African State many interests involved of singular importance, far transcending those which would naturally attach to a semi-civilized country at such a distance from the sea.

[* It seems to us that there is at least a third clearly possible alternative, viz. that of the Protestant Christians being themselves attacked by superior numbers and overcome. We confess that we should contemplate this with less horror than either of those suggested by Captain Lugard.—Ed.]

The case is curious and unique. To the three interests I have indicated—viz., commercial, political, and philanthropic (viz., mission and anti-slavery)—I may add a fourth, and call it colonial. Central Africa may in the near future provide a field for emigration. The highlands of Kikuyu afford a climate which is healthy and bracing. Being at an elevation of over 6000 feet, the temperature is that of Europe, and the nights, and often the days, very cold indeed. This is only half-way to the Lake Victoria, and as the physical difficulties lie mainly beyond, it would be possible to construct a railway from the coast to this point at a very low expenditure. Should this portion of the railway be made, I can see no reason why these uplands should not become the location of European colonists. The soil is good; timber, excellent water, and pasture abound. Beyond lies the Mau plateau, varying in height from 7000 feet to 9000 feet. Here are enormous stretches of absolutely unpopulated lands with a network of streams and with the richest natural pasture, an excellent fodder grass being mixed with white clover, trefoil, &c. Such a site would commend itself for ranching and stock-rearing. Further inland, on the slopes of Ruwenzori, every variety of climate could be found, the elevation being from 4000 feet to 5000 feet at the base to perpetual snow at the summit. East Africa, moreover, offers opportunities for emigration to the congested and over-populated districts of our Indian Empire. Probably the success of any emigration schemes for Europeans would largely depend on the construction of a railway for a portion of the distance between the coast and the lake—viz., as far as the plateaux fit for colonization. This portion is the least expensive and the most important. I will more fully discuss this question later in my letter. But the emigration of Indians would not be dependent on the railway, unless the colonies were far inland, in which case a cheaper form of transport for their agricultural produce would be necessary for their development.

I will now briefly note the present position in Uganda and the plans which present themselves for the protection of our interests. Briefly—on my arrival in Uganda the two factions, termed Wafransa and Wangreza (French and English, Catholic and Protestant), were at bitter enmity, and from day to day, and almost hour to hour, war seemed imminent between them. These parties were headed respectively by chiefs who had been taught, the one by the Catholic French priests, the other by the Protestant English missionaries. It is, however, a misnomer to call them either French and English, or Catholic and Protestant. Their leaders, the big chiefs, were zealous, almost fanatical religionists; the mass of the faction were the retainers of these chiefs, provided they were of their chiefs' religion, or of no religion. For over a year the peace was with the greatest possible difficulty preserved between these two factions, the matter being rendered far more difficult by the extremely complicated system of land tenure in Uganda, and the incredibly intricate division of sub-chieftainships, these sub-chiefs being of either religion or faction throughout the graduated scale. Meanwhile the Mohammedan faction, equally fanatical in their religion and their attachment to their king (Mbogo), were for the present the worsted party, and had taken up a position on the Unyoro frontier, in alliance with Kabarega. The crisis was inevitable. Meanwhile the Soudanese troops late in the pay of the Khedive, who were left in the Equatorial Province when Emin Pasha resigned his governorship and returned to the coast with Mr. Stanley, had been brought down by myself and located in garrisons, or rather small colonies, in the south of Unyoro to the rear of the Waganda Mohammedans. The crisis came. The Wafransa lost the day, and eventually all their armed political factions were located by me in Buddu, a detached province lying to the south of Uganda proper, conterminous with the German sphere. The Mohammedans were, after infinite difficulty, also placed in a province of their own. They resigned their king into my hands and agreed to the abolition of the slave-trade. The Soudanese refugees remained loyal to me at this crisis, and probably saved the situation by threatening the rear of the Waganda Mohammedans, which compelled them to come to terms instead of attacking the Christian factions while these were fighting each other.

Thus at the moment I left all promised well for peace, since the primary cause of disputes had been removed by the isolation of each faction in its own province, while the equilibrium was maintained by having three nearly equally powerful factions, either one of which feared to precipitate a quarrel lest it should incur the hostility of the other two combined, and with each of which we, as the central power and authority, held a predominating influence. We were looked upon by each of the three as the only impartial administrators of justice. Such was the position won with some considerable difficulty and not without bloodshed. This result, so very, very hard of attainment, is what must be sacrificed to anarchy by evacuation. The repatriation of the Mohanmedans was hailed with the most demonstrative joy by the king and chiefs at the capital, for they said I had now "taken war out of the country." Even the French priests, spite of their wild and bitter accusations (accusations to which I am fully and, I think, conclusively replying elsewhere) regarding the fighting in Uganda, are now loud in their appeals that we should remain in the country.

There are two main considerations involved in the question of retention of Uganda—(1) the difficulties of surmounting the distance between the lake and the coast, for the transport of barter goods, ammunition, and necessaries to the interior, and the export of produce to the coast, especially of the more bulky and less valuable kinds; (2) the question of responsibility in the future administration.

(1) The solution of the difficulties of transport and communication which was proposed by the late Government was a railway. The adoption of the "policy of a railway"—viz., a railway subscribed for by the public, with the interest at 3 per cent. guaranteed for a term of years by Government—would undoubtedly go far to secure all those interests which I have already indicated under four headings, and the sum to be guaranteed is comparatively trifling. The granting of aid to chartered companies has been criticized as forming a dangerous precedent. The principle, however, is one which has been recognized by Germany to the extent of several millions, and also by the other European Powers in Africa. Nor does there appear to be anything inherently unconstitutional or dangerous in it under certain circumstances, and when the interests involved are largely if not entirely national. Indeed on close examination it would appear a logical sequence, under the above conditions, of the principle underlying the grant of a Royal charter. It has also been said that by subsidizing the railway the Government would be voting money for the benefit of a private company. The railway would be altogether apart from the Company, which would only indirectly benefit by it through the greater development of trade, and we have good presumptive evidence that any such benefit would be laid out judiciously for the better administration of the coast area. If I have succeeded in showing that there are interests at stake which are national from a political, philanthropic, and colonial point of view, then the safeguarding of these interests is justly chargeable to the Imperial purse. The commercial development also, which would open up large markets and fields for industry, more especially when the goods of lesser value and greater bulk could be railed to the coast at small transport charges, would form a direct advantage to the commerce of this country—an advantage towards which the ratepayer may not unjustly be called upon to contribute.

The report of the survey party recently employed in determining the route for a railway is eminently satisfactory; the physical difficulties are less than were expected. Should the decision, however, be against its construction to the lake, it might still be found feasible to make it up to Kikuyu—half-way. This would enormously facilitate rapidity of communication with Uganda, would reduce the cost of transport by half, and, above all, would enable the Company to retain and administer effectively the Hinterland between the coast and Uganda. The upkeep of the chain of stations from the coast to Uganda would thus be wholly apart from the expense of retaining Uganda itself. Under such an arrangement the expenses of the administration of Uganda would be considerably decreased. The greatest physical difficulties lie beyond Kikuyu—viz., the crossing of the lofty Mau plateau. This first half of the railway, therefore, would probably involve very much less than half the estimated cost of the whole. It would cross the only part of the route on which the tsetse-fly is known to exist, and in which

fodder and water are in places scarce. Beyond this point fodder of all kinds for mules or camels abounds, water is plentiful, and there are no obstacles to the establishment of a system of staging animal transport which, by replacing the costly human porter, would reduce transport charges to a *minimum*.

There is a further argument for the construction of a railway, entirely apart from the question as it concerns the Company. The British Government is pledged by the Brussels Act, *vide* Articles I. and III., to undertake the construction of railways, &c. Not only was England a signatory Power to this Act, but the Conference itself was convened at the direct instance of her Britannic Majesty. We are pledged to Europe to take the measures indicated in this Act for the suppression of the slave-trade, and the measure most prominently indicated is the construction of railways. When Great Britain became a signatory Power to that Act her action ceased to be the outcome of private philanthropy, or dependent in its application on the impulse of any section of her people. She pledged herself by international agreement before Europe to undertake the obligations contained in the Act; and if she now recedes from that position she is guilty of a breach of faith to the other signatory Powers, justifying the recent accusations in the French Press that we are a nation who love to speak in high terms of humanitarian principles, but repudiate them by our actions. If, then, we are pledged to the construction of railways, &c., there will not, I think, be found any who will deny that no railway could be undertaken in Africa which has so good an objective point, and the construction of which, while fulfilling our international obligations, at once coincides so fully with our own interests.

(2) There remains the question, Can Uganda be retained and effectively administered without a railway at all? With an organized system of animal transport, or by purchase of necessary goods from independent contractors in the German sphere at the south of the Lake, where transport is cheaper because the Wanyamwezi carriers can be hired by thousands on comparatively low pay, there is no doubt at all in my mind that it can, and on a much less expenditure than has hitherto been considered the *minimum*. Under the latter conditions, of course, the imports would be lost to our manufacturers. Into the details of calculations of the expense of retaining Uganda it is not my business to enter here. These calculations naturally depend on various *data*, such as whether the up-keep of stations between the coast and the Lake are included in the Uganda budget; whether Government, who must be absolutely insured against the possibility of any reverse in so distant a dependency, or a private company, are the direct administrators; whether any interest is payable on expenditure already incurred; whether all imports are to pass through British territory only; and many other similar considerations. I can therefore only say that, roughly speaking, I feel confident that Uganda can be administered effectively on possibly a *maximum* of 40,000*l.*, and a *minimum* of 20,000*l.*, and that this expenditure will rapidly decrease from year to year.

The remaining question of responsibility in the future government of Uganda entirely depends on the share taken by Government in providing the means for its retention. The Imperial British East Africa Company have finally and irrevocably decided to retire, having no longer the funds to carry on the administration. If Government decides that the interests abandoned are of sufficiently great importance, that the obligations we are under are sufficiently imperative, and that public opinion has spoken with no uncertain voice, then the Cabinet will take the necessary steps to retain Uganda, and safeguard national interests, and fulfil national obligations; and while doing so will protect itself.

The most simple and effective way would seem to be to follow the recent precedent in Nyassaland, by declaring the country which the Company wish to evacuate a British protectorate, appointing a commissioner, like Mr. Johnston, and if necessary claiming from the Company an annual payment, such as is made by the South African Company in the parallel case, for the advantages accruing from customs revenues, &c., on the coast.

But there is the alternative, should it be found feasible, of the Company's giving up its charter and its position altogether in East Africa, and Government taking over the concession which the Company held from the Sultan of Zanzibar for farming the coast customs prior to its receiving a charter.

Should this plan appear to involve a more direct responsibility and control than Government see right to assume, there is the plan of placing these countries under the Zanzibar protectorate. A land debt could be incurred—I am informed that a Zanzibar loan could be readily floated in the city to meet present difficulties, the interest on which would be payable from the revenues, as they gradually develop. Uganda and its sister countries would be under the control of the British Crown, through the Zanzibar protectorate, of which they would become a dependency.

Lastly, there is the plan of subsidizing the Company for a brief period, say three years, until the administration should be firmly established, and the revenue developed.

Surely, in view of the interests involved, the greatness of which I feel, though I am so feeble an exponent of them, the obligations we have incurred by accepting this country as part of our "sphere of influence," and by taking the initiative in the Brussels Act; in view of the awful anarchy and misery which must follow the repudiation of the pledges made by the Company to the Natives; of the destruction of Missions; the impetus to slave-raiding; the abandonment of the political key to Central Africa—in view of all these, and all they each severally mean when closely considered, the moderate paltry sum which will save the situation will not be denied by the Government of the "richest nation in the world."

October 15th.

F. D. LUGARD, Capt.

IV. EXTRACT FROM SPEECH OF MR. H. M. STANLEY.

(*Swansea, October 3rd, 1892.*)

I am bound to ask your sympathy and influence in behalf of the Protestant Mission in Uganda, their thousands* of converts, and also for the Catholics, Mohammedans, and heathen in that country, who must become engaged in mutual slaughter presently if the Government remain longer indifferent. I am also impelled to plead with you to use such influence as you possess in behalf of the weaker tribes, who, on the retirement of the British, must become the victims of the Arab slavers. You have heard how the efforts of the British cruisers for the suppression of the slave traffic along the African coast have been crowned with success. The occupation of the coast by German and British troops has made it impossible in the future; and the Arab slave-traders have been compelled to carry their nefarious trade into the far interior. They may be found at present in the central and western parts of the East African territory, and to the north-west and south-west of the German sphere. The slave-trade is not dead—it is only removed to a safer locality, where the slavers may continue the hunt for the defenceless Native with impunity. One of the principal objects of the Brussels Conference was to pursue the slave-trader into the interior of the continent, and as the slave-supplying area had been absorbed by the European Powers, the true method of dealing with the hideous evil and totally extinguishing it became clear and comparatively easy. Great Britain, France, Germany, and Belgium, the Powers most concerned, undertook at that Conference to make roads, especially railroads, through their respective African territories, by which means the final blow was to be given to slave-hunting and slave-trading. Belgium was the first Power to move in the matter. Her railway is being constructed to the Upper Congo, and the Congo River gives her access into the slave-nursery of Manyema and the Aruwimi Forest. She already possesses thirty-two steamers which police the Congo and its tributaries most effectually, and along the river banks she has a chain of fortified stations. The news that you hear occasionally

[* "Hundreds" would be more correct. But Mr. Stanley doubtless includes all those who have ranged themselves on the side of the English Protectorate, and who are all more or less ready to welcome instruction from the Protestant missionaries and Native Christians.—ED.]

of encounters with the slavers proves that the civilizing forces have come into contact with them. France followed Belgium, and with the annual subsidy of 60,000*l.* voted by the Chambers is protecting her territory and consolidating her possessions. French steamers patrol the Congo and the Mubangi, and French troops have reached 6 deg. N. latitude. The third to advance has been Germany. She has expended about 100,000*l.* a year. Her stations are on the Victoria Nyanza, and her lake cruisers are on the way to the Nyassa and the Tanganyika. The last to move has been Great Britain. She has secured the Zambesi and Nyassa Lake against the slavers, but in British East Africa the case is as I have told you. The Chartered Company to whom she delegated her authority are about to withdraw to the coast at the end of the year, and British East Africa is to revert, I suppose, into its pristine barbarism and to its former uses—namely, to supply slaves for the Arabs.

V. ARTICLE FROM THE "SPECTATOR" OF OCTOBER 8TH, 1892.

As we understand the matter, the Government has not yet decided to evacuate Uganda. What it has done is to warn the Imperial British East Africa Company that, after March 31st next, that is, after the present financial year, it will no longer continue the subsidy without which the Company professes itself unable to continue the occupation. The Directors must give the African State up on that day as admittedly incompetent to govern it, but beyond that the Ministry reserves its decision, and leaves itself, in Lord Rosebery's words, "absolute freedom of action," until it can obtain an idea of the inclination of the House of Commons. Lord Rosebery does not mention the House, of course, but this must be the motive of the three months' grace conceded to the Company, which would otherwise be a mere example of that policy of shilly-shally which is never Lord Rosebery's taste, and which this Government has every reason to avoid. It is possible that there has been a difference of opinion in the Cabinet, which discussed the whole matter during two sittings, but it is not necessary to make that ungracious assumption. This Government avows as one of its leading thoughts that the popular will must be consulted even in foreign policy, and if that attitude is ever justified it is in a case like this, when, if the right resolve is taken, the people must be asked to sanction a sacrifice which is not required by their immediate interests, and the reasons for which they may not at first be able to perceive.

We desire, with most of our Unionist contemporaries, to retain the Protectorate of Uganda, and to turn it into an effective guidance of the administration of that State, even if it should be necessary to spend a considerable sum in opening communications and enforcing order. We cannot, however, endorse the reasons which seem to content a good many of them in defending that policy. We doubt, to begin with, the policy as well as the righteousness of conquests made chiefly to obtain new markets. If conquest produces trade, that is a good thing, because trade of itself is a sign of growing wants, and therefore of increasing civilization; but conquest for the sake of trade is very like buccaneering, and not unfrequently results in an expenditure of the whole capital value of the profit gained. To annex Afghanistan for the sake of "the commerce of Central Asia," which is not equal to the overturn of one big shop; or to force a way to Lhasa, in order to sell cottons on the arid steppes of Thibet; or to swallow East Africa for the sake of its exports of oil and ivory, is just as likely as not to prove costly folly. A single improvement in the manufacture of textiles, a single invention like Bessemer's, a single Treaty of Commerce with even a second-class European Power, would yield us more in money profit than years of half-hearted warfare waged for such an object. We made more out of the spinning-jenny, tenfold more, than the East India Company during its whole history made out of its trade. It may be necessary, for the very existence of commerce, occasionally to seize a depôt like Singapore, and so give to buyers as well as sellers the immense advan-

tage that comes of a secure base for trade, a bank that cannot be plundered, a warehouse that cannot be besieged; but the utility of extensive conquest for the sake of a market is at best but a doubtful speculation. Nor are we so sure of the truth of Mr. Chamberlain's opinion, as given in his speech of Saturday, that an empire, to be safe, must always expand. We should be very sorry to see England hold the whole world, and that is the logical deduction from that little-examined axiom. We have got a good bit of the world as it is, and, but that the sea is a very safe base of operations for the strongest of maritime Powers, we should not be able to hold what we have already. Neither Australia nor South Africa can be attacked by land; we do not defend our land frontier in America; and the frontier we do defend in Asia—that of Northern India—is ruinously costly, and may yet prove the heaviest of all our burdens. We have enough in time of peace for our present resources—unless we could acquire a separated little world like Madagascar—and more than enough in time of serious war. Our reason for retaining Uganda would be quite a different one from either of these two. We would keep it, because that is part of our almost self-evident duty.

We hold that no people will ever keep its character at its highest level—keep it noble, in fact—unless it imposes upon itself some task requiring energy and self-sacrifice and patience for the benefit of the world. There must be something big of some sort which it has to do, which does not pay directly, but which, consciously or unconsciously, it insists on doing, even to its own immediate detriment. The Roman work was to stamp the notion of law as distinct from will into the White races, and it did it, and died only of weakness when it drew back from that great task, and suffered the reign of will to overpower almost entirely the reign of law. Our work in the world is to give its dark races a fair chance of advancing; to maintain among them the wonderful *Pax Britannica* which makes a continent like India as safe as the Strand; to let them, if they will, civilize themselves, and assist them in the work. This is specially our work in relation to Negroes,—first, because we hate slavery, the grand Negro trouble; secondly, because we alone of the nations can govern Negroes without oppression; and, thirdly, because the Negroes have chosen us out from the nations as the one they will obey most easily. Even the slaves in the Southern States, with all their terrible wrongs, never rose on the Anglo-Saxon planters as the Haytian Negroes rose on their French and Spanish masters. Dr. Blyden, perhaps the ablest Negro alive, has testified in the writer's hearing that wherever he has travelled among his own people, and he has travelled far, he has found universally the same feeling,—that they would rather submit to the English than to any other White race, the conviction being that, "though they are violent, and sometimes terrible, they mean well by us." Under those circumstances, the leadership in East Africa, from the Mediterranean to the Cape, has fallen to us, and we conceive that it should, at any reasonable sacrifice, be retained. Just look at this single case of Uganda. It is conceded that we have there no White enemy to dread; and the facts, therefore, resolve themselves into this. By cutting a road, we do not say a railroad, of three hundred and fifty miles; establishing a post or two; putting two or three steamers on the Victoria Lake; and organizing a minute force, say three thousand men, of Ghoorkas and Soudanese, with three mule batteries of artillery, we can give a country as large and as fertile as England, with a large population, profound quiet, commercial order, the opportunity of rising from the African to the Asiatic grade of civilization. We can allow Christian teaching, Protestant and Catholic; we can set every man and woman free; and we can render it as safe to practise the simpler arts—agriculture, weaving, and housebuilding—as it is in Caithness or Sutherlandshire. Englishmen can hardly understand what it is for Negroes in Africa to make even that beginning; but perhaps they may understand the consequences of our absence. The Arab slave-raiders, already on the verge of sovereignty, will enter Uganda, supported by their savage allies, the Manyema, and the fierce converts they arm with muskets, and turn the whole land into a wilderness whence all villages have disappeared; where no man or woman will be safe from kidnappers for a day; where order will be unknown, except in the invaders' camps; and where one-third of the population will have perished, one-third will have been sold into cruel slavery, predial slavery, not domestic; and where the remaining third will have been driven out of its fields into the jungle, to live a hunted life on roots and fish. In one generation hope will have disappeared,

Christianity will have been forgotten, and the people, just emerging from savagery, will have been thrown back into the condition from which in three thousand years they have only escaped at intervals—a condition worse, because a little more conscious, than that of the gorillas. And this not in a land of which we know nothing, or with which we have no concern, but in a land which we have entered, where we have made treaties giving us rights, and therefore duties, and where we have actually secured to ourselves, by diplomatic effort, a recognized though thin kind of sovereignty. It seems to us that the House of Commons, if it votes for such a retreat, does a shameful thing—as shameful a thing as could be done, except, indeed, one which, to our amazement, is also pressed on us by semi-official arguments. We can keep the protectorate, it is said, it being guarded by a European Treaty, and yet evacuate Uganda. That is to say, we can keep our rights, and do none of our duties; insist on our claims, and fulfil none of our promises; leave Uganda, the “garden of savage Africa,” and warn off any rival who might, from interested or other motives, restore a semblance of order. It is monstrous counsel. If we go, let us go utterly, and confess openly that our energy is overtaxed, and leave any White race that will to try to perform the duty from which, from mere selfishness—for there is no other motive—we have shrunk.

Let us understand, however, that we are giving up the largest and most beneficial piece of work which it has fallen to our nationality recently to perform, and giving it up for good. If we abandon Uganda, no Negro race on the East of Africa will trust us again; the Arab slave-stealers will again enter on their foul enterprise full of hope; and at the next European Conference we shall stand as a Power which cannot be trusted even to do work we eagerly assumed. The reason why Great Britain comes out of these Conferences with her hands full is the general belief that, with all our disagreeableness, we can govern, that we can ensure order, that we can, in fact, turn jungles into States of some utility in the world, if it be only to buy shirtings, schnapps, and mirrors. We cannot, it seems, by our own confession, do even that, far less protect missionaries, without overstraining ourselves, and have therefore no rights in the distribution of the savage world. We won our position in the partition of Africa, won it so completely that the grand base of power, the dominance of the Lakes, was given us; and rather than spend 100,000*l.* a year upon it, we, with Zanzibar rising into a wealthy colony and an *entrepôt* for the whole of East Africa, surrendered everything to the merchants from Jeddah who deal in human flesh.

VI. EXTRACT FROM SIR J. H. KENNAWAY'S ADDRESS,

Valedictory Dismissal of Missionaries, Exeter Hall, October 3rd, 1892.

We have had news to-day from the missionaries in Uganda up to June 17th, when they were alive and well. Bishop Tucker has gone forth to them with a brave heart. You know the circumstances under which missionaries first found themselves in that country, on the invitation of Mtesa, its late king, and no one entertains a doubt that they were right, or that the treasure lavishly poured forth and the precious blood shed has borne abundant fruit. Nor is there one who does not wish that, God helping us, we should continue the work. We went there without human help, relying only on God's protection. The missionaries kept clear of political complications under the Kings Mtesa and Mwanga. But when the East Africa Company, under a charter from the British Government, entered, their position was to some extent compromised, and the Christians were mixed up with the political situation. Our Government is bound to maintain a settled government in that country. Last November, at a memorable meeting in this hall, friends of the Society were moved to contribute 16,000*l.* in order to avoid the evacuation of the country, and thus a year's grace was obtained. A few weeks ago we were face to face with a like situation, but it was not possible to avoid it by the same means. Accordingly, a fortnight ago the Committee decided unanimously to point out to the Government the serious disaster evacuation would be, and to

urge them to take measures—it was not for the Committee to say what measures—to avert such disaster. The deputation was kindly received by Lord Rosebery. We pointed out that besides the perils to Uganda, and the danger of massacre, such withdrawal would prove disastrous to the whole sphere of British influence, and affect both the evangelization and the civilization of the whole of East Africa. Cabinet Councils were swiftly summoned, and on Saturday last we heard of the offer of the Government to the Company to provide the cost of occupation for three months longer. We heard with thankfulness of that reprieve. This offer of the Government has been before the Company to-day, and I am glad to be authorized to inform this meeting that the Company has decided to accept the offer. This will give England time to try to consider her position, whether she will acknowledge and abide by the people who had trusted her, or surrender the advantages secured by treaty and the influence over one of the principal waterways of Central Africa. I cannot believe it will be the latter. But, at any rate, Bishop Tucker will have time to consider the situation. It is not for us to sound a note of recall from here, for we cannot, with our imperfect knowledge, judge what may be practicable. We have every confidence in the zeal and devotion of Bishop Tucker and his party, and that in answer to their prayers and our prayers, a right judgment will be given them. But how are we to utilize this interval? As individuals, our actions are free and untrammelled. As a society which knows no politics, the C.M.S. must take care how it takes part in an agitation which is in danger of becoming political. Yet we have a duty at home when this great interest is being excited, and the papers are full of Uganda, and we should fail in that duty if we did not let our countrymen know the story of the Mission, and the great things God has wrought there.

VII. MINUTE OF THE C.M.S. GENERAL COMMITTEE OF OCTOBER 11TH, 1892.

1. The Committee of the Church Missionary Society have received from their Secretaries a Report of Lord Rosebery's reply to the Deputation of the Committee; they have also read the letter of September 30th, 1892, to the Directors of the Imperial British East Africa Company intimating Her Majesty's Government's acceptance of the principle of Uganda being evacuated, but offering to assist by pecuniary contributions towards the cost of prolonging the occupation until March 31st, 1893, and the reply of Sir A. B. Kemball accepting the proposals of Her Majesty's Government, "actuated by the hope that the provisional arrangement may in the issue bear fruit conducive to the cause of humanity and to the public advantage."

2. At the present grave crisis in the history of Uganda the Committee of the Church Missionary Society feel that a special responsibility devolves upon them to communicate to the British public their sense of the grave wrong which will be inflicted upon the people of Uganda if this determination to withdraw the protection in which they have been led to trust be carried into effect.

3. How that protection should be secured is a political question; and one of the fundamental principles of the Society is that the Committee and missionaries must keep clear of politics. They therefore make no suggestion on this point; but are firmly convinced that where the claims of duty are paramount, some method of meeting those claims can be devised.

4. Nor do they attempt to indicate whether the moral responsibility rests on the Company, which under Royal Charter has assumed Imperial responsibilities, or on the Government under whose Charter that Company acts. But they cannot forget that in the exercise of the powers thus granted the Imperial British East Africa Company has persuaded the people of Uganda to place themselves under British protection. They therefore insist that a grave responsibility lies on the nation itself; and they urge that a duty rests upon every citizen to secure, as much as in him lies, that by some means or other the national responsibilities shall be fulfilled.

5. But the claims of humanity demand that a Society, which has special

interest in Uganda, and which through its missionaries on the spot has special means of judging of the urgency of the present crisis, should contribute anything which its position enables it to contribute to the *data* which go to the solution of the problem.

6. The Committee recall, as indicative of the special interest of the Society in Uganda, the fact that missionaries of the Society first announced the existence of the great African Lakes, and thus gave a direct impetus to African geographical research; that in response to King Mtesa's appeal, through H. M. Stanley, the Society sent out the first missionaries to reside on the shores of the Lake, the Roman Catholics not arriving till eighteen months later; that the Society's missionaries, besides teaching the truths of the Gospel, have introduced the printing-press and other handicrafts, and that through their diligence the whole of the New Testament has now been translated into the language of Uganda, that language having been reduced by their labours to writing; that Uganda is a land which has already drunk the blood of martyrs, many of the Christian converts having nobly witnessed for Christ at the stake, while several of the Society's missionaries, notably Bishop Hannington, have laid down their lives for Uganda, and others still living have expended their best strength on its behalf.

7. The Committee feel bound to let it be known that Bishop Tucker and their missionaries in Uganda unite in expressing their conviction that the withdrawal of British protection will be followed by a general war and the inevitable massacre of Christians. They have received a touching appeal from the Christian converts connected with their Mission, who write, "Our friends, we inform you that we Baganda are under the Queen's flag. We very much want the agents of the Company to stay in our country; moreover, we think that our country should be subject to the Queen as she rules all other dominions. Our friends, we tell you the truth, we shall undoubtedly in the case of the Company withdrawing fight amongst ourselves, and our country will become a wilderness." Careful consideration of the opinions expressed by Captain Lugard in his report of March 4th, 1892, and in his letter to the *Times* of the 8th inst., and by Bishop Tucker and the missionaries, as to the almost certain effects of the withdrawal of British influence from Uganda, leaves the conviction on the mind of the Committee that the fears of these gentlemen, so eminently qualified to form a just estimate, are by no means exaggerated.

8. The Committee would further emphasize the fact, which they ventured to lay before Lord Rosebery when he received the Deputation from the Society, that the position of the missionaries and converts in Uganda has been completely changed by the establishment of British authority; that if that authority be withdrawn, it is impossible for the missionaries or the inhabitants of the country to return to their former relations with the ruling power, whenever such power is re-established. The old system has been swept away, and with it the relations which the missionaries formerly occupied to the king and the people.

9. In conclusion, the Committee wish it to be clearly understood that it is not merely on account of the peril in which the missionaries stand that they have recently approached the Government on this subject, and that they feel now impelled to make this representation to the nation at large. With regard to the missionaries, Bishop Tucker is now on his way to Uganda, and, in counsel with his brethren, will determine what course of action will best promote the interests of the work. The Committee leave them entirely unfettered. It is not for the Committee, far distant from the scene, and ignorant of what changes may be taking place there, to sound the note of recall; and they trustfully commit the Bishop and the missionaries to the guidance and protection of God. They press for a full consideration of the present crisis under the solemn conviction that great hindrances to the spread of the Gospel, wholesale massacre of Native Christians, fresh impulse to the slave-trade, and disaster to the heathen themselves, are too likely to result from the withdrawal of British influence, on the continuation of which the people of Uganda and of the neighbouring districts have been led to rely.

10. The Committee echo the emphatic prayer recorded by the Archbishop of Canterbury: "That our country's course may be so shaped that Christian converts may not be abandoned to imminent destruction."

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. W. J. Humphrey has come home to confer with the Committee regarding a serious instance of insubordination in which a large number of the students of Fourah Bay College are implicated. He also hopes while at home to be enabled to find a fellow-labourer to go out as Vice-Principal of Fourah Bay College.

In January Mr. Humphrey visited Port Loko. On Sunday, the 31st of that month, he preached at the 8 a.m. service, when eighty-seven Timnehs were present. The Rev. S. Taylor, the Native pastor in temporary charge during the Rev. J. A. Alley's furlough, writes that the number of Timneh worshippers has lately fallen off. Most of the women who attend church are the wives of Mohammedans, and one of them having died in the spring, after an attack of influenza, her husband invited a Mohammedan priest to bury her. Other women have inconsistently argued that it is useless to attend church if their husbands are to have them interred after death with Mohammedan rites. Mr. Taylor says that the newly-baptized converts are letting their light shine before their heathen relatives and friends, and are regular in their attendance on the means of grace.

The roads to Abeokuta were still closed at the beginning of September.

EASTERN EQUATORIAL AFRICA.

A telegram was received from Mombasa on September 26th from Bishop Tucker, intimating that he was then starting up-country. The delay was occasioned by the fact that all the available porters were requisitioned by the Imperial British East Africa Company for a caravan starting for Uganda under Mr. Martin, a servant of that Company.

It was a matter of much thankfulness to the Bishop that on leaving the coast he could feel that the island of Mombasa was at length provided with a staff of missionary workers, and that preparations for the reception of more labourers were in progress. The hospital was rapidly approaching completion, and a house for Dr. and Mrs. Edwards was likely to be soon ready. Three houses had been procured, one for the Rev. W. E. and Mrs. Taylor, one for Mr. and Mrs. H. F. Gordon, and the third for Miss Furley, the three Misses Bazett, and Miss Lilian Hill, the last four of whom sailed on October 24th. Mr. and Mrs. Gordon entered into residence in May, and have since had much encouragement in their labours among both Europeans and Africans.

The Rev. J. C. Price and Mr. D. Deekes, of Mpwapwa and Mamboia, are wishful to have some of the Waganda Christians at their respective stations to assist in their evangelistic work.

The following letter is the last one written by the late Rev. J. V. Dermott, of Nasa. It is without date, and his illness prevented his concluding it; but Mr. E. H. Hubbard, in forwarding it at Mr. Dermott's request, enclosed a note dated Good Friday, April 15th. Mr. Dermott wrote:—

Yesterday, however (Sunday), I was going to a certain village to hold a service, and just outside it, saw a most interesting sight. There were two travelling blacksmiths making spear-heads; they had come from the Majita hills, about 100 miles distant (or more) by road, carrying their implements with them, very much like travelling tinkers at home. Having chosen a nice shady spot under a tree, they had made a charcoal fire, which one man was blow-

ing with a pair of bellows, made entirely of skins (not of skin and wood, like the one Deekes has taken home), whilst his friend forged the iron into the required shape. What surprised me most was to see that they possessed a well-made hammer and a pair of blacksmith's tongs. Not knowing they were Wajita, I said to them, "To-day is the day of rest, and not for work; you ought not to work," and then passed on, but was very much pleased on returning to find

that they had put out the fire, left off work, and had evidently attended the service.

Monday, March 21st.—This morning a tall fellow, about 6 ft. 1 in., who is working on a hut in our village (with four others), came up to me and said, "Master Ibrahimu's (another man in our employ) wife has been hitting me with a stick!" and then pointed to the scars on his body. "What!" I said, "a woman hit you?" "Yes." "You six men afraid of one woman? Get on with your work again." I was told that she had suspected them of stealing some cloth belonging to our cook, and so took his part and the law into her own hands, and gave them a thrashing, which they received without the least resistance. One could not but feel that if they were unable to take the stick away from her, or otherwise stop her amusement, they deserved all she gave them. Afterwards I went up to see how they were getting on, and there was she smoking her pipe outside of her own hut, and nagging those poor fellows right and left. I had to tell her to be quiet two or three times before she ceased; no doubt thinking that as we had taken no notice of her thrashing them she might at least "talk to them." You ought really to inform the "Women's Rights Society" of this individual, she would make an excellent president for the Central African Branch. In the evening the above-mentioned man asked to be paid off, as he feared this woman.

Turning to another subject, to-day we have picked our first cucumbers grown from seeds given us by the German officer at Mwanza; we also picked to-day a radish nine inches round. What do you think of that? Unfortunately, they were too indigestible for us, so I gave a piece of it to a Native, and asked him how he liked it. His answer is worth recording. He said, "Well, master, it is *good* a little, but *bad* very much." In other words, he just wanted me to turn my head whilst he parted company with it. The cucumbers they all liked, because they themselves grow a small vegetable very similar in taste. Another man was asking what kind of food the lettuce was, so I told him very good, and cut one for him to taste: but owing to the insufficient rain for them they were somewhat bitter, but I ate mine, of course, with apparent relish whilst this poor chap groaned, "Oh! master, this is very, very bad;" his

friend also said it was "vile" stuff, or words to that effect.

30th.—Since writing the above nearly a week has elapsed, and it finds me "on the march" again. Hubbard is gradually getting strong now, after his recent illness, so I have taken the opportunity of making a short missionary journey of six days, before the heavy rains make travelling difficult.

On Monday last, 28th, I started off with Natandi (our Mganda teacher), Mbassa (a Msukuma, who is very anxious to read, and journeys with us that we may teach him on the way), some boys, and a few porters to carry the bed, tent, &c. We first visited the capital, and saw the chief, but there were very few people about, so next day (Tuesday) we left, and made for the Lake, about ten miles to our left, which we reached at 4.30. We camped at a place called Msanza, and received a welcome from the chiefs and people; the former gave us some fresh fish and a goat, so we are not hurrying away, as the people have also been coming and going all day to-day (Wednesday), and we have had two or three opportunities of teaching them.

We are making it known wherever we go that if the Natives want their sons to live with us and be taught, they can do so by the payment of a goat: they all say, "These words are good," but it seems to me they are afraid to send their boys, lest we sell them or kill them. At present there are with us two sons of chiefs, besides six or eight others; we shall, however, I think, have a good many more soon, when they have finished cultivating, although our experience is they do not remain very long—they want to return to their friends after a month or two with us, like boys at home, they want to see their mothers. However, we must teach them as much as we can whilst they remain, for we cannot compel them to remain, even if we wished to do so, against their will.

Friday, April 1st.—Yesterday we continued our journey till we reached a place called Solima, where we are now camped. We had intended stopping two or three times between, but the people were either too few, or too frightened, or else could not understand us, for there are several tribes represented along the shores of this gulf, viz., Wajita, Wakerewe, Washashi, Waluri, and Wasukuma, so that it is impossible at present to teach them, unless they

know either Kisukuma or Kiswahili. At one village we visited the head-man's tembe, but he would not come out to see us at first. A Native who had led us to his house called him by name, but when he heard who his visitors were he said, "Not I; I am not coming." The poor fellow evidently

thought we should shoot him. However, I went in and saluted him, and he then came out, but eyed us very suspiciously.

To-day is like a truly April day in England—it is cold and wet. We have had several showers during the night, and another this morning; we are now evidently entering upon the rains.

A Mganda Christian at Nasa wrote a letter of condolence to Mr. Dermott's father, of which the following is a translation by the Rev. E. C. Gordon:—

*Nassa, Usukuma,
June 8th, 1892.*

MR. DERMOTT.—I hope you are well after this salutation. I do not know if you have received the news of the death of my friend, J. V. Dermott. Oh! Mr. Dermott, your son was my great friend. I was much grieved at his death. But, then, I read in the Epistle of Paul to the Colossians, chap. iii., "For ye are dead, and your life is hid with Christ in

God. When Christ, (who is) our life, shall appear, then shall we also appear with Him in glory."

So when I read these words I was glad; for we shall meet him in glory. This is what I write.

Believe me your friend in Christ,

I am,

NATANAEL (NATHANAEL) MUDEHA.

I am a Muganda by birth, and I am now (living) at Nassa.

Letters from Uganda up to June 16th will be found in this month's *C.M. Gleaner*. Among them is one from the Protestant Waganda Christians, addressed to Eri Abakade be Kanisa (the Committee of the Church Missionary Society), which urges them to "speak with the Directors of the Imperial British East Africa Company to send many Europeans to settle in our country." The postscript runs as follows:—

But, our friends and brothers, you love us very much; for your brothers have suffered for our sakes, and some were killed, as our friend Bishop Hannington was killed and those whom he had with him, and others who suffered greatly for our sakes. Also a great deal of money has been expended for our sakes, and you do not grow weary of sending us teachers of the Gospel.

Our friends, who love us very much, our fathers in the Gospel of Christ, thanks, many thanks, for your money which you gave us, which you contributed to the Company this year, so that they might settle our country. Our friends, you love us much, us your children who are in Buganda; but pray much for us that war may cease in our country.

EGYPT.

Mrs. Laird writes from Cairo of an interesting gathering of Mohammedans which was held in Dr. Laird's house in July. She says:—

Dr. Laird was asked by our teacher, Yusef, to act as "best man" at his wedding. We afterwards learnt that the "best man" usually invites the friends in return. So we arranged to have an Arabic meeting, and in order to make them feel quite at home, no English was to be spoken. Several brought Mohammedan friends, in one or two cases *wives*. It was strange

to see the ladies smoking. We were obliged to depend upon our kind friends of the American Mission for the Scripture and prayer that closed our meeting. We hope periodically now to have a similar gathering, the guests varying, but with the object of breaking down some of the prejudices which hinder work here so much.

PALESTINE.

The quarantine arrangements which so much interfered last year with the locomotion of missionaries, have been resumed this summer. Acca experienced a visitation of cholera in July, and the Rev. C. H. V. Gollmer wrote that eleven had died during fifteen days. The place has now returned to its normal state of health. There were no missionaries of the Society there at the time of the out-

break, Mr. and Mrs. Gollmer having not yet removed thither—as they propose to do when suitable accommodation is found—from Nazareth, and Miss Wardlaw Ramsay having previously come home on short leave.

The Rev. C. Fallscheer sends the following account of the methods adopted by the Nablous local officials and, it must be added, by the Romish priests, to hamper the work. Writing in July last, Mr. Fallscheer says:—

The Zebabdeh School has been shut more than four months. Herewith I give a short statement of the doings of the Nablus Government and the two under-governments of Jenin and Selfit.

Since April, 1890, they have shut each year one or two schools. They do it in this manner: They send some soldiers who suddenly surprise the school, take the teacher and his books to Nablus, or Jenin, or Selfit, and put him in prison, and the next day the Government inspects the books. Never have they found a single fault with the teacher or the books, but nevertheless they intended to shut the schools; but by the Lord's help they were always opened again, with the exception that last year I could do nothing with respect to the school in Azzoon. The teacher was imprisoned in Selfit and then he was sent to Nablus, where they decided definitely that the school should be closed, and the teacher even was not allowed to return to Azzoon to fetch his wife and his furniture. The school has now been closed for a year and a half. The teacher has not committed any crime, nor did he distribute pernicious books.

In the middle of February last, a messenger arrived from our teacher in Zebabdeh with the news that the Governor of Jenin had sent his Secretary with soldiers to surprise the school and to take the books and teacher to Jenin and imprison him just as they did during the two previous years. This was the work of the Latin priest in Zebabdeh, who gave money to the Governor to put down the Protestant work there. To show you that they were working together, I may mention that the secretary and the soldiers lodged for the night in the Latin convent, and from there they went to our school and took the books, and in the evening the secretary (a Moslem) and the Latin priest mocked and laughed at the Holy Scriptures and blasphemed. May the Lord forgive them! The next morning the teacher was obliged to go to the convent to take his books and Bibles, which lay in a dirty corner, and

put them in his saddle-bag, because he was taken under escort to Jenin and imprisoned. He was in prison three days, which is against the law, as no one can be imprisoned before he is found guilty. As soon as I was informed about this, I wrote a petition to the Governor reminding him of what he had done last year, that he had been obliged to set the teacher at liberty, and that he had no right to imprison the teacher without being found guilty of a crime. Then he released him at once, but he was under surety and was not allowed to leave the town of Jenin. The books were examined and pronounced harmless. I sent another letter to the Governor, stronger than the first, when the Kaimmakan sent the teacher under escort with his books to Nablus. As soon as he arrived here he was set free and his books returned. Still they gave no permission for the teacher to return to his work, and they also demanded much money.

I wrote two or three times to Beyrout, to Her Britannic Majesty's Consul-General, to the Governor-General there, to Stamboul to the Minister of Religions, but we got no help this year; nevertheless, we did not get weary in faith and hope, believing that our help is in the Name of the Lord. The Mutasaref always said, "You must get permission from Stamboul." I answered him, "No, it is not necessary to get permission, as the school has been opened for twenty-two years."

The greatest injustice of all was what follows. The Governor of Jenin sent soldiers to Zebabdeh in the midst of the harvest this year, and brought the whole Protestant congregation, men, women, and children, under escort to Jenin, with the intention of forcing them to join another church; but the congregation stood firm. He threatened to put them in prison and to send them to Beyrout, and told them that they would be thrown from the steamer into the sea; but they said, "We are Protestants, and will die as such."

In the midst of the harvest it is a most serious matter to take Fellahen from their work. Then I wrote to the

Consul-General explaining matters, and he prevailed upon the Governor-General that the school might be re-opened. Praise be to the Lord!

We have still to obtain permission to rebuild our school in Zebabdeh, which fell in some years ago on account of the heavy rains in winter. The Latin priest wrote petitions to Stam-

boul and Beyrout, stating that we intended to build in Zebabdeh a church in the street of the Moslems and near the mosque; but there is no mosque nor even a Moslem street, only there is an old Moslem tomb and one Moslem family living there. So we were not allowed to rebuild our school.

PERSIA.

The Rev. Dr. Bruce telegraphed in September stating that the rumour that cholera was rife in Ispahan was false, and that it was abating everywhere.

In March the Rev. H. Carless started from Julfa to make a long itinerating tour, in the course of which he visited Shiraz, Kirman, and Yezd. He returned to Julfa at the end of June. He writes:—

At Shiraz we stayed ten days, but work is very difficult there at present. The populace are disturbed, anti-European feeling runs rather high owing to political and commercial complications, and the people are fanatical. I only saw a few of the chief people. From there we made a long march of twenty-eight days to Kirman; it was all entirely fresh country to me, and, I believe, untrodden by Christian missionary feet. We did not go the direct road east to Kirman, but made a six days' journey south to Jahroom, and then turning north again to the great salt lake of Niriz, made our way finally eastward. There is a large population in this country, and we passed through many towns and good cultivation. The journey was not without adventures and difficulties. Of course, our reception varied as much as the towns varied, but the Lord gave us opportunities to speak, and in several places earnest, seeking souls. One place, Saabaanat, will live in my memory. Our guide, thinking to make a short cut, lost his way, and at dark midnight we found ourselves toiling up a really terrible mountain pass, and with great difficulty did we get ourselves and loads up to the top, and down the other side, only when there to feel we had entirely lost our way; so we cast down our loads in the desert, took the bells off the animals so as not to attract the attention of the thieving Arabs about (at that time on the move up to their summer quarters), and lay down to sleep, wishing for the morning. When it came we found our way to the above-mentioned place, and felt how providentially the Lord had guided us there. All the people were most kind, and we had a large number of listeners, and on the Sunday after-

noon the chief moollah had a large gathering in his house to meet us, that we might speak together of God and His Word. We were so thankful for our two days' stay there.

In Kirman we stayed nearly five weeks. It is rather a rained place, with 35,000 people, and full of different Mohammedan sects. There is also a Jewish colony (about 500), and a Parsee one of about 1200. The moollahs there received me very courteously. I visited them nearly all, and they returned my visit, the latter quite an uncommon occurrence among these bigoted religious leaders. They were outwardly very kind to me, and we really had good times in talking with them. The Lord gave us also some earnest, true seekers, whom we expect to see and hear more of hereafter.

In Yezd we stayed four weeks, after a thirteen days' march up from Kirman. The city was more disturbed than when I was last there, owing to the anti-tobacco agitation, but we had a good time. The Lord specially gave me an opening among the students in the Mohammedan Theological Seminary there, and I saw several of them privately many times. The chief moollah in Yezd is a particularly kindly and merciful man, and I much enjoyed a visit to him.

I could tell you many things more that would interest you, but must not take up too much of your time. The Lord knows, and is working out His own sovereign will, even in these Mohammedan lands.

In closing, two thoughts come into my mind:—

(1) The great need of Christian doctors in these lands. There need to be almost as many doctors as ministers.

Their work is invaluable pioneer work for disarming prejudice and softening the hearts of the people. We want Christian doctors planted in all directions in Mohammedan lands. But where are the doctors, and what are they all doing? We only read of a paltry two or three offering every year to our Society. The Lord awaken them to see the needs, and thrust many forth! May the trumpet-call of the Lord sound amongst them, and may they come in might to the battle of the Lord of Hosts!

(2) The spreading of Babiism and its essential anti-Christian teaching.

Externally at present it helps us, for it is dividing the enemy's camp and sapping the strength of Islam; but, internally and spiritually regarded, it seems to me even a more subtle and dangerous enemy. Its Pantheistic teaching seems so terribly to dull and deaden the conscience. It is spreading widely in the Mohammedan world, and will contest the field with us: the rapid spread of its false teaching is a sure call to us to step in and teach the people the Truth. Now, as never before, does the Mohammedan world call on the Church of Christ to give it the Light and Truth.

NORTH INDIA.

Many missionaries, both of the North India and other Indian Missions, have written expressing their deep thankfulness for the Rev. A. Clifford's appointment to the see of Lucknow, although those in Calcutta do so with a very lively sense of the loss it involves to themselves. The Calcutta Corresponding Committee passed the following Resolution in August upon Mr. Clifford's retirement from the office of Secretary to that Committee:—

The Committee take this opportunity of placing on record their sense of the valuable services which Mr. Clifford has rendered to the cause of Mission work, specially in connection with the C.M.S., during the eighteen years in which he has laboured as a missionary in North India, and more especially during the past seven years in which he has carried out the duties of Secretary of the Calcutta Corresponding Committee.

The Committee cannot sufficiently express their appreciation of the ability, tact, and energy with which Mr. Clifford has conducted the affairs of the North India Mission, and the ready sympathy and practical counsel he has

ever been ready to give to all with whom he has been brought into intercourse.

The Committee feel that Mr. Clifford has upheld the best traditions of the post he is now vacating, and feel confident that in his new and responsible work as Bishop of Lucknow, he will, with God's blessing, be a power for good, and will give such a stimulus to missionary enterprise in the North-West Provinces that they are ready to bear with the loss which his departure from Bengal necessarily involves.

They pray that God's wisdom and grace may be richly vouchsafed to him and Mrs. Clifford in the work upon which they will soon enter.

The *Indian Churchman*, in commenting on Mr. Monro's remarkable lectures to educated Natives, to which we referred last month (page 771), congratulates Mr. Monro on doing what it believes no lecturer has ever succeeded in doing before, namely, drawing a Bengali audience to the Dalhousie Institute.

The North India localized *C.M. Gleaner* reports some recent baptisms of Mohammedan converts in the Nuddea district. Two widows and the little daughter of one of them, who had been instructed by Miss Dawe, of the C.E.Z.M.S., were baptized at Bollobhpur, by the Rev. Koilash C. Biswas. Seven Mohammedans were also admitted about the same time, but the date is not stated, at Juggernathpur, near Ratnapur, by the Rev. Daniel Biswas.

From the same source we quote the following:—

For some time Sunday labour among the Santals has been a thing of the past; and now we are glad to report that there has been a very remarkable movement during this last year in

the Hindu and Mohammedan villages bordering on the Loop Line, south of Sahebganj (which forms the east boundary of the C.M.S. Santal Mission). These villagers seem to have entirely

given up ploughing on Sunday. We have not been able to trace exactly the cause of this movement, further than this, that the people are inspired with

a fear that if they plough on Sunday some dreadful calamity will be the result. Surely we may put this down to the indirect influence of Christianity.

A special Mission was conducted in May at Chupra in the Nuddea district by the Rev. I. W. Charlton and Mr. Arthur Le Feuvre, assisted by Mrs. Charlton and Miss Dawe. The Rev. P. Ireland Jones writes:—

The pastors respectively of the two parishes (Revs. Thomas Biswas and Koylash Dey) for weeks beforehand endeavoured to stir all hearts to readiness for the approaching "Mission," and at length, on the last day of April, the two missionaries, and Mrs. Charlton and Miss Dawe, reached Chupra, looking forward to beginning work on Sunday, May 1st. The main plan was this. A daily morning service at 5 a.m., which secured a very fair number of field-workers before sunrise; a Bible-reading at 3:30 p.m. for workers; an evening service and after-meeting at seven. Besides these regular occasions of meetings daily, we had four special meetings for women, with an average attendance of ninety present. These were taken by Miss Dawe. The morning addresses were given by Mr. Charlton, and were clear and simple statements of Christian truth, aptly illustrated from the daily life of the hearers, passing from foundation teaching on sin to the work of the Divine Spirit in men. The Bible-readings fell to the lot of the superintending missionary. Mr. Le Feuvre's evening addresses were thoughtful and direct statements of human frailty and need, as seen in the sins of head, heart, hand, eye, foot. There was also a special message for parents from him, as of one whose heart is deeply moved for the children of India. Besides these gatherings, the boys in the school, the village cowherds, and the other children, all had opportunities of hearing

in simple words the story of the love of God to His children.

And now for a few words as to the response of the hearers to all these efforts on their behalf. The attendance was good, sometimes large; attention was well maintained; after-meetings were not "thin" or formal. The latter are not easy to manage in India where lip profession is so easy. No opportunity was given for any public testimony, but ejaculatory prayer was invited. Several persons were distinctly helped; many, alas! remained as they were, except for added responsibility; all have had a new ideal, or rather the old ideal re-presented for realization, and "the Day" alone shall reveal all the issues of those ten days of the Chupra Mission. The women were invited to offer themselves for occasional work as volunteers, for preaching visits with the Bible-women to non-Christians, and twenty-one responded. The faith of the pastor provided thirty-one *dhan-haries* (earthen pots) for collecting rice-offerings for Church work, but they were all taken, and fourteen more later on, and still more being asked for. Mr. Parsons gave out *dhan-haries* long ago, but our people soon grew lax in the privilege of giving. A weekly prayer-meeting and also a preaching by the agents at Chupra, has been also agreed upon. And now with thanksgiving and prayer for blessing, and also forgiveness, we commend into God's Hand this His Work done in His Name.

We learn with much regret that the Rev. F. T. Cole, who cut short his furlough last January and returned to the Santal Mission, has had a bad attack of malarial fever. He was feeling little better in September after a voyage to Singapore, and was ordered to take a further change to the hills.

The Rev. H. M. M. Hackett, Principal of the Allahabad Divinity School, has come home. Mr. Hackett recently baptized Babu Mahandra Nath Mukerji, District Engineer of Pertabgarh, Oudh, together with his wife and six children.

The baptism also of an educated Hindu and his wife at Jabalpur in May is referred to in the North India localized *C.M. Gleaner*, which says:—

We are glad to report the baptism of an educated Hindu and his wife at Jabalpur; and the more glad, because

he is the fruit of our High School there. While studying as a boy he became convinced of the truth; and

afterwards while reading for the F.A. at Jabalpur, and the B.A. at Lucknow, his convictions were deepened by contact with Mr. Ellwood, Mr. Durrant, and Mr. Nihal Singh and others. For some few years he has been serving in the Educational Department of the Central Provinces, as headmaster of two schools, and is now an Assistant

Professor in the Government College here. At last social circumstances combined to bring him to a decision; he was not happy in his own caste; and it was comparatively easy for him to act upon his inward convictions; and he and his wife were baptized on Ascension Day in the presence of many of his friends, students and teachers.

CEYLON.

The Rev. J. G. and Mrs. Garrett have been ordered home on account of the former's state of health.

MID CHINA.

Archdeacon Moule, having been consulted as to the truth of a statement that "all the English residents in Shanghai, including the missionaries, absolutely decline to employ converted Chinamen as domestic servants," gives the statement an emphatic denial. He himself has always had Christian servants in his household, and one of them has been in his service twenty years. He has left his Shanghai house in the charge of one of his Christian servants without a shade of anxiety so far as honesty was concerned. He refers to a lady in affluent circumstances who spoke to Mrs. Moule and himself of her *ahmah* (female servant) as a "true Christian," and to other examples. There is, however, he admits, a distrust of Native Christians as servants among the foreign community, and he attributes it to the following causes:—1. Lamentable cases of inconsistency in Christians (not absolutely unknown, as the Archdeacon justly remarks, in England), which are instantly and most ungenerously assumed to be characteristic of the whole body. 2. The consciousness that Christian eyes will be watching utterly un-Christian acts—immorality, reckless Sabbath-breaking, profanity—in their professedly Christian masters. "It is sadly convenient," the Archdeacon says, "to blacken the character of those who cannot but notice your own blackness." 3. In some cases the distrust arises from the fear that as Christianity deprives the Chinese convert of his *old* moral motives and sanctions, and cannot, it is quite falsely supposed, in this generation, work so strongly by its new motives and sanctions, therefore a Christian *cannot* be reliable!

JAPAN.

Bishop Bickersteth is endeavouring to reach all the main congregations in connection with the Church of England Missions in Japan during the present year, as he expects to spend part of 1893 in England. Shortly before Easter he visited Shikoku, where he says the work is "making very good progress under Mr. Buncombe's superintendence." The number of catechists and stations has been largely increased since the Bishop first knew the province of Awa, and "Tokushima, the capital, is now the centre of a wide-spread work." "It would be exceedingly desirable," the Bishop writes, "if the Mission could extend its operations into the neighbouring province of Sanuki, where there is an immense population almost untouched by the influence of Christianity;" but for extension the staff must be increased. After Easter, in company with the Rev. H. Evington, the Bishop visited all the C.M.S. stations in the provinces of Iwami, Izumo, and Hoki. In 1886 there was only one catechist in the province of Izumo, and he was "also charged with itineration in Iwami. The contrast is great now that Matsuye is the centre of much vigorous work under Mr. Buxton and a considerable body of lay-helpers, both European and Japanese." During the month of June the Bishop was engaged in visiting the stations of the Society in Yezo (or the "Hokkaido"). "The last returns gave the number of Ainus at between sixteen

and seventeen thousand, and the C.M.S.," the Bishop writes, "is the only Church Society at work in Yezo. . . . God's blessing has certainly rested on the work of His servants in a very marked way. . . . In Hakodate the work is well sustained among both men and women." Bishop Bickersteth held his first confirmation for Ainus on June 14th at Sapporo. There were four candidates, two of whom are able to give help in teaching or evangelistic work, and two other Ainus have recently been baptized. Mr. Batchelor desires to erect an industrial school where Ainu lads can be trained as teachers of their countrymen after the manner of Bishop Patteson's scholars in Norfolk Island in the South Pacific. At the time of writing (July 1st) the Bishop was on his way to consecrate a new church at Fukuyama, of which his father, the Bishop of Exeter, laid the foundation-stone in October, 1891, and hoped later in the year to visit Kiushiu and Gifu. The Bishop asks for fervent and frequent prayer both for the work of the Society's Missions and for that of the whole Church in Japan.

The Rev. Barclay F. Buxton writes from Matsuye in August:—

We have been trying to preach the Gospel to these perishing souls while yet it is day; but I want more of the power of the Holy Ghost, so that deep heart-conviction may settle upon all who hear the Word. I am thankful to say that the sowing of the seed of the Word has resulted in the salvation of precious souls and their baptism. Our numbers are increasing, so that the room in the house of one of our Christians has become too small.

A priest offered us his temple for sale. We agreed with him to hire it, and so now we have a converted temple as our church. It does very well for summer, but it is in such bad repair that we shall not be able to go on with it as it is during the winter.

We have been preaching a good deal in the neighbouring towns and villages within twenty or twenty-five miles. My sister's coming has helped us, and stirred us up in this work. She has had remarkable blessing in many places to which she has been, and there are many earnestly seeking the way of Life. I trust that the bright promise may speedily result in little churches veerywhere throughout Izumo and Hoki.

We are working hard at the language, and feeling more and more the need of it. It is the individual work by which souls are chiefly saved, both here and in England. And in that work one wants to work directly, and not through an interpreter.

NEW ZEALAND.

We learn with much regret that the retired veteran missionary, the Rev. J. Matthews, who has laboured for well-nigh sixty years at Kaitia, in the diocese of Auckland, has been bereft of his wife. Mrs. Matthews was "wonderfully vigorous both in body and mind," as her grandson, a licensed lay reader in the diocese, writes. Though eighty years of age, her eyesight and hearing were quite good to the last.

NORTH-WEST AMERICA.

The Rev. E. J. and Mrs. Peck, of Fort George, have come home in consequence of Mrs. Peck's ill-health. Their place, when Bishop Horden wrote in August, was about to be occupied by Mr. W. G. Walton, the young Islington student who left England in June. The Bishop was about to ordain Mr. Walton on September 4th, before sending him forward to Fort George.

The Rev. D. N. Kirkby, of Mackenzie River Diocese, is taking his furlough in the United States. He writes that Bishop Reeve visited Fort Norman in the early part of July, and left the Rev. J. Hawksley there. Mr. Kirkby accompanied the Bishop as far as Fort Simpson, where the latter was to spend the winter. From Fort Resolution Mr. Kirkby escorted Mrs. Spendlove and her children to Winnipeg, *en route* for England to recruit.

THE FRIENDSHIP OF GOD.

*Address to outgoing Missionaries in St. Bride's Church, Fleet Street,
October 5th, 1892.*

BY THE REV. CANON HOARE, M.A.



HERE are two thoughts prominent in all our minds in this solemn gathering, those of Union and Separation. We are met now in holy union, in a holy union with each other and with the Lord Jesus Christ Himself. At the same time, there cannot be a doubt that separation is very prominent in the hearts of many amongst us. Dearly-beloved friends are about to be left. Oceans are about to roll between parents and children, between mothers and their beloved ones, between brothers and sisters, and between dear friends knit together by a tie in many cases even closer than brotherhood. I have considered, therefore, that it would be well for us to-day to direct our thoughts to a friendship involving the closest possible union, while, at the same time, it admits of no separation—I mean a friendship with the loving, holy, faithful Father, who has called us by His own grace into His own family, and, I may add, most of us into His own most sacred service.

I would direct your thoughts, then, to the case of Abraham, which I think appropriate to our present purpose, inasmuch as there were two calls to Abraham. There was, first of all, his call out of heathenism, corresponding to our conversion, when under his father's guidance he left Ur of the Chaldees and went forth from his country, his heathen country, and his heathen home. Then there was a second call after his father's death. You remember he remained with his old father to the last, but when his father was gone he seemed to feel himself released, and there came a second call to get him out from his father's house and go into an unknown country, there to found a kingdom and a family that should glorify God. Now Abraham was entitled "the friend of God," and I want you to think this morning for a short time of that sacred friendship. There are three things that I would point out to you with reference to Abraham's friendship with God.

In the first place, it was a friendship that did not ward off heavy trial, though it carried him through it. It did not ward off trial, for few of God's servants have ever passed through such an awful crisis as Abraham did in the case of the sacrifice of Isaac—Isaac being one of the best of sons and the centre of the promise. Abraham was called to sacrifice that son. It is impossible to imagine a heavier trial, but God carried him through it so that he called the place Jehovah Jireh—"Jehovah shall see," or "Jehovah shall provide." The Lord did provide. So, dear friends, in your Mission work you will have your trials. God does not say you shall have no trials. God does not say to you dear friends going out to Uganda that there shall be no anxiety and no trial. You are going out in the full face of trial. But what does He teach us? He teaches us that the Friend of Abraham will be your Friend; that He will see you wherever you may be; and that He will provide. He will see your needs, use His own remedies, and provide His own mercy.

In the second place, we learn from Abraham's case that the friendship of God did not fail him in consequence of the weakness of his own faith. We see that weakness in the case of his wish that Ishmael might live before God, and we see it in his conduct with Pharaoh, and also, afterwards, a second time with Abimelech. But that weakness in Abraham's faith did not separate him from the friendship of God. God was his Friend, and was watching over him even at the very time his faith was faltering. I suppose missionaries have their times of weakness as well as we have at home. Dear friends,

you may be sometimes weak in faith, and ready to tremble, but that friendship will never fail you.

Then, in the third place, I observe in Abraham's case that that friendship was not interrupted by death. He lived to be an old man, but at length death came and he was laid in the grave. But his spirit—where was it? It was in the centre of the heavenly rest. He was brought so close to his Friend in heaven that when the poor beggar, Lazarus, passed away he was said to have been carried by angels into Abraham's bosom. And now, what of Abraham's seed? Did God's friendship fail them? I look upon it as one of the most wonderful and instructive points in the history of the Old Testament that this friendship never fails his seed. You may trace it step by step. It was about 1000 years after Abraham's death when Jehoshaphat was in trouble with the Moabites and the Ammonites, who had invaded the Holy Land, that he could kneel down and speak of that land as the land which God gave "to the seed of Abraham, Thy friend." It was 1200 years after Abraham's death that Isaiah—the true Isaiah; I do not believe in any notion of a second one—could write of God as saying of Israel, "Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend." And, passing on to St. Paul's time, we read of that chosen seed, the Jewish people, that they are still beloved for the fathers' sake. They may be persecuted by cruel nations; they may be hunted out of Russia; they may be unwelcome guests in all the countries, whether on this or yonder side of the Atlantic. But they are the seed of "the friend of God;" they are beloved for the fathers' sake. Now, you are going forth to your missionary ministry. You will have the little flock gathered about you. Our dear friends out in Uganda have had their little flock, or rather large flock, gathered about them by the grace of God; and they have been cut down, one after another, by the hand of fever. They have passed away, many of them. Are they kept safe? Can they not look up to that Friend, that blessed Friend who has gathered them into their rest and cast His shield over them? We may say of them, not exactly that they are "the seed of Abraham, Thy friend," but that they are the seed of Him who is high above Abraham, and for whose coming Abraham looked—the "Friend that sticketh closer than a brother," the Friend of God's people, our Lord and Saviour Jesus Christ. We therefore commit you, dear friends, to Him, and say what St. Paul said—"I am persuaded that He is able to keep that which I have committed unto Him against that day."

But, some may say: "That is all very well for Abraham, but does it apply to us? May we in this nineteenth century take it home to ourselves? May our dearly-beloved outgoing missionaries claim that friendship when they are separated from friends here upon earth?" I say that undoubtedly they may. Look, in the first place, upon what it was founded in Abraham's case. I thank God for that grand passage in the second chapter of the Epistle of James, the twenty-third verse, where you read: "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." Now, you mark that the friendship was the result of imputed righteousness—not inherent, personal righteousness. It was the righteousness of the Lord Jesus Christ, and that righteousness is just as good for you and me as it was for Abraham. It was something imputed, so that we may not say, "Abraham was a stronger character than I am, and was therefore strong in faith while I am weak in faith." His friendship with God depended upon imputed righteousness, and that righteousness is the same for all. But, more than that, we have direct testimony from the Lord Himself. Never forget those words of His in the

fifteenth chapter of St. John, the fourteenth verse, in which He says, "Ye are my friends." And, again, in the fifteenth verse: "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." And so the Lord bids us look on that friendship and see what a friendship it is. Look at the application and the intensity of that friendship. Look at its intensity—"Greater love hath no man than this, that a man lay down his life for his friends." Some of you have been led to give your lives for Missions. Some of you, dear brethren, may be called to surrender life in your sacred missionary work. God knows. We are in His hands. But you may look up to that blessed Saviour—the Prince of Missions, the Author of Missions, the God of Missions. What did He do? He gave His life for us, making a full and complete atonement for the guilty sinner, and clearing the way that we, even we, might enjoy His friendship. So think of the Friend that has laid down His life for you. And, if He call you to it—I trust He may call you to a long life of service—if He call you to it, you will not grudge your life for Him. And then again, look at that second point in the fifteenth chapter of St. John. How did He show His friendship? By making known to them all that the Father taught Him—"All things I have heard of the Father I have made known unto you." He showed His friendship by the manifestation of the Father's eternal purpose in the salvation of souls. That is how He showed His friendship. He took the disciples into companionship, and He made known to them the whole counsel of God. Now think of our position. Are we His friends? Is He our Friend? Has He made known to us His truth, His Gospel, and are we hiding it up in our own hearts, or in our own families, or in our own homes, or even in our own parishes? Go forth, my brethren, under the guidance of His friendship. Remember how He has made known to us His Gospel, and showed His friendship by that manifestation of His truth. Whether in the mission-field or at home, let us show our friendship to Him by the earnest declaration of His Gospel and the manifestation of His great salvation.

What I wish to leave upon your minds this morning is that you have a Friend. When you quit that beloved home you have a Friend with you, though you see Him not. When you go aboard that ship you have a Friend with you as your Companion. When you settle down in that far-distant Mission, in India, in China, in Africa, in the East or West—there are anxieties enough among them—in North-West America, in New Zealand, or wherever your home is to be, and your work is to be—wherever it is; under whatever clime; in whatever state of culture be the people—I want you to remember that you have a Friend. You may lean upon His arm.

I will now give you three parting words which I hope you will remember when you are far away on your mission. They are the words, "For," "With," "In," and I want you to follow them out. *For* Christ. Look at Him as your loving Friend, and seek to do His will; for He says, "Ye are My friends if ye do whatsoever I command you." You are going out *for* Him—not for the Society, not for the Church, but for Him, for that blessed Saviour who redeemed you by His blood. *With* Christ. A perpetual Companion is here described working with you, not merely by you. Then, *in* Him. That is the secret of the imputed righteousness. "In the Lord have I righteousness and strength," not without Him. Now bear these three points in mind, dear friends. If you go forth *for* Christ to do His will, *with* Christ to be a fellow-labourer with God, *in* Christ, accepted in Him and, therefore, standing in imputed righteousness,—may you not go with good courage? I know there is a pain in parting. I know what it is for a father to part with a dearly-beloved son. I know it all, and I can understand what is prominent in your own

hearts, and in the hearts of your parents, and in the hearts of your friends who love you here at home. But here is a Friend above all others. Trust Him as your Friend. Cleave to Him as your Friend. Follow Him closely as your Friend. Hold unceasing intercourse with Him as your Friend, your loving Friend. And will He ever fail you? Can we ever doubt Him? No, brethren. We know Whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day. Now we gather round His table. We come together round the table of a Friend. We do not come to the mass. Nothing of the kind. We come there to realize His own promise—"I will come in to him, and sup with him, and he with Me." O Lord Jesus, come into our own hearts, and grant that we may enjoy that happy holy intercourse with Thyself, the very best of friends. The Lord be with you for His sake. Amen.

THE C.M.S. DEPUTATION IN AUSTRALIA.

I. LETTER FROM MR. EUGENE STOCK.

Melbourne, August 22nd, 1892.

MY last letter brought my narrative down to our departure from Sydney. On our way southward we stopped three days at Goulburn, the capital of the south-eastern portion of the Colony of New South Wales. It is a small and not very lively town, and its chief interest to us was that it is the cathedral city of another diocese. The Diocese of Goulburn was carved out of the Diocese of Sydney in 1863, and the clergyman chosen to be the first Bishop was the Rev. Mesac Thomas, then Secretary of the Colonial and Continental Church Society, and a man of great and just influence among Evangelical Churchmen in London. He was a resident in Islington, and he and the Rev. C. F. Childe (when Principal of the C.M. College) had been the real organizers of, and moving spirits in, two important institutions, viz., the Islington Church Home Mission and the Islington Church Extension Society. The former was founded some time early in the 'fifties, and the latter in 1856. The meeting to inaugurate the latter, which was to build ten new churches in Islington, was the first public meeting presided over by the then newly-arrived Bishop of London, Dr. Tait. I myself was present at it, and remember it well. Bishop Tait was greatly impressed by the vigour and wisdom shown in the conduct of these two societies, and after awhile he founded, on their pattern, similar organizations for the whole of London. The Islington Church Home Mission gave him the idea of the London Diocesan Home Mission, and the Islington Church Extension Society suggested to him the Bishop of London's Fund.* Now Mr. Mesac Thomas was Hon. Clerical Secretary of the Church Extension Society for about seven years, and I, during the latter part of the period, from 1860, was Lay Secretary. I therefore at that time saw a good deal of him, and had been looking forward to seeing him, as I have seen several other old fellow-workers at home, presiding over an Australian diocese. But about the same time that I left London last March, Bishop Thomas died, after an Episcopate of nearly thirty years, universally respected and beloved. So I found the Diocese of Goulburn without a Bishop, the newly-elected one, Canon

* In the Life of Archbishop Tait, if I remember right, it is stated that the Islington Church Extension Association was copied from the Bishop of London's Fund! The former was started in 1856; the latter in 1863 or 1864. But the former was subsequently absorbed into the latter.

Chalmers of Melbourne, not being yet consecrated. But I paid a visit to good Mrs. Thomas, who will doubtless be remembered by many of my older readers, and it was a pleasure, albeit a sorrowful one, to talk with her about mutual old friends at home, and about the honoured and lamented Bishop. It will interest some to know that one of his last acts, only a few weeks before his death, was to entertain the Rev. G. C. Grubb, lend him the cathedral, and give his hearty blessing to the Mission held there.

Goulburn Cathedral is also a parish church, and while the Dean is in charge of it in the former capacity, Archdeacon Puddicombe is Incumbent of the parish. This arrangement has naturally led to difficulties; but I need not further refer to them. The Archdeacon (an earnest and faithful clergyman) was away at the time of our visit. The present Dean, Dr. Pownall, was most kind and cordial, arranged for us both to preach in the cathedral, and at the meeting next day formally inaugurated a Branch of the N.S. Wales Church Missionary Association and of the Gleaners' Union. A good many unexpected things have happened to me in my life, but perhaps the most unexpected of all was my occupying a cathedral pulpit! It is a spacious, handsome building, entirely the result of Bishop Thomas' energy. My sermon was in the morning. Mr. Stewart preached in the evening, when the congregation is larger, but it was good both times. It was a treat to me to *hear* a sermon at last, after three months of being always the preacher! If the men who write to the *Times* criticizing sermons were set to preach them for a while, they would perhaps value those that they hear more than they seem to do at present, and become more merciful critics!

We arrived at Melbourne on August 3rd, and, the Bishop and Mrs. Goe being away, were most kindly received at the Deanery. The wonderful old Dean, whom I have before mentioned as having been born two days before the Church Missionary Society, seemed more full of life and vigour than ever (I have written about him more fully to the *Gleaner*). The programme for Victoria, which has been kindly arranged for us during our absence in New South Wales, is no light one. My chief work lies in Melbourne, giving lectures and addresses in the large halls, and attending committees, &c.; though I have also two or three journeys into the country to make; but Mr. Stewart's engagements are chiefly at various towns. We do not like being separated, and we have gradually learned that two men at one place for three or four days will do more effective and lasting work than the same two men going to six or eight places separately in the same period. Do I then mean that I would leave all those places, except the one, entirely unvisited? Yes, I would. But surely, asks someone, they, or some of them, might prove very fruitful. Yes, they might; but if one must choose between the two plans, and there is no third alternative, then I say, Let me do one thing thoroughly rather than six or eight things by halves. At all events, our Australian experience leaves us no doubt on the point! But so many towns have applied for us, that the kind secretary of the Arrangements Committee, Mr. Veal, has been obliged to include more than we should ourselves have chosen. Only Bendigo, Ballarat, and Geelong are put down for us to visit together; but Mr. Stewart has quite a long list of places, at most of which he is to be only one night for one meeting. We have both also several engagements in Melbourne and its suburbs; some of them sermons or meetings in particular parishes, and the following in central halls:—

Friday, August 5th—Addresses by Mr. Stewart and Mr. Stock at the Melbourne Christian Convention.

Tuesday, August 9th—Lecture by Mr. Stock on "Missionary Heroes in Africa: Krapf, Mackay, and Hannington." Chapter House, 7.45 p.m.

- Thursday, August 11th—Lecture by Mr. Stock: "Hints on Bible Study." Y.M.C.A. Hall, 7.45 p.m.
- Monday, August 15th—Lecture by Mr. Stock on "Some Great Indian Missionaries: Fox and Noble, Sargent and Thomas, Gordon and French." Chapter House, 7.45 p.m.
- Monday, August 22nd—Address by Mr. Stock at the Annual Meeting of the Church Sunday School Association, on "Sunday-school Teachers and Missions." Chapter House, 7.45 p.m.
- Tuesday, August 23rd—Addresses by Mr. Stock and Mr. Stewart at the Second Anniversary of the Australian Branch of the Church of England Zenana Missionary Society. Chapter House, 3.30 p.m.
- Monday, August 29th—Lecture by Mr. Stock on "The Crescent and the Cross." Chapter House, 7.45 p.m.
- Tuesday, August 30th—Address by Mr. Stock at the Diocesan Church Festival, Bishop of Melbourne's Fund. Melbourne Town Hall, 8 p.m.
- Friday, September 2nd—Model Lesson for Sunday-school Teachers and others by Mr. Stock. Y.M.C.A. Hall, 7.45 p.m.
- Monday, September 5th—Lecture by the Rev. R. W. Stewart on "The Gospel in China." Chapter House, 7.45 p.m.
- Friday, September 9th—Addresses by Mr. Stewart and Mr. Stock at the Inaugural Meeting of the new Church Missionary Association of Victoria. Chapter House, 7.45 p.m.

The addresses at the Melbourne Christian Convention gave us a good introduction to an important section of the public. The Convention is a sort of Mildmay Conference—more "Mildmay" than "Keswick,"—and it was in progress when we arrived at Melbourne. In one respect it is unlike either Mildmay or Keswick, viz., in that the majority of the leaders, and I should think also of those attending, are not Churchmen. Still, Archdeacon Henry Langley, of Gippsland, was the Chairman, and a few clergymen took a leading part; but the regular Nonconformist ministers out here, Presbyterian, Congregationalist, Baptist, and Methodist, are much more influenced by the spiritual movement represented by these Conferences than is the case at home. The last day, Friday, was made a missionary day, and Mr. Stewart was asked to speak in the afternoon, and I in the evening. Both times, the large Y.M.C.A. Hall, holding a thousand people comfortably, and many more when crowded, was simply packed in every corner; and in the evening, so great was the throng, that two overflow meetings were held in smaller rooms. After speaking half an hour in the large hall, I had to speak three-quarters of an hour in one of the overflows to perhaps two hundred people. Mr. Stewart also spoke a second time. There could be no doubt of the deep interest manifested. Such rapt and breathless attention I have rarely experienced. It was a truly solemn time. And the great number of young men in the audiences reminded one of recent Exeter Hall gatherings.

Between the Friday and the Tuesday which are the first days named in the above programme, we visited Bendigo, *alias* Sandhurst (it bears both names, but Bendigo is the legal one), a "city" of 30,000 souls, one hundred miles north-west of Melbourne, and one of the two great centres of gold-mining, Ballarat being the other. Here the Church of England is in a small minority, having only one-seventh of the population; but there are two churches, with good congregations. We preached at both, exchanging morning and evening; and also addressed Sunday-scholars and teachers, gave Bible-readings, and spoke at a well-attended public meeting—thirteen addresses in two days. The result was encouraging. Two branches of the Gleaners' Union were started; many pamphlets were sold and Prayer Cycles given away to applicants (we only give them to those who come and ask); missionary-boxes were taken; and there was a general manifestation of interest. We are more and more feeling that "interesting speeches" are a very small part of an effective missionary meeting. If people go away and merely say, "How interesting it

was!" or "How well So-and-so spoke!" very little is gained. We want definite results, however small, which give fair promise of being permanent.

But to return to Bendigo. One of the most interesting incidents of our visit was our meeting with *Alexander Mackay's brother*. Mr. J. B. Lillie Mackay is Curator of the very interesting Museum attached to the Government School of Mines, and Lecturer on Natural Science. His work is evidently done with an energy and a resourcefulness very like that which accomplished so much in Uganda; and he helped us in various ways with a genial alacrity which reminded me of the bright young Scotchman whom I remember so well in the spring of 1876, before his first and only departure for Africa. The School of Mines is a fine institution for all sorts of Technical Education; and its importance may be inferred from the astounding fact that the Bendigo mines have in forty years given the world sixty-four million pounds sterling of pure gold. The mines are literally under the city, and the shafts and chimneys alternate with handsome public buildings and pleasant private villas.

The central meetings in Melbourne have so far been very encouraging. The numbers present at the first three lectures in the list were considerably larger than we had at Sydney, gratifying as everything was there. This was especially notable on the evening of the "Hints on Bible Study." The rain that night fell in torrents, and Mr. Macartney thought it impossible that more than a handful of people could come. But the ground-floor of the Y.M.C.A. Hall was full, and many clergymen occupied the platform. We find that the lectures and addresses on subjects not directly "missionary" are a real help to our proper work. They tend to foster the impression which we so anxiously desire to prevail—because it is the actual fact—that we are not here as collectors of money, and that even the new Church Missionary Associations in these Colonies are not mere machines for raising funds. They emphasize the fact that the work is a spiritual work, and one that demands the personal service of God's people, either in the field or at home. I need scarcely say that in every address, whether to Sunday-school teachers, or lay readers, or theological students, or Bible-reading and Bible-marking ladies, the great subject of the Evangelization of the World is never forgotten. Not dragged in, out of its proper place; for if it is, as we hold it to be, the primary duty of every Christian, then it comes in quite naturally, whatever we are speaking about. Two excellent plans in England have been often in my mind. One is Mr. Whiting's scheme of "Missionary Missions," a parish being worked day after day and night after night for a whole week, as at a Parochial Mission proper; and the other is the plan admirably set forth in a paper issued by a branch of the Gleaners' Union in a poor Islington parish, under which every one of the regular parochial agencies, Day-school, Sunday-school, Young Men's Club, Mothers' Meeting, Band of Hope, &c., &c., is used in turn to promote the missionary cause.

At the local meetings attended by one or other of us alone, we have tried to have the programme so arranged that the devotional and practical side of the work shall be emphasized, without in the smallest degree interfering with the important duty of giving actual missionary information. Last week I was alone at two suburban parochial meetings on two successive evenings. On Wednesday I first gave a forty-minutes' address on Missions as a warfare, based on the Book of Judges, and with numerous illustrations from India, Persia, and Japan; after which a short open prayer-meeting was held, when four or five laymen offered various special petitions; and then I gave a second short address on the Gleaners' Union, followed by the enrolment of new members, the giving out of boxes and Prayer Cycles, and the sale of pamphlets, *before* the closing hymn and prayer. The next night much the same line was taken,

save that the subject of the first address was, by request, India as a Mission Field. I feel sure that our friends will not mistake the motive of a writer who thus talks freely of his own work. I know how many at home will take a real interest in hearing what methods have been adopted to arouse the Church in these Colonies; and they will pray the more earnestly for much wisdom and grace to be vouchsafed to those entrusted with such a commission.

The sale of books and pamphlets is most encouraging, and is only limited by the shortness of our supply. At the close of the lecture on African Heroes, all the copies of *The Eastern Equatorial Africa Mission* sent out to us were sold off at once. After the lecture on Indian Missionaries, every pamphlet and booklet we had on any part of India (whether a part mentioned in the lecture or not) was sold. For Mr. Horsburgh's *Do Not Say*, of which Mr. Macartney had printed an Australian edition before we came, the demand has been incessant, and the sales have been in thousands, and of its influence in touching the hearts of individuals we see tokens continually. The little booklet we prepared and issued at Sydney, *Forty Questions on Missions*, has also sold largely, and proved very useful. The two Associations, New South Wales and Victoria, have put different covers outside it, on which are printed their respective prospectuses. There is also a quickened demand for such missionary books as are in stock at the Diocesan Book Depôt or at other booksellers, such as the *Life of Hannington*, the two books on Mackay's life, and my sister's *Story of Uganda*, lately published by the R.T.S.

Meanwhile, I am glad to say that the new Victoria Committee has got to work, and is already interviewing candidates and maturing financial arrangements, as well as carefully considering the details of the proposed constitution. The Rev. E. J. Barnett, M.A., Headmaster of Caulfield Grammar School, is Hon. Clerical Secretary; the Mayor of Prahran, Mr. Maddock, whom I mentioned in the July *Intelligencer* as superintendent of a large Sunday-school, is Treasurer; and another active layman will, it is hoped, be Lay Secretary, and gather three or four young men round him to work the boxes, the publications, the Gleaners' Union, &c., respectively.

From Sydney also good tidings come. A central Prayer Meeting has been started, to be held in the first instance monthly, on the first Thursday in the month; and the first gathering, with no attraction whatever, and only for united prayer, was attended by seventy people. In several parishes, monthly Gleaners' Union meetings have been begun; and some of the friends, both men and women, who attended lecture after lecture and address after address while we were there, are now using the knowledge thus gained to give missionary and devotional addresses and Scripture expositions themselves. So altogether, without desiring to be unduly sanguine, and not for a moment forgetting the inevitable disappointments in all things human, we do feel that we have cause for unfeigned praise to God, who has indeed done more than we asked or thought.

EUGENE STOCK.

II. LETTER TO THE C.M.S. COMMITTEE FROM THE SECRETARIES OF THE NEW SOUTH WALES C.M. ASSOCIATION.

*Chafra, Balmain, New South Wales,
August 22nd, 1892.*

DEAR BRETHREN,—You will readily understand that the visit of the C.M.S. Deputation we have had the great privilege of welcoming created a press of work. Now that their campaign has concluded, we may no longer delay to write you. And our first word must be one of deep thankfulness to God that He disposed the hearts of your Committee to send us two

such men as Mr. Eugene Stock and the Rev. R. W. Stewart. Their visit to our Colony has been at a most opportune and auspicious time, and, so far as is now apparent, the results of their labours are most satisfactory and encouraging. They brought high qualifications to the task before them. We call to mind, with admiration and gratitude, the tact, the wisdom, the earnestness, the knowledge, and, above all, the high-toned spirituality they exhibited at all times. Their words and their actions have been truly an encouragement and an inspiration.

While we rejoice that the great cause we, in common with you, have at heart has been decidedly helped forward, we are personally grateful for the privilege of having been called to work with two such devoted servants of God.

You will observe from the Occasional Paper, of which we enclose a copy, that the list of engagements fulfilled by Mr. Stock and Mr. Stewart during their stay in New South Wales was a heavy one. Truly, our difficulty was, not to induce them to undertake the work, but rather to restrain them from attempting too much. The list referred to shows that a great many parishes in this diocese, and a few important parishes in other dioceses in New South Wales, were visited by the Deputation. Many new branches of our Association have been formed, and the Gleaners' Union has been largely extended.

We felt that while the parochial work was important and most helpful, still more important were the many meetings of our Committee, when, with the constant help of Mr. Stock and occasionally that of Mr. Stewart, the leading features of our new Constitution were thrashed out. We cannot speak too highly of the assistance Mr. Stock has so readily and cheerfully rendered to us in this somewhat difficult task. We thank God that Mr. Stock was able to tell us that he found the desire for strict adherence to the great cardinal principles of C.M.S. stronger than he had expected. Need we say how deeply thankful to God we were to receive, through Mr. Stock, your cablegram, which not only informed us that you were enabled to approve of the draft Constitution, of which he had sent you a copy, but that your approval was cordially given? May the Lord truly weld us together with you, upon our Scriptural foundation principles, in true devoted obedience to Christ's last command, to "preach the Gospel to every creature." We do desire to be ever actuated by the thought of "the whole world for Christ."

It was a great joy to us that the labours of Mr. Stock and Mr. Stewart were brought so far towards completion that, on the afternoon of the last day they spent in Sydney, a meeting was held in the Synod Hall, at which resolutions were unanimously carried merging our existing New South Wales Auxiliary of C.M.S. into the New South Wales Church Missionary Association in connection with the C.M.S. for Africa and the East, upon the basis of the Constitution then submitted to the meeting, subject to such modifications of its provisions as may be made at the first general meeting of the members and *approved* by the Parent Committee in London.

Here we may interject the remark, which we feel sure will be gratifying to you, that throughout our recent deliberations, and in everything connected with the campaign of the Deputation, we have had the most hearty and cordial sympathy of our Primate and of our venerable Dean.

Much remains to be done to perfect our arrangements, and steps are now being taken to complete the Constitution in detail. When that is accomplished it will be sent home for the formal approval of your Committee.

Meantime practical work has been entered upon. Mr. Stock has already informed you of the circumstances under which Miss Helen Plummer Phillips has been accepted as the first honorary missionary in connection with our

Association. As you are aware, Miss Phillips has proceeded to Ceylon, and, in view of her high culture, her earnestness, and the spiritual qualifications she possesses, we hopefully look forward to her work being fully approved by your agents in Ceylon. Several other candidates have offered for service, and of these three are receiving our immediate attention.

Now that the Deputation have left us we feel more than ever the burden and importance of the work, and are constrained to cry out, "Who then is sufficient for these things?" But we are comforted with the thought that it is the Lord's work, and that He who has graciously inclined our hearts to listen to His plain and emphatic last command, will enable us to accomplish the duty He has imposed upon us. Our desire is to work in entire dependence upon Him, resting assured that if, in answer to our fervent prayers, He shall call some of our Australian brothers and sisters to the high privilege of being His messengers to the heathen, He will give us all the guidance we require, and He, too, will dispose the hearts of our people to offer their gifts of gold and silver liberally for the work. In this connection we may mention that we have established a monthly meeting for prayer. Our first meeting was successful beyond expectation.

We cannot close this letter without expressing the hope and prayer that, from time to time, it will be found possible for your Committee to arrange that some agent of your Society, like the Rev. R. W. Stewart, shall visit Australia. Periodical visits of men, likeminded, would prove a great refreshment to us and an inestimable benefit to our people.

We are assured that we may ever count upon your sympathy, advice, and assistance in our work. We earnestly ask your constant prayers.

We remain, dear brethren, your faithful fellow-labourers in the Lord,

W. M. MARTIN, *Hon. Clerical Sec.*, } N.S.W. C.M. Association.
C. R. WALSH, *Hon. Lay Sec.*, }

NOTES ON OTHER MISSIONS.

THE BIBLE SOCIETY'S *Reporter* gives encouraging news of the results of the Society's appeal to its friends. The Special Fund to meet the emergency has risen to 21,150*l.* in four months, so that there is every hope that much more will be forthcoming before the end of the Society's year. Three donations, of 5*l.* each, show in an especial degree the feelings of missionaries and converts towards the Society. One comes from the Indians of Vancouver, another from the Friends' Mission in Madagascar, the third from Bishop Tucker. The Universities' Mission also acknowledges very warmly the issue of the whole Bible in Swahili by the B. & F.B.S.

We regret exceedingly to learn that the finances of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS have been causing the Committee much serious anxiety, and a special meeting of friends has been held to consider the question. We understand that unless an improvement takes place there will be no alternative but to curtail the work of the Society.

In the present critical condition of Uganda, the new Scotch Mission at Kilundu's promises to be of increasing importance. The "New Lovedale," as this settlement is called, is now under the charge of Dr. Moffat, a medical missionary. "It lies," says Dr. Stewart, "on the main caravan route to Machako's and the districts beyond, and that is also the shortest and healthiest route to Uganda and to the country on both sides of the upper waters of the Nile. Leaving out the Tsavo, the Kibwezi is the first never-failing river with good water which lies between that district and the coast. Should the Mombasa and Victoria Nyanza Railway become a fact—which in the interests of humanity

and civilization it may be earnestly hoped it will—the line, as at present surveyed, will pass quite close to the station.”

Dr. Stewart, we learn from the *Free Church of Scotland Monthly*, intends to return to his work at the old Lovedale, in South Africa, in May next, when his temporary occupation of the Free Church Chair of Evangelistic Theology will have terminated.

The Report of the FRIENDS' FOREIGN MISSION ASSOCIATION records a quietly prosperous year's work. The Friends concentrate their efforts on three small areas, and work them well. In India they occupy a district round Hoshangabad in the Nerbudda valley. Here they have nineteen European missionaries, most of whom have gone out since 1888, and thirteen Native helpers. These are spread over four stations. The figures as yet are small, but we observe that orphanages, dispensaries, zenana and village visitation, and schools all enter into the scheme of work. They do not attempt to evangelize Gonds. In Madagascar the work is of old standing. Twenty-two male and female missionaries, 404 Native preachers, 139 congregations, 3161 members, and 11,214 scholars are the chief figures to be noted. The area assigned to them is a small one to the south of Antananarivo. Their hospital in the capital itself was opened by the Queen and Prime Minister last year, and is already in full work. In China the Friends concentrate the labours of seven workers upon Chung-king in the Sz-chuen province. As in India the full apparatus of a Mission is employed.

Dr. John Lowe, the late honoured Secretary of the Edinburgh Medical Missionary Association, has been succeeded by Dr. Sargoed Fry, of the L.M.S. Strange to say, Dr. Fry, who is Dr. Lowe's son-in-law, has been occupying the same post in Travancore which was formerly held by his late father-in-law.

The L.M.S. and the BAPTIST MISSIONARY SOCIETY have both been holding their Autumn Valedictory Meetings. To the L.M.S. meeting thirty-three missionaries were dismissed, of whom no less than twenty-seven were new recruits, and to the B.M.S. meeting, thirty, the number of new men not being given.

The *L.M.S. Chronicle* continues its protest against the necessity of borrowing from bankers during part of the year. *Gutta terit lapidem*, so we may hope that this reiteration may help to remove the evil. The *Chronicle* also publishes an article on Central Africa, which shows how closely the Uganda troubles affect other Missions. The L.M.S., for instance, in Urambo, 150 miles east of Ujiji, could hardly remain undisturbed by the fate of Uganda Christians, even though they are in German and not English territory.

The Gilbert Islands have recently been annexed to the British Empire. The *L.M.S. Chronicle* informs us that their occupation in the name of Christ is of much older date. American missionaries connected with the Hawaiian Board of Missions settled in the northern group as early as 1857. One of them, the Rev. Hiram Bingham, completed in 1890 the translation of the whole Bible into the language of the islanders. In 1869, at the request of the Hawaiian Board, the L.M.S. took over the southern group of seven islands, and in 1873 they extended their work, also at the request of the Americans, to the northern group of nine. The islands are attached to the Samoan Mission. The labours of the missionary, the *Chronicle* says, “have met with much gratifying success in the promotion of civilization, education, morality, and Christian life among the people.”

The BASLE MISSIONARY SOCIETY had an income during 1891 of 51,416*l.*, and expended 52,064*l.* Of the income over 11,000*l.* was collected by the *sou missionnaire* system. The number of Church members in connection with the Society is returned as 24,622, and there are 10,934 scholars in its schools. The most conspicuous success of the year has been on the Gold Coast, where there are nearly 200 Native helpers and 10,000 Church members. The Mission keeps on extending in the direction of Ashanti.

The AMERICAN METHODIST EPISCOPAL CHURCH has a good staff of workers in Seoul, the capital of Corea. There are three hospitals, one of which has a lady doctor, Dr. Rosetta Sherwood; and the number of patients was recently computed

at about 2500 in three months, all told. There is a boys' and a girls' school, a ladies' home (for the missionaries, we presume), and a printing-press. Eight preaching-places are occupied in and round Seoul, and colportage is also carried on.

The AMERICAN PRESBYTERIAN CHURCH occupies Seoul and its port, Chemulpho. This Society began labouring in the Corea in 1884. Four ordained missionaries, three of them married, a doctor and his wife, and two other ladies constitute the staff. They ask for fourteen more to help them to carry on existing work.

The AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS ("A.B.C.F.M.") appears to be menaced with grave trouble at home. A controversy upon the subject of Universalism is agitating the Congregationalist friends of the Board, so we learn from the *Review of the Churches*, some being of opinion that "a definite hope of the final restitution of all men is destructive to missionary zeal," others taking the contrary view. The latter party strongly object to any inquiry being made into the views of missionary candidates upon this subject. The officials of the Board, who take the former view, persist in pressing such inquiries. The authority of the Board is, in consequence, challenged. It turns out that the Board is a "self-perpetuating close corporation" independent of, and not responsible to, the Churches from which its funds are drawn—a truly surprising phenomenon to exist in democratic America and among Congregationalists. It seems likely, as a result of this conflict, that there will be an endeavour to so change the constitution of the Board as to make it in some way representative of the subscribing congregations. Such a course ought to strengthen the authority of the Board among American Congregationalists, and would be up to that point an advantage; nor need it necessarily have the effect of lowering the standard, in orthodoxy or otherwise, of the missionaries sent out.

The (Baptist) *Missionary Herald* has recently had interesting accounts of an evangelist fakir, named Michael Baba, who dresses in the yellow robe of the Indian ascetic, and so gets admission to all ranks of society. His work is similar to that which our own Ihsan Ullah, recently ordained, engaged in for a time, and not altogether dissimilar from that of Pundit Kurruk Singh. Another striking character is that of the abbot of the monastery at Pooree, Orissa, who, though a heathen without any thought of becoming a Christian, is a sympathetic student of the Bible and other Christian books, and has been the unintentional means of the conversion of two Brahmins, both of whom are now Christian teachers.

It is the habit of many Protestants to complain of the supineness of their co-religionists on the subject of Foreign Missions, and to compare them unfavourably with Romanists. Cardinal Lavigerie, on the other hand, is reported to have said lately that Protestants contribute twenty times as much as Romanists to Foreign Missions. Where the latter have the advantage is in the number of agents, who cost but little, and can be obtained, certainly not in every case by *bonâ-fide* volunteering, in any numbers.

Whilst the C.M.S. is interesting itself in the Australian Deputation, it is opportune to mention what the Australian Methodists are doing for Foreign Missions. *Wesleyan Missionary Notices* informs us that the Australian Methodist Conference has charge of the Fiji, Tonga, Samoa, New Britain, and New Guinea Missions. It is a striking fact that the number of Church members in Fiji, 30,241, is about thrice as many as the number connected with the same body in New South Wales and Queensland. The Fiji Christians have not only paid the stipends of 300 village teachers, but have given more than 1000*l.* during the year to the cause of Foreign Missions. Three teachers from Rewa in Fiji have volunteered to become missionaries to New Guinea.

J. D. M.

EDITORIAL NOTES.



THE Deputation of the Church Missionary Society which waited upon Lord Rosebery on September 23rd is already an almost forgotten event, so rapid have been the changes in the aspect of the questions relating to Uganda. Nevertheless, that Deputation, if it was not indeed the immediate cause of the subject being taken into prompt consideration by the Cabinet, was at all events the first to elicit a public acknowledgment of the momentous nature of the question by a responsible Minister of State. We do not say this with any view to assuming credit to the Committee or the Secretaries in the matter. On the contrary, we freely admit, as we intimated last month, that it had not occurred to the Secretaries or to the leading members of the Committee previous to the recess to propose such a Deputation. Profoundly anxious as all were that the Government should arrive at a right decision, there was a feeling, perhaps, that the facts relating to the position must be perfectly known to the members of the Government, and that they would determine their policy on grounds quite different from those which it could be within the Society's province to urge. We cannot but be thankful, however, that at their September meeting the Committee were led to adopt the resolution to approach the Government. The opportunity was exceedingly valuable—apart from any effect, if any at all, which it may have had in enlightening or influencing Lord Rosebery—for placing clearly before the public the Committee's views on the situation. These views were repeated and emphasized by a formal minute of the Committee on October 11th.

PAPERS relating to the question will be found on an earlier page. From these the material facts of the situation will be readily grasped, and the reiteration of some of the points will serve, we hope, to make them clear beyond doubt or question. The position, as the Committee apprehend it, will be clearly perceived. The Imperial British East Africa Company fully admits and deplores the seriousness of the consequences which are likely to follow upon the evacuation of Uganda, but it pleads its inability on financial grounds of fulfilling the pledges it has made to the tribes of Central Africa. Under these circumstances it is useless to pursue an academical discussion as to how far the present Government, as distinguished from the late Government, may be held responsible, or as to whether the responsibility does not wholly rest on the Company. Upon the nation itself, by whose sanction the Company proceeded, and whose honour they have expressly pledged, the reproach will lie if at this critical moment they allow a retreat from the path of duty which has been undertaken and in part fulfilled.

It will also, we hope, be clearly discerned on what grounds the Committee have taken the action they have in appealing to the Government and to the nation at large. On the one hand, it is not merely that the proposed evacuation will, if carried out, probably involve the Society's missionaries and converts in grave danger. Both missionaries and converts in Uganda have faced dangers and endured sufferings in the past, greater dangers and sufferings it may be said, as regards the converts at least, than any which the most anxious can anticipate for them as the consequences of evacuation, and no one dreamt on these occasions of appealing to the Queen's Government to intervene. Neither, on the other hand, is it merely that the proposed evacuation, if carried out, will bring disgrace upon our country's name as a Christian land. The Committee are not the guardians of the country's honour, and it is not their wont to take part in the discussion of questions of political morality,

except when the interests of missionary work are directly concerned. It is the combination of these two facts—the fact that withdrawal threatens to cause anarchy and bloodshed which will impede very greatly God's work, and the fact that the moral responsibility for these evils will rest on the people of this country—which furnish the ground of the Committee's action in the present case.

ANOTHER point which will strike any one reading these papers is that the Committee have made no definite proposal regarding the method to be taken to secure to Uganda the benefits of British protection. Lord Rosebery drew attention to this in his reply to the Deputation; he enumerated several conceivable ways of giving effect to the object aimed at by the Deputation, and remarked that they had not expressed a preference for any of them. The reason was that the Committee have no preference in the matter. It has been assumed that the Committee have a wish to see the I.B.E.A. Company maintained in Uganda. It has even been said that the President and Treasurer of the Society are Directors of the I.B.E.A. Company, and that the Society is interested in consequence in the Company's success! The fact is that Sir J. Kennaway is not a Director of the Company, while the Treasurer, Sir T. Fowell Buxton, because he is a Director, asked the Committee to excuse him from forming one of the Deputation to the Government, lest it should by any possibility appear that the Company's interests had a place in the aims of the Deputation.

AND, lastly, it has been made quite clear that the Committee are not about to organise or to direct a political agitation. They are very sensible of the serious and far-reaching responsibilities which the question of holding Uganda involves, and if the obligation to do this did not seem to be a moral one, they would greatly sympathize with the reluctance of the Government to accept it. Whether the postponement of the evacuation has been proposed with the view to giving Parliament an opportunity of expressing its voice, or whether the phrase in the letter to the Company, "reserve to themselves absolute freedom of action," is intended to indicate that the Government may yet spontaneously step in and succeed to the Company's responsibilities, the Committee of course cannot know. The uncertainty on these points, and the delay itself, has been thought by some to present an opportunity to the Society to use its extended organisation for the purpose of eliciting such an expression of the nation's will as would be certain to influence the Government. And we do not say that it would be wrong to do this. The Society's friends in their individual capacities will doubtless do their utmost in this direction. But the Committee, having delivered themselves of their view of the nation's responsibility, have preferred to make their appeal for the intercession of God's people at the Throne of Grace rather than for memorials to the Government.

AN encouragement to persevering prayer is afforded, just as we are about to go to press, by the reply of Lord Rosebery to an influential deputation from the Anti-Slavery Society which waited upon him on Thursday, October 20th. The terms of this answer are distinctly more reassuring than were Lord Rosebery's utterances to the C.M.S. Deputation a month earlier. The following is an extract from the Foreign Secretary's speech:—

"I do not myself think, and I venture to ask you not to believe, that either the Government or the country are indifferent to this question of Uganda. I do not approach it, the Government does not approach it, as a matter of small moment, as a remote district, which has been momentarily occupied by a Company, soon

to be evacuated by the Company, and as a thing which in no degree affects the Imperial Government. We, at any rate I, view it as a country of great possibilities, as the key, perhaps, of Central Africa, as commanding the Nile basin, as a field recently of heroic enterprise, as a land that has been watered by the blood of our saints and martyrs; and I for one, as a Scotchman, can never be indifferent to a land which witnessed the heroic exploits of Alexander Mackay, that Christian Bayard whose reputation will always be dear not only in his own immediate northern country but throughout the Empire at large. Gentlemen, I say that, whereas we view Uganda from all these different aspects, in my opinion you represent the greatest force of all, because you represent what Mr. Bosworth Smith eloquently called that continuity of moral policy which Great Britain cannot afford at any time or in any dispensation to disregard. That continuity of moral policy is a moral force by which, in my opinion, this country has to be judged. It is the salt which savours our history; it is a spirit which has exalted it, and it is by that when we have passed away that, in my belief, we shall come to be judged. It is not by her exploits in the field that Greece remains with us; it is by the spiritual form of her literature. It is not by her campaigns that Rome is best remembered, but by her laws, and immediately, and in a lesser degree, by the roads and aqueducts which are the signs of her civilization. And in the same way I believe that this country, when this country stands before history, will stand, when all else has passed away, not by her fleets or her armies or her commerce, because other nations have fleets and armies and commerce, but by her heroic self-denying exertions which she has put forward to put down this iniquitous traffic. I know that when we speak of extending civilization, or extending commerce, other nations look on askance. They believe us to be occupied by selfish and grasping and greedy motives, but there is one point on which they cannot deny that we have been actuated by a higher and purer spirit, and that is in the cause which you advocate. My belief is that, having put our hands to the plough in that great enterprise, we shall not be able, even if we were willing, to look back. I do not say this as pledging the Government to pursue any course of policy with regard to Uganda, because I am not here, and this is not the place, to declare that policy; but I may say this—that in the multiplicity of the considerations which we must weigh and balance before coming to a final resolution on this subject, the great cause which you have come to advocate to-day must occupy a commanding place.”

THE last letters to hand from Uganda will be found printed in full in this month's *C.M. Gleaner*. They bring us to June 16th; but a telegram received by the Imperial British East Africa Company reports all well at Mengo on August 12th. This is, we think, the quickest communication which has so far reached this country from Uganda. The Rev. E. C. Gordon has sent us the following translation of an extract from a letter of Henry Wright Duta to himself:—

“At this time the news of Buganda is good; the country is quiet, there is no war. All the Mohammedan Waganda, with Mbogo their king, have left Unyoro. They have received three chieftainships (in Uganda), and the Protestants have got six chieftainships. Now, also, Mbogo is living at Kampala, at the fort of the Company. All the Roman Catholics are confined to live in Budu, and all the islands of Sese belong to the Protestants; so that now the Protestant faith is strong. Besides, Mwanga, the king, is receiving instruction in the Protestant faith, and the work of building our big church should be finished in June. Possibly we shall begin to use it in July. It will hold 2500 people. It has been built on the top of the high hill (called) Namirembe, and can be seen from a great distance off. I think if our brethren in England will help us, God willing, this country will have (continued) peace; but if they leave us there will be nothing but war. Now both the Roman Catholic Waganda and the Mohammedan Waganda, as well as the Protestant Waganda, have set to work to teach. Then, too, we Protestant Waganda have increased in numbers, but we have not any one here who is able to teach, except Mr. Pilkington, who has worked very well (Messrs. Ashe and Walker were just leaving Mengo when this was written). We

have done together the translation of the rest of the New Testament in Luganda. We finished it in June; so that now we shall begin the Old Testament. We want you to ask the Committee to send a missionary here whose work will be to teach the Baganda English, and also to send some one to help the women of the country. And now, too, we are expecting Bishop Tucker. He has not yet reached us. If he arrives here in safety there will be great joy, for we delight to see men who, like you, come such a long way for our sake."

Henry Wright Duta, as our readers are aware, is one of the early converts of the Mission, and one of the six men whom Bishop Tucker appointed as lay readers in January, 1891. He has been exceedingly helpful to Mr. Pilkington in translating the Scriptures into Luganda, and his words about the whole of the New Testament having now been translated will be read with thankfulness. The last portion, the Epistles to the Corinthians and that to the Hebrews, has been received in manuscript, and forwarded to the British and Foreign Bible Society. A considerable number of copies of the Gospels and Acts has been forwarded to the coast by the British and Foreign Bible Society, and has, no doubt, been despatched up-country either with Bishop Tucker's caravan or by Mr. Walker after the latter reached Zanzibar on his homeward route. May the Lord speed their transit, and make each copy of each portion to be as sincere milk to the new-born babes, that they may lay aside all malice and all guile and hypocrisies and envies and evil-speakings, and may taste that the Lord is gracious!

THE following telegram appeared in the *Times* of October 13th:—"A mob has attacked the English missionaries at Kien-Yang, in Fuh-Kien. The residence of the Rev. Mr. Phillips was burnt down. Mr. Phillips and his wife had a narrow escape—they were saved by the officials." Through the courtesy of the Foreign Office we are informed that Mr. Phillips suffered some very shameful treatment from the mob, but that he was in safety within the walls of the Yamen. Just as we go to press we learn from a telegram in the daily papers that there has been an anti-Christian outbreak in Shensi, in which European missionaries and Native Christians have been mutilated.

On another page we give an account of the Exeter Hall Dismissal Meeting, on October 3rd, contributed by a friend. The meeting was indeed a noble one, and amongst the vast audience many hearts were deeply moved. But the enthusiasm of so great a gathering paled before the quiet concentrated feeling of the Committee Dismissals, and the Communion Service for outgoing missionaries and their friends. The two days following the large Farewell Meeting were indeed, as Mr. Barlow said, a deep strain on heart and sympathy, though full of a solemn holy joy. On these occasions, the responses of the missionaries, spoken in acknowledgment of the Instructions read to them, are addressed, not to the general public, but to the men who gladly devote many hours each week to the arduous work of the Committee Room, and who are more or less familiar with every detail of foreign work. Hence these utterances are informal, almost confidential, and are frequently very touching in their expression of reliance on the prayer and sympathy of the Committee at home, or of eagerness either to attempt for the first time, or to return to the work abroad. This year there were several points of special interest, one being the words of the Rev. Robert Clark on his return to the Punjab after over forty years of missionary service; and another, the Committee's instructions to Miss Eleanor Wigram, with a few gracefully expressed sentences addressed to Mrs. Wigram, and Mr. Wigram's impromptu and touching reply. Truly, as some one said afterwards, "We heard the heart of the C.M.S. beat to-day."

The Communion Service in St. Bride's was, as usual, a simple and a solemn one. Mr. Wigram and Mr. Baring-Gould officiated; our beloved and honoured friend, Canon Hoare, of Tunbridge Wells, gave the address, which we print in full on p. 853. The audience listened intently as the aged servant of God, whose voice gained in tone and vigour as he spoke, stood on the chancel steps and with great depth and tenderness unfolded to them the friendship of God as illustrated by Abraham's life. It was rightly an address to the hearts rather than to the heads of the hearers, and subsequent speakers in the Committee Room gave evidence that the words had gone home.

As this issue of the *Intelligencer* will reach most readers before November 1st, we feel at liberty to give details of the Gleaners' Union Anniversary. There will be a Prayer-Meeting at the C.M. House at 10.30 a.m., followed by a Communion Service at St. Dunstan's, Fleet Street, at 11.30, when the Rev. Jani Alli, of Calcutta, will deliver a short address. At 3 p.m. there will be a Conference in the Lower Exeter Hall; the speakers, as twice before, all being ladies. Mrs. Percy Grubb (*née* Miss Crichton-Stuart, well known as an energetic G.U. worker at Bournemouth) will speak on "The Gleaner's Hands," Miss Petrie, B.A., on "The Gleaner's Head," and Miss S. G. Stock on "The Gleaner's Heart." Two missionary addresses will follow from Mrs. A. E. Ball, of India, and Miss Laurence, of China. Mrs. Douglas Hooper, recently invalided home from East Africa, has also consented to speak a few words. At the Evening Meeting in the Large Exeter Hall, the Ven. Archdeacon Long will take the chair at seven o'clock, the speakers being the Rev. A. Clifford, Bishop-Designate of Lucknow; the Rev. G. C. Grubb; the Rev. Obadiah Moore, Native Principal of the Grammar School, Sierra Leone; the Ven. Archdeacon Winter, of the N.-W. America Mission; and the Rev. H. E. Fox.

A PAPER on the Day of Intercession for Foreign Missions is inserted in the present number of the *Intelligencer*. The critical position which the Uganda problem will present at the close of this month, unless a decision relieving the present anxiety shall have been arrived at in the meantime by the Government, will be a very special call for united prayer, and we do not hesitate in expressing our confidence that many who are not numbered among the active friends and sympathisers of the C.M.S., both members of our own Church and of other communions, will join their intercessions that Divine guidance may be given to our statesmen, and Divine grace to the missionaries and converts, at this time. In view of this crisis especially, it is proposed to hold meetings for the Committee and friends at Sion College for special prayer on Thursday, December 1st, at 3 and 7 p.m. This, rather than the Eve of St. Andrew's Day, has been chosen to obviate the risk of attracting any away from their own parochial meetings on the day which is specially recommended to be observed.

THE February Simultaneous Meetings for the Metropolis will be held (D.V.) between Monday, January 30th, 1893, and Friday, February 10th. The Bishop of London has consented to preside at a meeting for the clergy to be held at Sion College on Monday, January 23rd. It is proposed to arrange for a daily meeting for prayer (Saturday and Sunday excepted) at the C.M. House, that on January 30th being for the clergy and other workers, at 3 p.m., those on the other days being at noon. A series of meetings will also be held at the C.M. House for special classes in the evenings; viz. for Medical Students, Scripture Readers, Young Men's Asso-

ciations, Public Elementary Teachers, Bible Women, Young Women's Associations, Nurses, &c. In one or more of the City churches it is hoped that a short daily service will be held in connection with the effort, at an hour suitable for business men, with addresses by missionaries. Meetings will be held in Exeter Hall on Thursday and Friday evenings, February 9th and 10th, the former being specially for Sunday-school Teachers and Lay Workers. Over thirty centres in the Metropolitan district have been selected, and correspondents appointed for each, who will promote the movement in their respective deaneries and keep in touch with the Home Department at Salisbury Square. One of the lessons learned by the experience of former Simultaneous Meetings has been that a succession of meetings in carefully chosen centres, at which several of the many aspects of the missionary campaign can be represented to the same audience, is more successful in producing abiding impressions than holding only one or two meetings in a much larger number of places. It is hoped to act upon this view so far as possible in the forthcoming effort. In other respects, the features which have been emphasized before it is desired to emphasize now as strongly as ever, namely, that the claims of our ascended Lord on His people's unquestioning obedience, and the claims of a perishing world on the Church's compassionate efforts, be dwelt upon and enforced. Prayer should be frequently made that all the preparations, and especially the selection of speakers and of centres, may be directed from above.

IN connection with the F.S.M., the London Lay Workers' Union hope to arrange for addresses to Sunday-schools and Bible-classes, in order to arouse the interest of the young in the missionary enterprise. A letter from the Honorary Secretaries of the Union will be found on a later page, for which we desire to bespeak attention.

It was a happy thought on the part of the Baptist Missionary Society to invite representatives of the other Protestant Missionary Societies to unite with them in their Centenary Thanksgiving Meeting on October 4th. The Earl of Harrowby, the President of the B. & F.B.S., by an equally felicitous arrangement, occupied the chair. The meeting was one of the deepest interest. Most of the great Societies were represented by one of their secretaries—of course Mr. Wigram was there for the C.M.S.—and these in speeches, necessarily short, gave a report of the progress of the Lord's work committed to their hands. There was abundant matter for thankfulness, indeed, but assuredly, as Lord Harrowby remarked, none for self-gratification. The Baptist Missionary Society has issued a Centenary Volume. It is well supplied with good maps, and freely illustrated, and the articles on the several branches of the Society's work, by different contributors, are ably written and most interesting. Missionary libraries will welcome this book with avidity.

THE Rev. J. George Watson, the Association Secretary for one of the Midland districts, is about to take a tour round the world, visiting *en route* a goodly number of C.M.S. stations in India, Ceylon, China, Japan, and North America. His object in undertaking this tour is that he may be the better qualified to plead the Society's cause after personally viewing the work and holding intercourse with the missionaries in the midst of their evangelistic and pastoral labours. During Mr. Watson's absence the following Honorary District Secretaries have kindly undertaken, each in his own county, to supervise the carrying out of deputational arrangements:—The Rev. W. R. Myers, for Buckinghamshire; the Rev. E. G. Hodge, for Leicestershire; the Rev. R. A. White, for Northamptonshire; the Rev. H. C.

Squires, for Oxfordshire ; the Rev. J. Mould, for Rutlandshire ; and the Rev. H. Sutton, for Warwickshire. Mr. Watson asks for prayer for God's abundant blessing and strength for this tour. He will sail (D.V.) on December 15th.

SINCE our last announcement the Committee have accepted the offer of service of Miss Edith E. Cornford as an honorary missionary. Miss Cornford has already started for Mid China, to join the Sz-Chuen party, accompanied by her brother, Mr. Charles E. Cornford (a member of the Lay Workers' Union), who has gone out as an independent missionary at his own charges.

WE wish to draw special attention to some recent and forthcoming literature on the Uganda Mission. One of Africa's staunchest friends on our Committee, the Rev. Dr. Allan, has drawn up *The Uganda Catechism* : giving by means of questions and answers a short account of the Mission, and the present aspect of the question regarding the evacuation of the country. This, we are persuaded, meets a felt need at the present time. Copies may be had for free distribution. A handbook for the present crisis, called *Uganda : its Story and its Claim*, is being prepared, and will be issued (price sixpence) by the Society about the middle of November. It will contain in popular form the history of the country and the Mission, and also information and comments on the various aspects of the present problem. The etched illustrations, which are being expressly done by a first-rate artist, will show views of Mengo, Rubaga, the French Mission-house, the Company's Fort, the Protestant Church, and the houses of the C.M.S. missionaries. We hope friends will purchase the handbook in quantities, at a largely reduced rate, for circulation amongst those not yet intelligently interested in Uganda. We would also remind our readers that copies of Miss Stock's interesting account of the *Eastern Equatorial Africa Mission of the C.M.S.* can still be had, while *Bishop Tucker's Sketches* (with Introduction, Notes, and the recent Resolution of the Committee) might do good work on many a drawing-room table just now.

THE C.E.Z.M.S. has published a Manual of its Missions, similar in the nature of its contents, but in a larger size and much larger type, to the Manual published by the C.M.S. It is very thankworthy to notice that since 1880, when the C.E.Z.M.S. began its separate existence, its staff of European ladies has increased from 36 to 139.

TOPICS FOR THANKSGIVING AND PRAYER.

CONTINUED prayer that the Government and all concerned may be guided regarding Uganda. (Pp. 828, 865.)

Thanksgiving for helpful Valedictory Meetings, and prayer for all outgoing missionaries. (Pp. 868, 872.)

Prayer for speakers and hearers at Gleaners' Union Anniversary. (P. 869.)

Prayer for Divine wisdom in all arrangements for London F.S.M. (P. 869.)

Thanksgiving for Mr. and Mrs. Phillips' preservation ; prayer for China. (P. 863.)

Prayer for Fourah Bay College, Port Lokkoh, Abeokuta, Cairo, Nablous, Nuddea, Matsuye, Fort George. (Pp. 844—852.)

Prayer for the work at Mombasa, and for the spread of the Gospel in Persia. (Pp. 844, 848.)

Prayer for the Deputation, in concluding their work in Victoria. (P. 856.)

Prayer for the newly-appointed Association Secretaries in Ireland, and that the tour of the Rev. J. G. Watson may be helpful to himself and the workers in the field. (P. 870.)

THE OCTOBER VALEDICTORY MEETING.



O the casual observer there is a certain sameness in Valedictory Meetings. It is certainly true, and we cannot but be thankful for it, that a great attendance, hearty fervour in the audience, and a simple, earnest spirituality in the speeches, are the rule at C.M.S. Dismissals. Yet each has its special features. The Meeting of October 3rd, for one thing, surpassed all its predecessors in size. It is quite safe to say that Exeter Hall could not have been fuller. The gangways and the space about the doors were packed to a dangerous extent, the walls were lined with persons who could only find standing-room, and every available nook and cranny was crowded. Hundreds, we understand, were turned away. Even the missionaries could scarcely be accommodated on the platform. And what is more remarkable, though it is not a new occurrence at these meetings, very few of the vast throng stirred until the meeting had been going on for more than two hours.

The custom, now well established, of singing hymns during the period of waiting was kept up. It serves, doubtless, to occupy the audience profitably, and to prepare their minds for what is to follow. Several hymns were sung in the course of the meeting, as usual. The triumphant "All hail the power of Jesus' Name!" ushered in the meeting, after which the Rev. W. Gray read out the Description of the Christian Armour (Eph. vi. 10—20) and led us in prayer.

Sir John Kennaway, who took the chair, in opening the proceedings, pointed out that not only were we met on this solemn occasion to say good-bye to our missionary friends, but also to take note of our own responsibility to them and to Him in Whose Name we sent them forth. Addressing the missionaries, he uttered the beautiful benediction of Ps. xx. 1—4, and, as the mouthpiece of the great assemblage, assured them of our earnest sympathies. Turning to the audience, Sir John asked: Were we to be content with a few spasmodic efforts for the cause—we who by our appearance that evening said in effect that we would go out if we could? We looked at the list—(as he referred to it a great rustling of the leaves was heard all over the hall, so that he had to pause for a moment)—we looked at the list, and thought it a goodly one. But what was it to the needs? Mr. Hill, the Bishop-designate of the Niger, if his mission was to be effective, needed twelve more men; India asked for thirty-four more, besides four missionary bands; and this did not include the needs of China and Japan. The reference to these countries led the speaker easily to Eastern Equatorial Africa and to the problem of the day. [This part of Sir John Kennaway's speech is given on p. 841.]

Sir John Kennaway's words on the Uganda question were evidently welcomed by the audience, whose repeated cheers showed that they endorsed his views. Yet, after all, the topic was a digression from the proper purpose of the meeting, to which we were now recalled by the Rev. F. E. Wigram, who rose to introduce the missionaries of whom we were to take leave—to show our sympathy with them, as Mr. Wigram put it, and to excite sympathy. If all who were going out this autumn were counted, the number would be 131. The names of the missionaries were gone through first. Each stood as his name was called, and, though applause was deprecated, it was impossible to suppress it when veterans like the Rev. Robert Clark were named. Mr. Wigram then called upon some of the returning missionaries to speak as representatives of their own Missions, the names of all who were proceeding to such Missions being first read out.

The Rev. W. J. Humphrey, the spokesman of West Africa, appealed very

strongly for more men. Out of twelve who had gone out to the West Africa Missions two years ago, only two were left. For the last eight years the important College at Fourah Bay had only had a Vice-Principal for twelve months. Was it our answer that it would be better to give up trying to get one?

The band of workers proceeding to Eastern Equatorial Africa was interesting in that it included three sisters, the Misses Bazett, all going out together. For this section the Rev. H. Cole was the chosen speaker. He, like Mr. Humphrey, had his story of the need of men, and emphasized it by telling us that Mr. Price, of Mpwapwa, was calling for six men to reinforce him, and would not come home, although he had been six years at his post, but would prefer dying there unless the reinforcements could be found.

Egypt and Palestine found no advocate, for there was no male missionary going there who was present on the platform. The turn of North India came next, and the missionaries, among whom the Bishop-designate of Lucknow was unobtrusively seated, were represented by the Rev. Jani Alli. He considered that he had been selected as being both a Native of India and a result of missionary effort. He had come to England to plead for a colleague and for 1200*l.*, and must return alone unless he could get a helper within seven weeks. To his plea for Calcutta and its quarter of a million of Mohammedans, he added a word of entreaty that Natives of India who were residing in England might have something done for them.

The succeeding group was destined for the Punjâb and Sindh. Among the senior missionaries were the Revs. R. Clark and F. A. P. Shirreff, and among the new names was that of Dr. Pennell, accompanied by his mother, who hoped to make her home with him, and Miss Eleanor Wigram, accompanied on her way out by Mrs. Wigram, who intends to spend a few months in the Punjâb, "and hopes," Mr. Wigram added with a smile, "*not* to make her home there." The Rev. R. Clark was chosen to set forth the claims of the Mission. He pointed out that since the Punjâb was the great recruiting-ground of the Government, and that soldiers were drafted thence to every part of India, and even Africa, the missionary possibilities of the Christianised Punjâbi were very great, but they were not trained as they might be to be a Christian army. "In the Punjâb," he said, "we owe much to Uganda, through the missionary spirit which it has raised up. Perhaps we may hope to pay the debt by one day sending out Afghans to them."

The Rev. A. H. and Mrs. Bowman, who followed, are the solitary additions to the Western India Mission. Mr. Bowman had been asked, he said, why he left a happy and useful sphere of work at home. His reasons were—because he wished to do what he could to wipe off the stain of the reproach brought by educated Natives of India against English Christians, that they were indifferent to the religious welfare of their fellow-subjects; and because he knew something of the horrors of heathendom, and of the fallacy of the excuse that the "heathen were happy enough in their own religion."

South India had the Rev. J. B. Panes as the mouthpiece of its claims. He pointed to the Rev. Jani Alli as an evidence of the "full corn in the ear" which had been harvested by Telugu missionaries.

Archdeacon Caley succeeded him, returning after only his second furlough, although he has been twenty-one years in the field. His speech came as a welcome variety after the long list of appeals for men and demonstrations of the utter inadequacy of the supplies going out, necessary and valuable as the lesson was. His message was to parents who were unwilling to let their children go out into the mission-field. He told how intense was the sorrow with which his father had parted from him, never to see him again. Yet he learned that

when his father was dying the thought which had cheered him in his last moments was that his lad was a missionary in India.

We have left ourselves no space to do more than mention the speeches of the Rev. G. T. Fleming, who represented Ceylon, and the Rev. G. W. Coultas, who spoke for Mid China.

Thus ended the speakers from among the returning missionaries. Of the forty-four recruits, Mr. Wigram now informed us, twenty-nine were ladies. Of the fifteen male missionaries, four came from the C.M. College; one each from St. John's Hall, Highbury, King's College, London, London University, and Oxford; and five from Cambridge, besides two medical men. Mr. T. Jays appealed as a lay-worker to laymen; the Rev. H. E. Heinekey represented St. John's Hall; the Rev. J. F. Hewitt, from the C.M. College, bore warm testimony to the work of the Rev. T. W. Drury and his staff; and Dr. Pennell advocated Medical Missions as "the picture-language of the Church militant."

The Rev. J. A. F. Warren, who appeared for Dublin University, stated a remarkable instance of answer to prayer. On July 14th, the day set apart for prayer for men, a meeting was held at Jabalpur, at which prayer was offered that a man might soon be sent forth to labour with the Rev. C. H. Gill. On July 19th the Committee at home, in complete ignorance of what had happened, appointed him. So that the prayer was answered in five days.

The Rev. W. C. Penn, as the representative of Oxford, expressed his sadness that he stood alone. He mentioned that he had been brought to decide to offer himself as a candidate by an address delivered by Mr. Wigram at a meeting of the Younger Clergy Union for London.

The Rev. C. M. Gough, who resigns the Vicarage of Steeple Claydon for work in the Punjab, came next. He gave us a deeply-interesting thought from Charles Simeon. It was that there were three stages of Christian experience—the first, in which we thought of ourselves and our own spiritual interests; the second, in which we had thought for others; the third, in which we directed our attention to the great plans of God. In the first we were inclined to stay where there were most religious privileges, and to multiply spiritual luxuries; in the second we grew absorbed in our own sphere of Christian usefulness; in the third our sympathies went out to purposes with which we had no personal concern, and we were likely to wish to go abroad.

The Revs. C. B. Clarke and C. H. A. Field having spoken for Cambridge, the long succession of eighteen missionary speakers came to an end. It was now past nine o'clock, but very few persons had left the hall. It seemed as if they waited to join in the solemn farewell hymn, "God be with you till we meet again." Even then but few left, and as Canon Favell, of St. Mark's, Sheffield, rose to deliver the closing address, he still had a full room before him. He gave us two short texts as watchwords and mementoes alike for our brethren and sisters who were going out and for ourselves: "By the grace of God I am what I am." "My grace is sufficient for thee." The one expressed the inner secret of an Apostle's life, the other told the loving assurance of an Apostle's Lord. The study of a great character was fascinating, especially that of St. Paul. How were we to account for the attraction of his personality? Was it from his feebleness of body, from his position as rabbi, from his cultured intellect, his quick perceptions? We only gained an answer in his own words—"By the grace of God I am what I am." No man dwelt upon the grace of God more than St. Paul. Of the 153 times that the word "grace" occurred in the New Testament, 103 were in the writings of St. Paul. He loved to contrast works and grace, to trace to the latter the Christian's call, salvation, and sanctification; to look at the past, the present, and the future, and to read in them nothing but the grace of God. Yet it was not made the excuse

for ease, but the incentive for more than Herculean labours—"I laboured more abundantly than they all: yet not I, but the grace of God which was with me." These our brethren were going as witnesses with their lips and lives—going where God had been misrepresented and misconceived, as witnesses of Jesus. When they thought of the vast testimony they had to deliver, and felt their incompetence, they might fall back upon this watchword, "By the grace of God I am what I am." It was the glory of our God out of weakness to bring forth strength, for He has chosen the weak things of the world to confound the things that are mighty. So when they reached their destination, whether they were soon to see fruit to their labours or to be kept long in waiting, whether they were granted robust health or days of weakness, whether they were welcomed by those to whom they went or were suspected and persecuted, yet let them listen—it was the Lord Himself who spoke—"My grace is sufficient for thee." As they stored up these words, whether their sky was dark or bright, they would have the peace of God in their hearts. They would experience what was said by an old friend of the C.M.S.—"It is evident that those who go out have happiness, not always the lot of those who stay at home." And we who remained for the more prosaic but scarcely less necessary work of keeping alive the flame of missionary zeal in our own hearts and those of others, might also say, "By the grace of God I am what I am;" or, like John Newton, "I am not what I ought to be, I am not what I wish to be, I am not what I hope to be, yet I can truly say that I am not what I once was; I can heartily join with the Apostle and say, 'By the grace of God I am what I am.'" So, coming to each of us in our needs, these words should be our comfort, till the labourers in the foreign field and those at home were gathered into the one true home, till the topstone of the Temple of God had been laid with the shouting of "Grace, grace unto it," till the kingdoms of this world should have become the kingdoms of God and of His Christ. Then still could we say, "By the grace of God I am what I am," and, "Thy grace *was* sufficient for me."

It is not often that an address displays both deep spirituality and polished eloquence. The above outline, meagre though it is, will enable the reader to judge how well Canon Favell succeeded in combining both qualities.

The end of the meeting was now at hand. It was closed by the Bishop of Sierra Leone with prayer and the Benediction. It was a meeting to be remembered, and one that should produce a rich harvest.

J. D. M.

LETTERS TO THE EDITOR.

THE PROPOSED RAILWAY TO UGANDA.

SIR,—In my last "African Notes" (*C.M. Intelligencer*, October) it is stated (p. 766), as regards the proposed railway to Uganda, that an Imperial guarantee would be required not to exceed 700,000*l.* per annum. I am convinced that this is an error. I certainly found, on what I regarded as good authority, that an Imperial guarantee would be required, but my impression is that the amount stated was 200,000*l.*, not 700,000*l.* When I read the Note in the *C.M. Intelligencer* it appeared to me that it must have been a printer's mistake, but on looking at the MSS. of my Notes, I find that I am responsible for the statement. I have been recently travelling in Switzerland, and my notes have got mislaid. In the circumstances I must entirely withdraw the statement as to

the Imperial guarantee, and I regret that I should have fallen into this serious mistake. To hold Uganda, and to construct a railway to it, are, I think, of paramount Imperial importance, but not at so great an expense to England.

Mentone, October 17th, 1892.

J. E. C.

SIMULTANEOUS SUNDAY-SCHOOL ADDRESSES.

DEAR SIR,—It is proposed to arrange, in connection with the February Simultaneous Meetings, to be held (D.V.) in London next year, Special Addresses to Sunday Schools and Bible Classes to plead with the children and young people for their interest in missionary work, the dates suggested being Sundays, January 29th and February 5th.

As it is the custom in many schools to make arrangements for a year, or a quarter, in advance, we shall be glad if you will kindly allow us to make this announcement in your next number, and to express the hope that the clergy and superintendents will be able to reserve one or other of the dates named for the purpose.

It would be best for schools to make their own arrangements, but where this may not be possible, we shall be glad to endeavour to arrange for speakers. Pulpit arrangements, however, must be made by the friends themselves. In any case we shall be glad to be advised of what has been decided upon by any school, with the view to a complete list being published.

We shall be pleased to receive the names of any friends who may be willing to help in giving the addresses on one or both of the Sundays.

G. A. KING, } *Joint Hon. Secs.*
T. G. HUGHES, }

C.M.S. Lay Workers' Union for London, C.M. House, Salisbury Square, E.C.

October 14th, 1892.

LOCAL ASSOCIATIONS AND UNIONS.

Blackburn.—The Sixty-third Annual Meeting of the Blackburn Association was held in the Town Hall, Blackburn, on October 10th. There was a very large and sympathetic audience. Bishop Cramer-Roberts presided, and besides a large number of local clergy, including Archdeacon Rawstorne, there were on the platform Archdeacon Caley, the Rev. E. C. Gordon, and the Rev. T. T. Smith (Association Secretary). The Rev. Dr. Pinck (Hon. Local and District Secretary) read the report for the year ending March 31st last, which stated that the local committee were able again to record an extension of interest and also an increase of funds. The twenty-six churches which supported the Society last year raised 716*l.*, the Ladies' Working Party raised 30*l.*, total 746*l.*; of this sum 731*l.* 10*s.* was remitted to the Society, the largest amount by 35*l.* ever sent from Blackburn in one year. The chairman, in a spirited address, said that while the report was encouraging there was one thing they could not pass over. He was sorry that there were still some churches that held back from helping the missionary work on the plea of local claims. He could not conceive how it was that some parishes withheld their support from Mission work. He was sure that when help was held back it savoured of selfishness. Other speakers followed, including Archdeacon Caley, the Rev. E. C. Gordon, and the Rev. T. T. Smith. Nearly fifty sermons were organized in connection with the Blackburn Anniversary, and, in addition to the aggregate meeting in the Town Hall, twelve district meetings were held.

J. O. P.

Brighton, true to its well-known missionary spirit, has not been behindhand in recognizing the value and importance of the new C.M.S. Medical Missions Auxiliary Fund. On Friday, October 7th, having been fortunate in obtaining the presence of Dr. H. Martyn Clark, of the Punjab, two well-attended Meetings were held in the Pavilion, under the presidency of the Rev. R. M. Hawkins, Vicar

of Christ Church, in the afternoon, and the Rev. H. Newton, Vicar of St. Mark's, in the evening. Dr. Clark spoke with great freedom, and forcibly set forth, from his own personal experience, the great value of Medical Missions as a means very frequently of opening doors otherwise closed against the message of salvation. Both addresses were listened to with rapt attention, and a liberal response, amounting to 34*l.*, was given at the close, to the appeal on behalf of the Fund. It is expected that several churches in the town will at an early date practically carry out the object of this new departure by inaugurating Branches of this Auxiliary.

Bucks C.M. Union.—The seventh meeting was held at Quainton Rectory, on the kind invitation of the Rector, the Rev. P. L. Cautley, on September 20th. After opening the meeting he announced his intention of having sermons and meetings on behalf of the Society at Quainton. The Rev. C. M. Gough then gave an exposition of the Will of God concerning missionary work as revealed in Holy Scripture, and the example of early Christians. After some remarks from the Chairman, a long and interesting discussion followed, in which all the clergy present took part. Much sympathy was expressed with Mr. Gough, who is leaving his parish for the mission-field. After lunch there was a general meeting in the Schoolroom, when an address was given by Mr. J. A. Wray, who gave interesting details of his eight years' work at Taita, illustrated by maps and photographs taken by himself.

Dover.—A very extensive and most interesting Missionary Loan Exhibition and Sale of Work was opened at the Town Hall, Dover, on Tuesday, September 20th, and continued open during the three following days. There were a number of stalls for the sale of goods presided over by a number of young ladies. The Connaught Hall was the principal centre of the Exhibition, and presented an animated sight. The various courts were arranged in countries, or in geographical divisions. Thus, portions of the space were allotted to Palestine, India, China, Japan, Africa, &c. The programme each day was very varied, and included short lectures, with dissolving views, vocal and instrumental concerts, and talks in the various courts by specialists. Among those who lectured or spoke were Archdeacon Hamilton, formerly at Sierra Leone and Lagos; the Rev. G. W. Coultas, from Hangchow; Archdeacon Winter, of Hudson's Bay; the Rev. E. P. Herbert, from Mandla; the Rev. H. Burnside, formerly of Japan; Miss Blyth, C.E.Z.M.S., Palamcottah; the Rev. A. G. Smith, from Frere Town; Miss Sandys, Miss Hobbs, Miss Clark, &c. Most of the details of the Exhibition have been carried out under the direction of the Rev. W. E. Evill, Mr. E. Wollaston Knocker, and Colonel Harvey, R.A.

The Annual Meeting of the Dover Branch of the Society was held in the Town Hall on Saturday night, September 24th. The chair was occupied by Mr. E. W. Knocker, who explained that he was occupying that position in the absence of their President, who was abroad in consequence of indifferent health. The Rev. H. Smith, the Honorary Secretary to the Dover Branch, then read a very interesting report. The Chairman, as the Hon. Treasurer, read the statement of accounts, giving the total amount of the various parishes for 1891–92 as 416*l.* 10*s.* The Rev. G. W. Coultas (China) and the Rev. Prebendary E. Eardley-Wilmot then gave interesting addresses. On Sunday the Annual Sermons were preached in St. James' Church and in Christ Church by the Revs. G. W. Coultas, Prebendary Eardley-Wilmot, H. Smith, and W. E. Evill.

Norwich.—On Sunday, September 18th, sermons were preached in several Norwich churches on behalf of the Society. The late Central Secretary, the Rev. H. Sutton, on Monday evening preached a special sermon in the nave of the Cathedral from the text, 2 Thess. iii. 1. This year, before the holding of the Annual Meeting in St. Andrew's Hall, a public breakfast was partaken of at the Maid's Head, under the presidency of the Dean of Norwich, when the Rev. C. H. Banning, Rector of St. Nicholas', Rochester, gave an address. The Bishop presided over the Annual Meeting, the Deputation to which consisted of the Rev. Jani Alli, missionary from Calcutta; the Rev. Obadiah Moore, Native Principal of the Grammar School, Freetown, Sierra Leone; the Rev. Cyril

Gordon, of the Uganda Mission; the Rev. H. Sutton, and the Rev. C. H. Banning. There was a large attendance of clergy. The Rev. Canon Ripley presented the Annual Report, which showed that during the year the amount collected on behalf of the Society was 4425*l.* 10*s.* 1*d.* The expenses were 96*l.* 5*s.* 6*d.* This sum was an increase of nearly 50*l.* upon the amount raised last year. The whole sum collected from the diocese, including the Suffolk Association, was 6631*l.* He hoped that his Lordship would live to see the amount increased to 10,000*l.* The Bishop said that in looking over the mission-field there were two solemn matters brought before them calculated to awaken their deepest interest and to enlist their sympathy and help. The first was God's Church at work for Him in the world. The other was God at work in and by the Church in the world. The Rev. H. Sutton gave an address on the general results of the work of Christian Missions, and was followed by the Revs. Jani Alli, O. Moore, and E. C. Gordon, each giving interesting accounts concerning those fields where they had laboured. At the evening meeting the Dean presided, in the absence of the Mayor through a family bereavement, and the same speakers addressed a larger audience.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, September 27th, 1892.—On the recommendation of the Clerical Sub-Committee it was decided to send out to the Niger Mission Mr. G. D. Wilson, a probationary student, for further preparation and probation under the care of the Rev. J. S. Hill, Bishop-Designate.

On the recommendation of the Ladies' Candidates Committee, the offer of service of Miss Edith E. Cornford was accepted as an Honorary Missionary of the Society.

Miss E. C. Payne was appointed to the Japan Mission.

The Committee heard with satisfaction of a proposal to raise a fund for the endowment of a Native Professorship in the Lahore Divinity College, in memory of Bishop French, it being understood that the appointment to such Native Professorship will be, as it has hitherto been, in the hands of the Principal, for the time being, of the Lahore Divinity College.

The Committee sanctioned the acceptance by the Ceylon Conference of offers of service from Messrs. E. S. Carus-Wilson and Sydney Simmons, as Associated Evangelists in local connection, under the leadership of the Rev. S. Coles; and they authorized the acceptance by the Fuh-Kien Sub-Conference of Miss Minnie Wolfe as a Missionary in local connection.

Special General Committee, October 4th and 5th.—The Committee took leave of several Missionaries. To those proceeding to West Africa, Yoruba, Niger, Eastern Equatorial Africa, Egypt, and Palestine, the Instructions of the Committee were delivered by the Rev. R. Lang, and, the brethren having replied, they were addressed by the Chairman and the Rev. W. H. Barlow, and commended in prayer to the favour and protection of Almighty God by the Rev. Hubert Brooke. To those proceeding to South India, Ceylon, South China, Mid China, and Japan, the Instructions were delivered by the Rev. Wm. Gray and the Rev. C. C. Fenn, and they were addressed by the Chairman and the Rev. A. G. Gristock, and commended in prayer by the Rev. J. E. Rogers. To those for North India, Punjab and Sindh, Western India, and Travancore, the Instructions were delivered by the Rev. W. Gray, and, the brethren and Miss Neele having replied, they were addressed by the Chairman and the Rev. G. S. Karney, and commended in prayer by the Rev. C. F. Childs.

Funds and Home Organization Committee, October 7th.—The Rev. C. N. Keeling was appointed Association Secretary for Manchester and Salford. Mr. Keeling will labour at his own charges.

The Committee instructed the Secretaries to find a suitable clergyman to visit Paris and some other cities of France, and a few resorts of British residents in Switzerland, during the coming winter, with a view to deepen interest in the foreign missionary cause.

The Committee confirmed the appointments by the Hibernian Auxiliary of the Revs. Arthur J. Shields and R. H. Taylor to the posts of Association Secretaries for Central Ireland and Ulster respectively.

General Committee, October 11th.—The Secretaries reported that, in accordance with the Committee's resolution, a Deputation waited upon Lord Rosebery at the Foreign Office on September 23rd, consisting of the President, General Hutchinson, Messrs. Henry Morris and C. A. Roberts, General Collingwood, and the Revs. Dr. Allan, F. E. Wigram, R. Lang, and G. Furness Smith.

The Secretaries also reported the steps that had been taken, and which were contemplated, with a view of laying before the Society's friends and the public generally the serious consequences which will probably follow the withdrawal of British influence from Uganda. They submitted a Minute for publication as a manifesto to the country. [For this Minute see page 842.]

The Committee gratefully accepted the offer made by a lady of 100*l.* per annum for the establishment of Leslie-Melville scholarships for Divinity students at the Society's Divinity Colleges of Calcutta, Lahore, Palamcottah, and Allahabad, and for boys at the Calcutta Boys' Boarding School.

NOTES OF THE MONTH.

ORDINATIONS.

Western India.—On Sunday, Sept. 25, 1892, at Poona, by the Bishop of Bombay, the Rev. C. W. Thorne to Priest's Orders.

North-West America.—On Trinity Sunday, June 12, by the Bishop of Athabasca, Mr. J. R. Lucas, to Deacon's Orders.

DEPARTURES.

West Africa.—The Rev. Canon Taylor Smith and the Rev. W. J. Humphrey left Liverpool for Sierra Leone on Oct. 8.

Yoruba.—The Rev. F. G. Toase, Mr. Tom Jays, and Miss F. Higgins left London for Lagos on Oct. 15.

Niger.—Mr. G. D. Wilson and Miss R. Frisby left London for the Niger on Oct. 15.

Egypt.—The Rev. F. A. and Mrs. Klein left Venice for Cairo on Oct. 10.

Palestine.—Miss E. E. Newton and Miss E. G. Reeve left London for Jaffa on Oct. 8.

Persia.—The Rev. W. T. St. C. and Mrs. Tisdall left London for Bushire on Sept. 28.

Bengal.—The Rev. G. H. and Mrs. Parsons, and the Revs. C. B. Clarke and J. F. Hewitt left London for Calcutta on Oct. 14.

North-West Provinces.—The Rev. J. P. and Mrs. Ellwood left Liverpool for Mirat on Sept. 22.

Punjab and Sindh.—The Revs. T. E. Coverdale and T. Holden left London for Amritsar on Oct. 15.

Western India.—The Rev. A. H. and Mrs. Bowman left London for Bombay on Oct. 6.

South India.—The Rev. R. W. Peachey and the Rev. A. H. Sheldon left London for Bezawada and Palamcottah respectively on Oct. 14.

South China.—The Misses Janet C. and Jemima E. Clarke left London for Hong Kong on Oct. 14.

ARRIVALS.

Eastern Equatorial Africa.—Mr. W. Collins left Uganda in April, and arrived in London on Oct. 11.

Bengal.—The Rev. A. and Mrs. Clifford left Bombay on Sept. 8, and arrived in London on Sept. 26.

North-West Provinces.—The Rev. H. M. M. Hackett left Allahabad on July 26, and arrived in London on Sept. 14.

South India.—The Rev. H. J. and Mrs. Schaffter left Madras on Sept. 6, and arrived in London on Oct. 6.

BIRTHS.

Egypt.—On Oct. 5, at Old Cairo, the wife of Mr. G. F. Packer, of a daughter.

Bengal.—On Sept. 12, at Calcutta, the wife of the Rev. P. Ireland Jones, of a son.

Punjab and Sindh.—On Sept. 9, at Peshawar, the wife of the Rev. H. J. Hoare, of a daughter.

Japan.—On Oct. 9, at Matsuye, the wife of the Rev. B. F. Buxton, of a son.

MARRIAGES.

Egypt.—On Sept. 27, at Blackburn, the Rev. W. F. Connor to Miss Helen Rushton.
—On Sept. 28, at Norwich, the Rev. P. G. Wood to Miss Christmas.

Travancore and Cochin.—On Sept. 8, at Trinity College, Kandy, Ceylon, the Rev. E. Bellerby to Miss Ethel James.

Ceylon.—On Sept. 1, at Leeds, the Rev. G. T. Fleming to Miss M. F. Fleming, daughter of the Rev. T. S. Fleming, formerly of China.

Japan.—On Oct. 7, at Osaka, the Rev. H. L. Bleby to Fanny Mathilde, youngest daughter of Mr. J. Withers, of Ryde.

DEATHS.

North-West Provinces.—On Aug. 16, at Mandla, Guy, infant son of the Rev. H. D. and Mrs. Williamson.

South India.—On Aug. 27, the Rev. M. Devaprasadham, Native Pastor of Tinnevely.

Japan.—On Oct. 13, at Ware, Miss Brandram.

New Zealand.—On August 18, at Kaitia, the wife of the Rev. J. Matthews; aged 80.

PUBLICATION NOTICES.

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THE
CHURCH MISSIONARY INTELLIGENCER.

MISSIONS AND MISCONCEPTIONS.

1. *Seas and Lands* (New Edition, 1892). Sir Edwin Arnold, M.A., K.C.I.E., C.S.I.
2. *The Real Japan*. Henry Norman.
3. *Missionary Letters from Japan*. Church Missionary Society.



O vast and so various are her provinces which knowledge has disclosed, that it is not considered possible at the present time for the scholar or the student to contribute any discovery of value, or supply any addition of value to the common store of our knowledge who has not withdrawn his investigations from the general field of research, and concentrated them upon a single territory of inquiry. Large advantage of advance and accuracy has resulted through such segregation of the mind from the general, and its application to the particular region of scientific pursuit. But the advantage has fallen to the race in larger proportion than to the individual investigator. Men generally have profited by the acquisitions of the discoverer while he has suffered. The general horizon of knowledge has been unquestionably extended, but the outlook for him who has contributed to this extension is frequently itself abridged, and the honours of discovery which attend him frequently offer but inadequate compensation for the voluntary exile from the wider fields of thought to which he has, of his own choice, been consigned.

And yet another disadvantage has attended this self-chosen limitation of the employment of the mental energies. If the scholar has been successful in his inquiries; if in his case exceptional diligence has attended upon exceptional ability, and public honours have attested the admiring appreciation of his countrymen, there is peril for him that he should construe the homage which has been rendered to his talent in his own department of investigation into a general belief of his excellence, or even his supremacy in all. Emboldened by this persuasion he will proceed to venture on foreign and therefore more uncertain ground. He will be tempted to speak of many things. It would be, however, unjust to the specialist to ignore the alluring solicitations from the public which beckon him into such a snare. With the multitude excellence in one department implies excellence in most. Distinction in the narrowest field of research conveys to the possessor of that distinction an authoritative voice with them in all. The crowd is prepared to accord it, and it is no light probation of the human soul to resist the solicitation of a dignity to which no real title is possessed.

Reflections of this complexion are suggested to us from time to time by incidents which meet our view in the lives of clever men at home, and not unfrequently by circumstances which occur abroad.

Some one who has acquired just reputation by his erudition in the details of an Ethiopic verb is encouraged to assume the high position of an authority upon the most profound problems of Revelation which have engaged or perplexed the intelligent consciousness of the Christian Church, and the authority which has been honourably secured in one department of linguistic science is expanded over the entire area of theological inquiry. Or abroad, some intrepid explorer, to whom the terrors of cannibals and cataracts have been as naught, or some naturalist who has distinguished himself by a more exhaustive survey of the families of the coleoptera than hitherto achieved by any other brother of the craft, is not content merely with the medal of the Geographical or the Entomological Society, but considers it, upon his part, excessive condescension when he consents to deliver himself upon the relative superiority of the creeds of Christ or Mohammed, or discuss the permanent adaptability of those religions to the demands of the reason and of the conscience of the race.

A very cleverly penned and an eminently readable volume, by Sir Edwin Arnold, has suggested to us the principal portion of the foregoing remarks. The charm of his pen is understood by multitudes in all lands where the English tongue is used and loved. He has been visiting Japan, and his reflections upon that quaint and singular people are exceedingly interesting. The fascination of his cultured and poetic mind presents his reflections in the most pleasing dress, and in the most alluring form. We are conscious of a reluctance to dissent from them. We feel ourselves under the power of his spell. The woven numbers of his prose idyl leave us at sore disadvantage when we would contend against the fictions which they contain. We feel the weapons of our criticism ready to drop from our hands, or lose their sharpness in our grasp. We thought we had a duty to discharge, we seem to ourselves convicted of a mean and pitiful ill-will. Can it be that this literary chalice, which is handed to us from the

"Summer isles of Eden lying in dark-purple spheres of sea,"

hides a deadly virus in its round, and breathes a subtle narcotic from its lips? If it be so, we shall at least acquit our author of conscious malice in the gift. He is under the thrall of a theory, and thralls literary or theological are deadly things. They blind first their victims to their lot, and then lead them helpless as they will.

With difficulty regaining the solid ground of prose again, we proceed to formulate our amicable indictment against the author of *Seas and Lands*. It will be summed up generally under two heads. We maintain that his picture of Japan is incorrect because it is incomplete, and we urge that the representations of Christianity and of Buddhism therein contained are absolutely unscientific and totally misleading—are by consequence fraught with much peril to unwary minds.

Applying ourselves then, to our brief, we allege that the view which Sir Edwin Arnold offers to us of the condition of Japanese society is absolutely a delusive one. Yet is there no great difficulty

in accounting for the failure of our writer to supply a complete presentation of the facts of inner Japan. He has long been committed to a theory of Buddhism. Now Japan is the strongest citadel of that cult. It has been there in occupation for many centuries. It has enjoyed there unequalled opportunities of success. Its temples in that land are the most flourishing in the world, its priests unquestionably the most learned of any throughout the vast areas occupied by the Lotus of the Law. The soul of Japan for ages has been Buddhist. Japan, we may assert, supplies the most favourable court for adjudication upon its claims—the most favourable, we mean, for Buddhism. We have no objection to the advantageous change of venue from India or China. We will offer no opposition to the transfer. By the life of Japan Buddhism is either triumphantly vindicated or it is completely condemned. Japan, therefore, offers the most advantageous field for its investigation, as the soil of Japanese nature has constituted the most favourable ground for its reception. Yet we will even assert that everything bright in Japanese nature adduced by our author, and we would wish it to be a hundredfold increased, goes just so far to condemn Buddhism, for it is the very antithesis of the spirit of that creed. The excellence of the soil, in this instance, indicates the worthlessness of the seed. It cannot be seriously contended that the charm of the Japanese character, its brightness, its vivacity, its cheeriness, its good temper, stands in any resultant connection with the teaching of Gautama. The latter is pessimism in its most accentuated expression, the former is optimism in its highest phase. The offspring of Schopenhauer are not the children of song. The essence of Japan is the antithesis of Gya. The joyous hues of Japan, the dawn tints of the Morning Land, came never from the palette of the pessimist of Bahár.

But it had mattered little to Japan, and had redounded less to the discredit of Buddhism, had that creed failed to influence the natural characteristics of that animated and attractive people. It is of the natural defect of earthborn cults that they should interfere injuriously with the peculiarities and differentiations of custom and thought, but fail to correct the evil of the life. It is the glory of Christianity that while it eradicates the one, it modifies in least measure the characteristics of the other. If it does not affect immediately the surface, it will seize the soul of society. It prescribes no regulations which shall at once revolutionise the outward face of the State, because it is occupied in consolidating its grasp upon the heart of the nation. Buddhism in Japan has failed to effect the first because it has not availed to accomplish the second.

The failure of the outward conformity of the Japanese character to the cheerless complexion of the teaching of Buddha would indeed have been of lesser moment had there been, with or without it, transformation of the Japanese heart to the supposed righteousness of the Buddhist creed. For the question must and will come up, Has Buddhism been successful in its moral mission to Japan? This is, we are conscious, a very delicate controversy indeed to touch, and we are even loath to have anything to do with it. But we are convinced

that it would be fairer to Japan not to attempt to describe its society at all than to describe it only in its brightest and most inviting aspects, and suppress, as Sir E. Arnold has done, its darker and more repulsive shades. Such partial illustrations of heathenism have not only their sinister doctrinal significance, but are eminently calculated to withdraw from the heathen such measure of practical and vigorous sympathy as the description of their real condition would tend to evoke. It is here that the poetic pen as well as doctrinal bias of Sir Edwin Arnold renders him a very inadequate and unreliable guide. As the poet of optimism he might, if he so pleased, neglect to describe the sombre features of the terrestrial instability of Japan. The sudden and destructive seismic phenomena, the liquid lava stream, the flaming habitations, the holocaust of helpless souls—these for his pen are uncongenial themes. But the hidden fires which lurk under the smiling guise of the social life of Japan: the scenes of direst misery, due to parental cruelty; the awful blighting of the innocence of the young; the early familiarization with the thoughts of ill: themes which we would leave to other pens to tell—these are the defects in the description of Sir E. Arnold which are fatal to the truthfulness and to the value of the delineation. These are the omissions in his work which, in our view, vitiate the value of the whole.

We have remarked already that this is no congenial topic. If there be any question in the mind of our reader as to the fairness of these strictures, we would refer him to another volume on Japan. *Real Life in Japan*, to which we allude, might have well been penned by Major Norman as a theological corrective of the misrepresentation of Sir Edwin Arnold. A perusal of the work will, however, satisfy the reader that it is not so. There is nothing of transcendent fastidiousness in its tone. Major Norman had indeed serious misgiving with himself whether he should or should not describe Japan as it is. On deliberation he decided not to share in what he calls "the conspiracy of silence" respecting the social condition of Japan. The result of that decision has been a revelation which absolutely destroys the credit of Sir E. Arnold's ethical delineation of the country. Delicacy, indeed, might be pleaded for the suppression of these facts, but deference to delicacy may not be pleaded as apology for arguments rendered possible only through suppression of such facts. We do not desire to labour this uncomfortable theme further, and we are well pleased to forsake it for more inviting fields.

Unhappily we are not able to limit our strictures to what Sir E. Arnold has not said about Japan. What he did say in Japan about the Christian religion is even more serious. He was invited by a very urgent request from the Japanese Educational Society, the Minister of Public Instruction, and some representatives of the Imperial University of Tokiyo, to deliver to them an address in the Lecture Hall of the Imperial University. It was indeed a great opportunity for an Englishman in the present crisis of Japan, an Englishman of high position in the sphere of intelligence, to have uttered counsel of living and perennial influence, to a great nation

wistfully looking for the light. It was an opportunity, we observe with profound regret, which he altogether failed to improve.

On that occasion he thought well to institute comparison between a mythical story of the Japanese national creed, and another story from that Volume which all Christians combine to venerate, which he distinctly intimated to be also mythical, and as unmistakably suggested to be even less reasonable, and to possess considerably less moral justification. He compared, in fact, the lengthening of the day of Joshua's battle to the Japanese fable of the enticement of the sun-goddess by a mirror from the cave. Now this story, we may remark, is taken from the *Nihón-Shō-ki*, which is the real Bible of the Shinto Creed, if indeed it be not profane to speak of the *Nihón-Shō-ki* as a Bible, which is not altogether fit for polite perusal.

Of this fable Sir E. Arnold affirms that there is more of probability in it than in the narrative of Joshua with which he contrasts it. In the Japanese myth the sun,—for the sun and the sun-goddess are one conception in Japan—is personated as a living being. She, the sun, hides herself in a cave, from which she is ultimately attracted by an appeal to her feminine vanity by offering to her gaze a mirror. These are the details which are seriously adduced by Sir E. Arnold as comparable in probability with the Scripture narrative, as embodying at least more really the conception of a scientific truth, because of the extravagantly far-fetched connection of the mirror with the spectroscope. How even an author who possesses some poetic taste could commit himself to such a comparison is exceedingly perplexing. Even treated as an allegory the narrative in Joshua is one of surpassing sublimity. The sun lingering on Ajalon to lend its lengthened beams to complete the destruction of the foe; the silver-bowed moon slackening her course in Gibeon's vale to strengthen the hands of Joshua in the discomfiture of Israel's enemies, and this in obedience to the voice of man;—this, we assert, is one of the finest conceptions of poetic thought, even if it be not history, which we believe it is,—in the entire compass of literature. There is nothing like it in Shakespeare, nothing comparable with it in Homer. Yet by a cultured pen it is likened to a silly story of the sun-goddess sulking in a cave, till, enamoured of her beauty in a glass, she deigns to come forth; a tale which, but for the delicate touch of Japanese humour in its reflection on female vanity—a point, by the way, altogether missed by its English coryphæus—might have done indifferent duty in a third-rate issue of an infants' magazine.

We have not yet taken our leave of Sir E. Arnold's literary laches. We have to point out an ingenious attempt of our author to introduce under the trembling structure of Buddhism the support of a fancied, by him indeed gravely approved, relation to the teachings of modern science. Our poet-scientist is aware, of course, that the roots of incredible fable which run far and deep beneath the foundation of Buddhism disqualify it from the serious regard of even a third-standard child in our elementary schools. As long as this tissue of fabulous wonders can be kept out of view, so long may Buddhism receive some faint measure of homage from the diletantism

of an idle age. But the belauders of Buddhism are aware that probably centuries of hereditary adaptation will be required before the English intellectual organs will be fitted to the digestion of the amazing prodigies of Gautama. Sir E. Arnold has therefore with absolutely heroic daring endeavoured to display the singular anticipations of the later discoveries of science emergent in Buddhism. The attempt, if successful, would, we frankly confess, have secured exceeding prestige for the authority of the Wheel of the Law; would have redeemed it from the disastrous burden of its legendary lore. The attempt, if unsuccessful, might not impossibly be fatal to the reputation for scientific knowledge and common sense of the one who undertook it. The latter casualty has resulted. The effort to rehabilitate the fortunes of Buddhism was made by Sir E. Arnold in an assembly of the Japanese Education Society, in the same lecture in which occurred the comparison instituted between the veracity of the Book of Joshua and the Nihôn-Shō-ki. In that lecture our author had the courage to assert the existence of a close intellectual bond between Buddhism and modern science. His chief and primary instance was the affirmed connection between the Buddhist Maya, or illusion of the senses, and the existence of colours that we cannot see, and sounds that we cannot hear. We confess this is the most astonishing scientific deliverance which we can remember in the course of our reading. Every tyro in science knows that if the vibrations of a sound exceed 38,000 in a second, the consciousness of sound ceases altogether. Between 40 and 40,000 are the limits of these rhythmic undulations which form a single sound that can be heard. The same limitation attends the influence of colours upon the eye. Two-thirds of the sun's rays are lost upon the world as far as the human sense of vision is concerned. One-third only of these rays are available for the purposes of human use and human enjoyment. But the limitation of the colours on the one hand, and the limitation of the sounds on the other, are limitations of our subjective experience, and not of their objective existence. The fact that certain sounds are too high or too low for our hearing, and some colours too faint or too bright for our vision, has nothing to do with their existence, and does not invalidate their activity. The chemical action of unseen rays is capable of scientific investigation. The unseen rays are, in a word, as real as the seen, and the inaudible are as substantial as the audible sounds. There is no sort of illusion or unreality about them at all. On the contrary, if there be any illusion in colours or sounds, it is evidently not in those of which we have no experience, for concerning them we can entertain no illusion; it must be in those colours we see, or in those sounds we hear. The element of the transitory attaches, if to anything, to the things that are seen, the character of permanence to those which are not apparent. Sir E. Arnold has provided a most delicious farrago of scientific nonsense and metaphysical absurdity that might adorn a manual of Dr. Syntax. His treatment of space, of four dimensions, possessed exactly the same scientific falsity, and disclosed precisely the same amount of ridiculous absurdity. We have unbounded faith in the resources of Japanese courtesy, but we doubt

not that those resources were never so severely taxed as when such of Sir Edwin Arnold's educated hearers as understood English, sat through so trying an ordeal of their self-restraint, listening with unmoved countenance to this extraordinary deliverance. They have our sympathy, for we are convinced that the victory of their gravity must have cost them dear.

But it is important to remark in this connection that the doctrine of *Maya* is not a Buddhist doctrine at all. The thought, it is true, is in Buddhism, and the occurrence of the Japanese verb *mayou* attests the naturalization of the conception in the Buddhist soil. But *Maya* is pure Hinduism, and to be studied exhaustively must be studied in the Hindu and not in the Buddhist writings. Neither is the doctrine *Karma*, as our author would have us believe, peculiar to Buddhism. It is the property of Hinduism as well, as the Indian scholar knows. We are not in a position to affirm, of course, that Sir E. Arnold was ignorant of these facts. He may conceive them of little interest. But without doubt if his discovery of the identity of *Maya* with the phenomena of sound and colour had proved of value, it would have been manifestly dishonest to appropriate the advantage in the interests of Buddhism. But we think we have shown the true amount of the advantage of the acquisition.

We do not predict that such efforts as those on the part of Sir E. Arnold which we have been considering, to shore up the falling edifice of Buddhism, will be crowned with any real success. Such utterances may stimulate to a casual and spasmodic activity the creed of *Sakhya* in Japan. It will, it is true, seem to many there a thing incredible and incomprehensible, that a cultured Englishman who bears a Christian name, should institute comparisons and contrasts between Buddhism and that religion which has been the seed of civilization and the parent of all true progress, mental and moral. But Japanese do know what Buddhism has, or has not, done for Japan in the past. Buddhism has been upon its trial for many centuries in their land. Their statesmen and thinkers are not likely to commence to look at it now through the spectacles of an accomplished English litterateur. They will consider it rather an instance of remarkable hardihood for the passing traveller to assume to correct an intelligent people in their view of a religion which had been familiar to apprehension, in all its fruits and phases, for centuries indeed before the adventurous lecturer had seen the light.

Again, we must admit, we have perused with considerable pain the remarks of Sir E. Arnold at a dinner at the Tokiyo Club, uttered in the presence of many Japanese gentlemen. He improved that occasion to appear as the apostle and pose as the apologist of Buddhism. He attributes in largest degree the condition of Japan to its softening and humanizing influences. He affirms that the doctrines of *Gautama* reign in the lives of the people of India to this day. Sir E. Arnold, we may observe, is not counted among the authorities on Buddhism. And to this, expressed as a most distinct statement of fact, we are compelled as distinctly to affirm the negative. He does not condescend to his proofs, and he may assert, it is true, that post-

prandial orations are not usually accompanied by the citations of evidence. But unfounded assertions are unpardonable at any time and on any occasion.

It is not at all improbable that some of the Japanese gentlemen who listened to this after-dinner discourse are as fully aware as we are at home that whatever is not Hinduism in Buddhism has perished altogether out of India,* and that the Buddhism of Japan never was in India. The same Japanese audience had probably also got sufficient common sense to understand that no people is ever greatly in advance of its own religious teachers, and they are well aware that the reputation of the Buddhist priesthood is bad in Ceylon, exceedingly bad in China, worse in Tibet, and worst of all in Japan. But when Sir E. Arnold at this dinner proceeded to speak of the glad beliefs and the vast consolations embodied in the faith of Sakya Muni, we are conscious that the strain placed upon our conviction of our author's sincerity reaches well-nigh here the breaking point. It is something more than a travesty of the facts to speak of the vast consolations of the creed of a hopeless pessimism, whose brightest article is the duty of no longer desiring to exist, and whose fairest goal is the utter extinction of the individual personality.

It is all very well at the conclusion of a luxurious repast where every dainty in due order has conducted at length to the delicate vintages of the Rhone or the Moselle, for Sir Edwin Arnold to talk of the "glad belief" of annihilation and the "vast consolation" of ceasing to desire to exist. No doubt the Japanese and English *bon vivants* were duly and suitably impressed by this edifying deliverance, but for ourselves we fear we are unbelieving enough to receive it as anything else than unmitigated nonsense.

We fear we have not space to comment adequately upon the disheartening declaration of our author that he cannot encourage any one to hope that Buddhism will pass away from Japan. We are conscious of afflicting depression under this announcement. It hardly suffers us to write with calmness. But—on the whole, after mature reflection, we think we will still adhere to our Mission programme, and go forth in the audacious hardihood of our confidence to subdue even the Buddhist believers of Japan to the obedience of the Christian faith.

When we read Sir E. Arnold's attempt to establish identity of conception between the theory of Dr. Darwin and the Buddhist doctrine of Kharma and Dharma, we are still more profoundly perplexed. When he speaks of "life passing onward and upward through a series of constantly improving forms towards the Better

* While Sir M. Monier-Williams mentions that it is scarcely correct to say that Buddhism ever wholly died away in India, and that its spirit survives and its sacred places to this day, he adds that "Buddhism quietly lost itself in Vaishnavism and Saivism, ultimately merging its individuality in those systems, or, in other words, disappeared and became lost in a composite system called Hinduism." (*Buddhism*, Monier-Williams, pp. 171, 172, 173.)

It is well also to remember that Buddhism during its twelve centuries of existence in India was not in conflict with an intolerant foe in Hinduism, but with a system that was tolerance itself, willing to recognize any teacher, even our Lord Himself, as an incarnation of Vishnu. Vide note to p. 171.

and the Best, each individual starting on new existence with the record of bygone good and evil stamped deep and ineffaceably from the old ones," as the doctrine of Darwin and the doctrine of Buddha alike, he commits himself to the most complete but unconscious misrepresentation of both systems that it is possible to conceive. To indicate only a few of the fallacies contained in his statement. First, Darwinism does not contemplate the survival of the individual, but of the race. Secondly, Darwinism does not contemplate the survival of the unfit, but affirms the extinction of it. Thirdly, Buddhism does not contemplate a constantly improving series of life at all. The advance may be upwards, it is true, from a mouse to a man, but it may be downwards from a deity to a frog.* Sir Edwin Arnold's correspondence, indeed, between Darwinism and Buddhism appears to us much on a par with the interesting identification insisted upon by a lad, between the knife he then possessed and that originally given to him by his grandfather. The filial affection of the boy would brook no dispute. The knife, it is true, had had four new blades and five new handles, but he was wont to insist it was still his grandfather's knife.

Or again, when Sir E. Arnold affirms that the control of events by Justice, Duty, and Right is a Buddhist conception, or when he attributes to Buddhism the idea of the Eternal Equity and Compassion of the universe overlooking and forgiving no wrong and no disobedience, but also forgetting and neglecting no good deed, or word, or thought, he is investing these conceptions with a real Personality which is completely unknown to Buddhism, and which, if unreal, is absolute nonsense. It is simply the employment of great Christian ideas in the service of error. We are disposed to fear Sir E. Arnold has forgotten himself here, and has been tempted to throw dust in his hearers' eyes. Such plagiarism of Christian truth is of a piece with the kidnapping by gypsies of other people's children, and their attempts [to disfigure them into their own uncouthly and ill-favoured likeness, that they may thus prevent their identification and recovery.

We are at a loss in what terms to advert to Sir E. Arnold's final parallel which he institutes between "the peace of God which passeth all understanding" and the peace of Buddhism. We scarcely know whether to describe this parody as more ridiculous or profane. It is characteristic of the best English authors that their citations from the English Bible are accurate and appropriate. This is very far from being the case with Sir E. Arnold. His reference to that ineffable peace of God would project its enjoyment into the life to

* The noteworthy point about the repeated births of Gantama Buddha is that there appears to have been no Darwinian rise from lower to higher forms; but a mere jumble of metamorphoses. Thus we find him born four times as Mahā Brahmā, twenty times as Indra, once as a hare, eighty-three times as an ascetic, fifty-eight as a king, twenty-four as a Brahman, once as a gamester, eighteen times as a monkey, six as an elephant, eleven as a deer, one as a dog, four times as a serpent, six as a snipe, once as a frog, twice as a fish, forty-three times as a tree-god, twice as a pig, ten times as a lion, four times as a cock, twice as a thief, once as a devil-dancer, and so on. He was never born as a woman. (*Buddhism*, Monier-Williams, pp. 111, 112.)

come, while any Sunday-school child could have informed him that it is something which is believed to be possessed in the present life. It is the more singular that the passage whose sense Sir E. Arnold has so completely misunderstood is that which concludes every service in every Christian sanctuary in one's land, and the last word that rings in the ear of every Englishman as from the city shrine or from the door of village kirk he wends his homeward Sabbath way.

Macaulay in his essay on Lord Clive mentions the contemplation by Voltaire of a history of the conquest of Bengal. Voltaire mentioned his design to Dr. Moore, and Wedderburne pressed Clive to furnish materials. The historian predicts what the character of such would have been, had it been accomplished. "Voltaire would have produced," said Macaulay, "a book containing much lively and picturesque narrative, many just and humane sentiments poignantly expressed, many grotesque blunders, many sneers at the Mosaic chronology, much scandal about the Catholic missionaries, and much sublime theophilanthropy, stolen from the New Testament and put into the mouths of virtuous and philosophical Brahmins." It is to Sir E. Arnold's honour, we acknowledge, that he sits not, as far as we are aware, in the seat of the scornful with respect to Missions, but, with that exception, how far the prophecy of the historian is the performance of the poet is a point of singular and serious reflection.

Not the least interesting sketch in Sir Edwin Arnold's volume on Japan is that of the opening of the first Japanese Parliament. One unfortunate lady who had come all the way from New York to witness it, was denied admittance. Our author was more privileged, and it is needless to observe that what he saw is excellently told. He describes the fanfare of military music terminating with the National Anthem, which itself ushered in the Emperor. He depicts the entrance of the Peers and Commons. He observes the faithful Commons marshalled to their places by the freshly-elected Speaker of the Lower House, Mr. Nakashima, a gentleman, he adds, of distinguished appearance and bearing. He does not add that this Mr. Nakashima, the first Speaker of the first House of Commons in Japan, the first House of Commons on the Continent of Asia, is a Christian, and that, too, in a land where little more than a quarter of a century before Christianity had been a proscribed and abominated cult. Did Sir Edwin Arnold count it grief that Japan should thus honour the religion of his own land, or was it a matter to him of absolute insignificance, unworthy of the mention of his cultured pen? Has Christianity been counted usually by historians as a subject that so little concerned their page that its first signal triumphs among great peoples are passed by unnoticed? Are the records of the Christian faith read only in the pages of the mystic or the missionary? This omission of our author's is a matter to us full of perplexity, defies elucidation, is, in a word, wholly unresolvable.

We change for a moment our stand, and contemplate Japan from another point of view. We look at it in the light of the letters addressed to the Church Missionary administrative body by a group of

their lady workers in that field. We shall search in vain perhaps in these simple communications for the literary style and power of the author of the *Light of Asia*. Though from educated pens they are not indeed intended for formal publication. They are the mere casual notices of some incidents in the daily toil of these devoted workers. But to our mind there is a grace environing them which the pretentious volume under our notice has failed to exhibit. The descriptions of Japanese life in *Seas and Lands* seem to the pictures of these Mission pages what the sickly tints of the dying year are to the budding verdure of the hastening spring. It is true that autumn has her own tints of loveliness, but in our minds they are as little comparable to the promise-hues of spring as the hectic flush of dissolution is to the happy rose-blooms on the cheek of childhood. Now Sir Edwin Arnold has shrunk from saddening his canvas with the sombre lineaments of the true life of Japan. His brush hints not even at the gloomy background of the nation's faults. There is an unreal brightness in his tints, an unnatural excess of the more showy pigments in the portraiture, and laid on less with the sable than the knife. He tells something, but not all, of what he finds, and that something he tells in the most garish of his skilful tones. He speaks, too, of no great moral need, and naturally he tells of no great remedy to supply that need. But it is not so with our Mission workers in the Morning Land. To employ the weighty words of Bishop Westcott, they are not left as others to quicken human impulses "by noble abstractions or splendid guesses. As Christians they are not constrained as others to acquiesce in the presence of unconquerable suffering. As Christians they are not condemned as others to gaze with stern resignation upon the spectacle of lost good." * They take no optimistic view of Japanese life, but they are determined, with assistance of a Higher Strength, to put things right. They will not for this end have recourse to the resources of culture and science, but in the prevailing instrumentality of a single book and the abiding assistance of its Author they will create a new life in Japan. They will reverse the ancient tides and traditions of unrighteousness and wrong. They will implant in those Japanese hearts permanent principles of holiness, and perennial fountains of a deeper and fuller joy than nature knows. They will not dim the natural brightness of the Japanese spirit, nor abstract a single innocent enjoyment from the sunny gladness of their lives, but they will impart that strength and solidity of established principle, of implanted purity, that can alone form the basis of individual character, or constitute the foundation of a nation's strength. They will effect, we believe, in a few tens of years, what Buddhism has failed in many centuries to accomplish. They will regenerate a people's life, and on the beautiful shores of the Dawn-Land they will create a nation in whose heart righteousness and joy and peace shall have their permanent abode.

GEORGE ENSOR.

* *Social Aspects of Christianity*, pp. 7, 8.

PERSONAL CONSECRATION AND ALMSGIVING.

"What do ye more than others?"—Matt. v. 17.



DEEP-SEATED conviction is rapidly spreading abroad that real, devout, and earnest Christians must give far more to their Saviour's cause than they have done in the past or are doing at the present time. This conviction is to be found in various and strange quarters.

I. *The ungodly world* entertains it, and says, "If you really believe all that you tell us you do believe, why are you so much like us that in ordinary life it is difficult, except as regards some trivial amusements, to distinguish you from us? You enjoy our luxuries. You share with energy and delight our ordinary pleasures. You often sail very near the wind with reference to some phases of our polite immoralities. Your wives and daughters go to our dressmakers. We, on our side, do not pretend to entertain or be guided by your principles, but if we did we would live up to them and be fully consecrated to the service of Jesus Christ. We can understand and, in our own way, appreciate the self-denial of the girls who go into convents, or of the priests who renounce all the advantages of the married state; but what we cannot understand is the ordinary conduct of those who in theory profess to be unworldly, or, as they sometimes put it, 'other-worldly.' They obviously and markedly try to make the best of both worlds; and we think more of this present world than of the other. Their charity in one direction does not eclipse ours in another. We reverently ask, 'What do ye more than others?'" This, no doubt, may be termed very brave language. It may be a kind of excuse or justification for a particular line of action. But who shall say it is devoid of all truth? If the world talks in this way, it surely is the part of sincere Christians to listen to, and calmly to consider, what it has to insinuate or boldly to assert. Not that any line of action would either please or affect the world. "John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." Though it is useless trying to satisfy those who have no intention of being satisfied, yet it would be folly for Christians to turn a deaf ear to everything that their enemies say about or against them, for some, if not all, of them may be in manner, in language, in habit, too much like the world, and thus lay themselves open to the charge of inconsistency.

II. *The infidel world* also professes to entertain this conviction. It is truly inconsistent, for at one time it asks Christians to leave the heathen to their religions, which are esteemed suitable enough and good enough for them; but at another, it demands that the disciples of Jesus Christ should individually and absolutely prove their devotion to their Lord by obeying His command, "Go ye into all the world, and preach the Gospel to every creature." And has not the infidel world a right to make such demand? It sees the indolence and the religious selfishness of many professing Christians, and is satisfied that there is no serious attempt to comply with the Church's "stand-

ing orders." It refuses to believe that the gift of a copper or two to the missionary cause, in the case of the many, can be a substitute for personal obedience to a specific, imperative, unmistakable command. It would be well if thousands—not hundreds, but thousands—of the English clergy, and tens of thousands of the English laity, male and female, in all stations of life, would pay some attention to the legitimate charge of the infidel world, and prevent that charge from being, as, alas! it often is, a scoffing sneer. If an earthly king can summon to his service a huge, well-furnished, and expensive army, should not the King of kings count His willing volunteers by hundreds of thousands, when the issues at stake are the extension of His Kingdom, the overthrowing of evil, and the promotion of His glory?

III. As for *the heathen world* of to-day, it gives expression, in either unmeasured terms or in wails of anxiety and agony, to this conviction. Looking back at long centuries of neglect, and noticing the present apathy of professing Christians, it loudly declares with a Chinese servant, "These Christians do not love their God;" and, half-awake to the benefits of Christianity, it asks, it pleads, it demands, it righteously claims that godly men and women should devote themselves to its service, in order that those who compose it may not perish for lack of the knowledge of that Gospel which reveals a living Saviour and a God of grace and love. "If this," it asks, "be not your mission, what is? We do not plead for your alms: we can exist without them in the future as we have done in the past; we ask *for you*, and the Gospel you can personally bring to us." He, surely, would be a bold man who would assert that the heathen and Mohammedan world has no just ground for upbraiding Christians.

IV. *The Jewish world* is also coming, though slowly, to the same conviction. The more the Jews suffer, the more they turn for every kind of aid to Protestant Christians, because they are really their only friends. A few benevolent persons, belonging to their own nation, do not alter this significant fact. The Rabinowich movement, fostered and encouraged by Delitzsch in Germany and by Saphir in England, is directly religious, and gives expression to new suspicions and convictions amongst the Jews concerning Jesus Christ, similar to those of Joseph's brethren when they cried, "We are verily guilty concerning our brother." But as it spreads, amazement goes with it that Christians do so little for the enlightenment of the Jews, considering that they were especially mentioned amongst those to whom the Gospel was to be preached. As they suspect or discover that Jesus is the true Joseph whom they as a nation sold, they ask, either in fear or in hope, that the truth about Him should be fully told to them.

V. As for "*the little flock*" of the Good Shepherd, this conviction is being forced daily upon the attention of those who compose it. It forms the subject of many an earnest prayer, and of the most serious and searching self-examination. No doubt it bears its legitimate fruit from time to time. There are noble acts of self-devotion and splendid gifts to the cause of Christ in the world; but why is this conviction half-barren in its results as regards the mass of real Christians? This is a question which deserves and must receive calm and

prayerful consideration. Several answers may be given to it. Is it too much to ask each reader of this paper carefully and honestly to examine and deal with them as before God? The writer is not unmindful of the success of missionary enterprise. He blesses God from his very heart that such wonders have been done by agents so few in number, and by appliances so inadequate. No one glories more than he does that his lot in life has been cast in these latter days of awakened zeal and of increasing spirituality, both at home and abroad. But this paper—this holiday fragment—is a proof that he desires that such zeal and spirituality should have a far wider and more striking and significant development. Oh, that God, in His grace and love, would grant it! He penned his thoughts in one of the most lovely of earthly Paradises—on one of a group of small Norwegian islands, amidst changeable lights and shades, rivulets and cascades, mountains and glaciers—and longed that God's lovely world should have sin swept away from it, be filled with the knowledge of the Lord and become His garden, in which, in a new and better way than in Eden, He might walk with man and give him exquisite bliss by His glorious and loving Presence. And he wondered why Christians did not do more to hasten that glorious time—why they did not hasten it by prayer, by personal service, by more generous gifts; and these were his conclusions, and the answers to the questions he had propounded.

(1) *Because of the domination of fashion.* Domination! Yes, for fashion rules like a tyrant. It hates singularity, and resents its introduction. Some Christians reluctantly submit to it; many of them are seriously afraid of it. They think they must live like other people, and are constantly weighing in their minds the conduct and language of some of their neighbours, supposing they were boldly to drop this or that luxury, or give up this or the other pleasure. As they possess really generous natures, they intensely dislike to be thought stingy, or mean, or inhospitable. They hate to be exclusive or peculiar! This domination of fashion in dress, in banquets, in pleasures, wounds many a conscience and makes many a heart sad.

(2) *Because the current ideas about almsgiving are so unsatisfactory.* A very wealthy banker was once asked what constituted a rich man, and his reply was, "He is a rich man who lives on the interest of his interest." There can be no doubt that England, as a nation, has become very wealthy; and some of its richest citizens are real Christians. But their estimate of what constitutes wealth is one thing; their estimate of the charity they should exercise is another. Do they give one-tenth of their income to Christ and His cause? If they do not, then is their charity most inadequate and unbecoming; for a tenth under a legal dispensation is a far smaller proportion than ought to be given under a dispensation of grace and mercy. Because God leaves His people to make voluntary offerings, does that mean that they are to give less than if bound by law? Surely gratitude is a stronger motive than legal obligation. Grace has been given freely, but the recipients of grace should freely give; and "it is more blessed to give than to receive." Yet many Christians—perhaps

more than is commonly supposed—would be afraid to look at their annual subscriptions to religious objects in the light of their obligations to their Lord and Saviour. One of their dinners in the London season might be found to cost more than a whole year's gifts to the missionary cause. And on any legitimate ground is that fair—fair to the heathen or fair to God, who deals with the heathen through human means—through the efforts and generosity of His Church? If rich Christians cannot, or conclude that they cannot, go themselves into the mission-field, do they imagine that paltry charity can possibly cover the expenses of a substitute?

But as opinions differ concerning wealth and obligation, it is essential to remember that the cause of Christ is not exclusively dependent upon the support of the rich. As a rule, those who possess most of this world's goods give the least in charity. The middle classes are by far the most generous section of the Christian community, and out of what is sometimes almost poverty the abundance of their liberality is manifested. What is really needed is—

(a) That Christians should break through conventionalities and the humdrum routine of subscriptions, which weary collectors have, in some cases, to call for repeatedly; and

(b) That they should ever remember that their money is held in trust for their Lord; and

(c) That they are to give, not merely to a religious institution, but to the Lord Himself, and, like David, they must not offer to the Lord that which costs them nothing; and

(d) That all their gifts must be some proof to the Lord Himself of their sense of obligation to Him—some evidence of gratitude for the unmerited favours they have received at His hands.

(3) *Because of the low standard of devotion and of obligation.* Christians admit and glory in the fact that they are "saved by grace"—saved gratis. Christ cost them nothing. He was God's supreme and marvellous free gift to them. The salvation He bestowed upon them cost them nothing; but did it cost *Him* nothing? It was the result of infinite wisdom and love, and in righteously procuring it, He spent over thirty years of loneliness in a world of sin, ending in all the shame and misery of Calvary. It cost Him more than pen can possibly describe or the human imagination picture. Let that salvation be measured, and what is the debt of gratitude it demands? Alas, alas! its present and eternal blessings are not adequately realized by the best of Christians. Even the Saviour Himself is not understood, appreciated, valued, as He ought to be; and because this is the case, devotion to Him is only partial, and, oh! so unworthy of Him. And as for obligation—a very strong word, which some may think savours of legality—it is inadequate. Moral obligation ought to be a great and solemn reality. Its basis is not legality, but grateful love. But when the estimate of the blessings of the Gospel is imperfect, and spasmodic rather than continuous, the standard of devotion and of obligation is low and unsatisfactory. Hence money is only too sparingly given to Christ and His cause; and personal service is not of the nature of full consecration.

(4) *Because the state of the heathen and godless is not realized.* Are they or are they not aliens from the commonwealth of Israel, strangers to the covenant of promise, having no hope, and without God in the world (Eph. ii. 12)? If St. Paul so designates them, what kind of Christians are those who sit at ease in Zion and leave them practically to their fate? Is it nothing to be ignorant of God and His love? Is it a trifling matter to know nothing of the covenant of grace? Can the prospect of life, death, and eternity devoid of all hope be contemplated without anguish? If the Holy Ghost be the sanctifier, and if "without holiness no man shall see the Lord;" if there is and must be misery where there is no purity of mind or disposition,—what is the condition of those who could truthfully declare, "We have not so much as heard whether there be any Holy Ghost"?

These considerations ought not to be pushed on one side. It is the absolute and imperative duty of Christians to put themselves in the position of the heathen, and to realize their state. Why, it was the misery and lost state of man that brought the Son of God from His eternal glory to this earth. Have His disciples none of His spirit? He was pitiful, compassionate, loving; are they not the same? The Syro-Phœnician woman did not say to Jesus, "Have mercy upon my daughter;" but realizing her daughter's state, and identifying herself with her, she cried, "Have mercy upon me." Oh, reader, what would you do if you were like the heathen—degraded, spiritually dead, unforgiven, absolutely hopeless, with no Jesus near you to love and save you?

The writer of this paper does most solemnly press upon you the importance of giving some portion of your time to a meditation upon the condition of the heathen, in order that the absolute necessity of aiding them to the very best of your ability should be burnt into your very soul, and that your deepest sympathies should be drawn out towards them.

(5) *Because there is no deep-seated conviction concerning Christ's Second Coming.* If the doctrine of the New Testament be carefully examined it will be apparent that the Second Advent of the Lord is intended to have a tremendous effect on life and character. It seems to be essential to the development of certain Christian graces, and it most decidedly has to do with the right use of time and talents in Christ's service. But let all this be, at the best, carelessly considered; let the Second Advent be contemplated as a very remote event; let it be a settled question that in any individual lifetime there is no likelihood or even possibility of Christ's appearing,—and it is easy to draw the conclusion that it will not have that effect upon many a life which it would certainly have if it were seriously expected at any moment. Let the reader test himself by this reflection: Would he do less or more for the heathen and godless, if he believed Christ's chariot was getting ready to convey Him to earth? Would he? Faith ever tries to realize His nearness, and cries, "Come, Lord Jesus, come quickly," and acts as in His presence.

(6) *Lastly, Because there is no deep-seated desire to stand well in the Judgment Day.* Of course there is the hope, rightly entertained by

every believer, of having a place upon Christ's Right Hand. But with many is not this the only hope? How few reflect as follows:—"My turn will come in the Judgment, and the record of my good deeds, of my proofs of gratitude to my Saviour, will be told. And what will there be to tell about me? What gifts of money, worth mentioning to God's saints and angels? What acts of self-denial and personal work for Christ? St. Paul exercised the strictest discipline and strove fully to master himself, lest he should come up before such an assembly, and with shame find that he was a castaway, disapproved, without a reward. And what will my position be? Shall I hang my head in disgrace in the presence of God's brightest and best creatures because, having countless blessings heaped upon me, I selfishly cherished them and did nothing worthy of Christ or suitable as an evidence of gratitude to my God and Saviour?"

Let pet theories about the Judgment, of a mild and soothing character, be entertained; let it be only an occasion for a declaration of acquittal and acceptance by the Judge; let there be nothing like Matt. xxv. 31—46 said in it, and it is obvious that its influence on good works will be comparatively trivial.

All these considerations are most momentous. To put them forward at all, in plain, unmistakable terms, is a very serious matter. The writer of this paper may seem to have judged others somewhat harshly, but oh! if he must speak the truth, not half so harshly as he judges himself. He honestly and manfully desires to deal with a growing impression that some Christians are not sufficiently awake to their obligations. In stating his case, he has more than once touched upon the necessary remedies. He does not for a moment forget the duties and requirements of social life, or the claims of social relationship. Asceticism is not Christianity. Exclusiveness may destroy influence. The rich can be as saintly as the poorest persons in the land. Our Blessed Master never hints at a change in social rank because His principles are accepted. But admitting all this, there is room for improvement in every class of religious society. What is needed is that some of the old conventionalities should be ignored—the old, formal, insignificant subscriptions to Christian institutions should give place to real, self-denying offerings—the old ideas about a deputy being sent into the missionary field, when the deputy in 999 cases out of 1000 is not paid for, or approximately paid for, should be discarded—the old notions of a merely respectable Christianity, which shrinks from a singularity that sometimes is absolutely essential, and from self-sacrifices that are as becoming as they are needful, should be for ever abolished. It is surely very unsatisfactory when the specific commands of our Divine Master are either ignored or only partially and languidly obeyed. Nothing can be clearer than the exhortation, "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 38); but is it not strange and inappropriate and unbecoming to ask the Lord of the harvest to send forth labourers, if the person making the request is not most willing and most anxious to become a labourer himself? The same idea suggests itself about the Lord's

Prayer. What is the use of saying, "Thy Kingdom come," when no definite, personal effort is made to hasten that Kingdom?

The whole subject after all resolves itself to a question of reality. The world is weary of those who only play with religion. There is reality in the activities and pleasures of life. Men are not half-hearted in getting money, or in gratifying their special ambitions. Oh! why should not Christians be more earnest and devoted? Is any fault to be found with their most gracious and longsuffering Lord? Is His service irksome and without reward in this world as well as the next? Are the principles of His Kingdom in any way or in any degree detrimental or degrading? Is anything lost that is lovingly placed in His pierced hands? Is there any loneliness when He is close at hand? Is any sacrifice equal or at all like that which He has Himself for man's sake exhibited, and by which He has ennobled every sacrifice made for His sake? Is the reward of saving souls an inferior boon—one iota behind the highest ambition of the very highest Intelligence in the heaven of heavens? Oh! readers, away with apathy. Get rid of all unreality. Up and "quit you like men." "Endure hardness as good soldiers of Jesus Christ." Marry, yes; but be as those who married not. Build, yes; but with the conviction that here is no certain dwelling-place. Amass wealth, yes; but hold every penny with a light hand and in trust for your Lord. Be in the world, yes; but do not be of the world. John the Baptist prepared the way of the Lord. Do not follow his desert life, but have and cherish a desert spirit. "Behold the Bridegroom cometh; go ye out to meet Him"—to meet Him just as you wish in your very heart to meet Him—to meet Him just as He would wish to meet you—to meet Him in the act of making His Kingdom known upon earth, His saving health among all nations.

J. M'CORMICK.

P. VENKAYYA: A SKETCH OF HIS LIFE.

BY THE REV. T. Y. DARLING,

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THE following narrative supplies a wonderful instance of the power of the Holy Spirit in making a new life, the "new creature in Christ Jesus." It is one therefore deserving of record in some permanent form. I will endeavour to give a faithful sketch of what I know of its details, chiefly as they came under my own notice.

My first acquaintance with the dear old man, "dear old Venkayya," as I always spoke of him, began in 1859, and he died in 1891. The period embraced, therefore, is about thirty-two years. At the time when my story begins, Venkayya was, so far as I could make out, about fifty years of age. He spoke of himself as having been

born two years before the appearance of a very great comet, which I considered would be that of 1811; added to this he said that he was quite a young man during the dreadful famine of the year *Nandana* in the Hindu Cycle, which would correspond with 1832. I concluded that he would then be about twenty-three, which would make him fifty years old in 1859, and eighty-two when he died.

When we met in 1859 I had already been some eleven years in the mission-field, engaged in itinerant missionary work, without making a convert. I cannot describe my feelings at the time better than by saying that I had almost settled down to the conviction that I should never see a case of con-

version as the fruit of my own preaching. I did not for a moment doubt that the Gospel would triumph, but I did not realize that it would be in my day, so strong was the opposition to Christianity, as shown by the people amongst whom I moved, and the power of sin that reigned, as I saw it all around me. I looked upon myself as one privileged to sow the good seed, but not to see in the flesh the issue, yet I believed that the day would assuredly come when other labourers would gather the fruits, and that another day would come also when "those who sow and those who reap shall rejoice together." It has been so in the experience of many of God's servants whom He has called to go up higher. In my case, however, it was otherwise ordered. It pleased God of His mercy to use me to do more than sow, as the sequel will declare.

One morning in 1859 I found myself, as I had often been before, in the face of active heathenism, standing alone as a Christian witness before a vast concourse of heathen who had assembled from all parts of the adjoining districts to celebrate their annual great *Sheva Ratri* festival at Bezwara. Some 40,000 or more people had congregated at this sacred spot, on the left bank of the noble river Kistna, there to wash away their sins in its waters and to worship their gods. To various groups of curious listeners on the outskirts of the throng I was privileged that morning to tell something about Jesus Christ, the Saviour of the world. Many heard in silence, others made the stereotyped objections, but there was not a look or word from any of them that told of encouragement, so I thought. After several hours of "talking" I returned to my bungalow that morning sadly disheartened, literally in tears. I sought comfort and found it, as the missionary learns to do sooner or later, by falling on my knees to ask God to give His blessing on what had been done by very feeble efforts indeed.

Little did I think then that there would come an answer to my prayer that very day. The Christian is admonished to "watch unto prayer." Alas! how often we fail to do the very thing that would make the promised blessing to be received with the greater delight! It happened that in that throng of heathenism, "mad upon

their idols," there was one soul whom God was dealing closely with, and leading on by a way he knew not. This man was Venkayya. He had come a long journey, on foot, of some twenty-eight miles, to this religious gathering, his object being that perhaps he might meet with some one there who could tell him about God, of whom he had already learned a little. He had heard that now and again a missionary, whom he called a Christian *guru*, had been found preaching at Hindu festivals, and he hoped that such might be found again on the present occasion. How remarkable that I should have been down among the crowd, the man not very far off, and yet we did not meet! but the wonder ceases when it is remembered that the crowd was very great.

What led Venkayya to desire to know about the true God? Three years before the time we are speaking of, he had been taught in a very remarkable manner to cast away his idols and to become a seeker after God. It was in this wise: One day in the presence of idol gods that were supposed to give deliverance from temporal calamity, a heathen friend standing near made the remark that he had ceased to believe in such gods since the time that he heard a Christian *guru* (a missionary) say that "such idols were the works of their own hands, because the village carpenter made them, and the painter had painted them—eyes they have, but they cannot see; a mouth too, but it cannot speak, &c." Truly this was according to God's Word: "the entrance of Thy word giveth light; it giveth understanding unto the simple" (Psalm cxix. 130). So it proved in this case. There and then Venkayya "turned from idols to serve the living and true God," and began to seek after the things that are spiritually discerned. The heathen friend had told also how the Christian *guru* had preached about the great God "who dwelleth not in temples made with hands," Who is "the only true God." Venkayya now cried to God, and his prayer was, "*O great God! Who art Thou? Where art Thou? Show Thyself to me.*"

Three years passed over thus; no Christian *guru* fell in his way in the *taluk* (district) where he lived, so remote was it from all the direct Chris-

lian effort of that period. But those three years had not been void altogether of teaching to him. He heard things from time to time about the Saviour of sinners, for the subject of Christianity, so to speak, was even then in the air, although there were there so few to preach it. Our missionaries were proclaiming the Gospel in adjoining districts, and what they said was often carried from mouth to mouth. Venkayya eagerly listened whenever there was an opportunity. He pondered over the things he heard, and dreamed about them. It was evident that his mind was very much occupied thereon. He realized even by dreams that God was teaching him in answer to his prayer. A Christian tract also, that had been carried to his village, which he heard read (he could not then read himself), further enlightened him. It explained that the Great God is Himself the Saviour of a lost world. He grasped the truth, and thenceforth his prayer took the form: "O great God, the Saviour! show Thyself to me."

There was still another incident from which he gathered instruction. "Those that seek Me shall find Me," saith the Lord. Many of Venkayya's tribe were weavers, as well as farmers or farm-labourers. When not in the fields, they would be at their looms, and at certain times of the year they would carry their cotton goods to sell in other districts further west. In their travels they lighted on a village in the Palnaud district, beyond the River Kistna, where there was a nucleus of Native Christians, and, while they were there, there was a Christian funeral. Curiosity led these people, owing to their connection with Venkayya, to follow the funeral to the grave, where they saw and heard strange things, so different from their own belief and practices, which, on their return to their own village, they repeated to Venkayya. They told him how those Christians conducted themselves, how they wept in their grief, yet did not act as the heathen do; and the most wonderful thing of all others was that when they filled up the grave, they tried to comfort each other by saying that "they must dry up their tears, seeing the soul of their departed one had gone to the presence of God, that the body would rest in the grave till the great day of Judgment, when Christ would raise the

dead from their graves, when the soul would be reunited to the body, and then dwell for ever in bliss."

Venkayya heard with delight and exclaimed, "You have taught me something new!" He reasoned thus: "You tell me that these Christians believe that dead men will rise from their graves. This is a proof to me that the Christian religion is true, for who ever heard before that the dead would come to life again? This teaching does not belong to man—it comes from God who alone gives life, and therefore that religion which teaches what you tell me, must have come from God, and from no other source." His faith was thereby greatly strengthened.

When Venkayya and his friends came to Bezvara, as already narrated, the journey from Raghavapuram, his native village, a distance of twenty-eight miles, was accomplished by night on foot. Wearied with fatigue, Venkayya sat himself down on the bank of the river, to see before him the scene of pilgrims by thousands, accompanied by their priests of different castes, performing their ablutions to wash away their sins. He was thinking to himself, "This water cannot cleanse from sin," when a mercenary Dasari priest accosted him with the words, "Are you not going to perform your ablutions?" thereby volunteering his services for the religious part of the ceremony, viz. to say the *Mantras*, prayers necessary on such an occasion, assured that he would receive his perquisite. "No, sir," answered Venkayya. "Do I need to bathe here? The water to-day is so fouled by the multitudes of people who are plunging into it, and stirring up the mud, that it is not capable of cleansing any filth from off my body: how can it possibly wash away my sins?" The priest asked in astonishment, "Are you a Christian?" "No," replied Venkayya, "I am not a Christian, but I desire to be one." Afraid to be overheard, the priest whispered, "I will tell you of one who will make you a Christian. Go to the Christian guru who lives in yonder house on the hill, he will tell you how to become a Christian," and turned away to go on with his priestcraft elsewhere. This was good news for Venkayya, and it was soon to be corroborated by another testimony.

Venkayya's friends who had accom-

panied him from Raghavapuram were not, like him, so tired as not to wish to go amongst the crowd to see what was going on, for much pleasure and business are mixed up with religion at such a festival. As they moved about they fell in with the veritable Christian guru, who was telling in the language of the country about Jesus Christ the Saviour of the world. They stopped to listen. "Why, here is the very man that Venkayya was hoping to find!" They proved to be attentive hearers, though the missionary knew it not! They quickly hastened back to Venkayya to tell him that they had seen the Christian guru, and heard him tell many nice things about the great God the Saviour to whom he prayed, adding that he spoke kindly, and invited any who wished to know more to come to his bungalow where he would teach them. Good news, a second time, for Venkayya! "Come, then," said he, "let us go at once to the Christian guru," and forthwith they found their way to the missionary's bungalow. It was a very hot day, and they found the doors and windows of the house closed, as these had been shut to keep out the hot wind that was blowing. Presently they encountered a heathen servant who questioned them as to what brought them there. When he was told that they wished to see the Christian guru, as they desired to hear more about his teaching, this heathen man tried to frighten them away by saying, among other bad things, that the guru was a very passionate man, that he was having a mid-day nap, and if disturbed he would come out and beat them. This might have alarmed them and sent them off, had they not received from the missionary himself the invitation to come. They told the servant of the invitation, and asked for permission to wait till the guru could see them. While they thus waited, Venkayya silently lifted up his heart to God—God only heard that prayer. His friends did not know what he was doing as he sat with his head between his knees. The prayer was, "O great God, the Saviour, show us this guru." He feared lest, after all, he might not see the guru, although only a wall separated them. He would therefore tell God his anxiety. God heard indeed the cry, and gave an immediate answer.

I was seated in my little room,

musing over what I had witnessed that morning down amongst that heathen crowd. Suddenly I felt an impulse to go to the front door, open the venetians, and look out once more on the scene below, which could be well viewed in the distance from our elevation of over 300 feet. I believe that the impulse came from God. I could not but associate my act with the prayer when I afterwards heard of it. On looking out, great was my surprise to see the men at my door. I asked, in a kind tone of course, "Who are you? What do you want?" Venkayya, with outspread arms, came forward, saying, "O guru! we are heathen" (literally, men without wisdom). "We have come to see you, wishing to know about God. Please tell us about the true God, the Saviour, of whom you know. My friends heard you with pleasure this morning, and told me something of what you said. I was not there to hear. I want to hear now for myself." How rejoiced I was to hear such a request! I asked them to come into the verandah and sit down, which they readily did. I then proceeded to tell the simple story of Jesus and His love; how precious Jesus was to myself; how I had peace and joy in trusting in such a Saviour; and more to the same effect. I added that He died on the Cross for the sins of the whole world—yea, for every poor sinner who will believe in Him. There was marked attention, such as I had never experienced before. When I ceased, Venkayya rose to his feet, and with much emotion, crossing his hands on his bosom, looking up, said, "This is my God, this is my Saviour. I have long been seeking for Him, now I have found Him. He is my Saviour. I will serve Him." Inexpressible was my joy to hear such a confession. It was a taste of the joy that there is in the presence of the angels of God over one sinner that repenteth. I left the man for a minute to go to my wife to tell her to come and see a man that declared his belief in Jesus Christ. This was the beginning of a great work for God, which has grown greater and greater every day since. My tears were all gone now, except those that came from joy. I expressed my delight to the dear man. I now looked upon him to love him. I asked, "Are you the only one of all this company that will believe in this Saviour? Will no more

believe?" I waited to hear. Then came the reply, from one and another of them, from some with a little hesitation, till all said, "Yes, I too believe," except one man who said, when I pressed him to speak, "I cannot believe now." I found that it was not a decision hastily formed by the men. They had thought much about the matter before, owing to Venkayya's conduct, and influence over them, and were only encouraged now by further knowledge of the truth to declare their mind. A few more words from myself followed, telling of my delight, and then I proposed that we should kneel down to pray. They were ready for it. All knelt, except the one already mentioned. I could scarcely open my lips for emotion. Here were these men, kneeling with the forehead on the ground, in an attitude in which I had often seen heathen in the presence of their idol gods, now before the Throne of Grace! I was greatly moved by the sight! I offered up a short prayer, with thanksgiving to God, in very simple language, such as the occasion demanded, and I was about to conclude with the accustomed "*Amen*," when I remembered that the word would not be understood. I therefore paused, asked the men to sit up, and then explained what "*Amen*" meant, and why it is used. I took the opportunity to tell them a little about the prayer that the Lord Jesus Himself taught to His disciples, and got them to repeat it after me several times. I then proposed that we should again kneel to say the prayer together to God, and asked that all would say "*Amen*" (so be it) at the close. My feelings when the request was complied with, and I heard "*Amen*" from every mouth, cannot be described. Oh, great, great is the reward, in so many ways, that the missionary receives in his feeble service for the blessed Master!

After this was over I thought that I might ask the men to "take leave," and did so, for we had now been some hours together; but they were not prepared to go yet. "Manavi," said Venkayya, an expression which meant asking permission to speak again. Of course he might speak. He proceeded: "O guru! I want you to come to our village to tell us more about these words of which we have heard only a little, for there are others who would like to hear also." I replied that it

would give me much pleasure to do so, but added, "Not at present; I cannot come now, as the heat is very great, and I am afraid of the sun; I will come by-and-by." Great was his disappointment to hear me say this. He spoke again, after another "Manavi." "O guru! do not say that word, 'by-and-by.' By-and-by day will arrive, but you may not be able to come then." He meant I might die. Again he went on: "By-and-by day will arrive, and you may then come to my village, but I may not be there to hear." He implied that he might be dead. He continued: "You say that you are afraid of the sun. Oh, do not be afraid, for the Great God who made the sun can take care of you." There was no resisting such an appeal. The text, "The sun shall not smite thee by day, nor the moon by night," came to my mind. I did not resist. I promised to go that very week. The day to arrive was there and then fixed, and I was given a description of the situation of the village, and directions about the road thither. Then we parted. I followed them in spirit, dear people, and night and day they were in my thoughts and prayers.

I lost no time in despatching my tent to Raghavapuram, to be ready to receive me, and the third day after our interview found me on my way thither. The journey occupied two nights, while I rested during the hottest hours of the intervening day at a travellers' bungalow. As the sun rose on the third day I espied the village I wanted, lying close under a range of hills which skirt it to the north-west. Presently I could perceive objects moving in the distance towards me on the open plain. As they drew nearer I saw that they were all men, twenty in number, each carrying a stick some five feet long. When within about fifty yards of me, they ran towards me at full speed. They were my friends Venkayya and company. They had not forgotten my promise, nor the day, and were on the look-out for me. Overjoyed to see me, they surrounded my pony, and I verily expected that they would carry me, pony and all, into the village. Almost the first question asked was, "Where is your tent?" "My tent!" I ejaculated, "has it not arrived?" Dear Venkayya, seeing my anxiety, and remembering no doubt our conversation about my being afraid of the sun, placing his hand on

my knee, calmly said, "Never mind, guru, I will take care of you. I have a very comfortable hut which shall be at your service till your tent comes, and you will find it cool and agreeable." I must just mention that my tent-lascar (porter) had lost the road, and the cart had been capsize, hence the delay. But this very delay was overruled by God for good, as the sequel will show.

There being no tent ready to receive me, I went of necessity straight into the Mala village. Venkayya led the way, and I stood in the shade of a beautiful margosa-tree, then, at nearly the hottest time of the year, in full foliage, and blooming with its fragrant flowers, surrounded by the huts of the people. At the base of the tree my eye caught sight of the village idols, idols to be abolished sooner than might have been expected, though they retained a hold for many years. In front of me, and right and left, stood men, and women too, though far off, on both sides of the hedges that separated their houses. I could not count them. To these I addressed the message of the Gospel, and with eager looks they listened. Some were afraid of me, as I afterwards learned, but to many my words were acceptable. "Baga unnadi" (it is very good) I heard more than once. After about half an hour there spent, Venkayya conducted me to the shade of a second margosa-tree in another part of the settlement. There again were idols at the base of the tree. The audience here was even larger than before, augmented by many who had followed from the former place. Utterance was vouchsafed to me to preach the simple Gospel. All I said was received with approval, not a single objection was raised, and again I heard the audible remark, "Baga unnadi." I said to myself, "Surely the Lord is in this place," recalling the text, and realized with unspeakable power the presence of the Holy Spirit in such a way as I had never done before. Now we see that it was providential that my tent had not arrived before I did, for had it been there I should as a matter of course have gone to it, and I should have lost the fine opportunity of preaching to so many as I had done, and sowing seed which was to bear fruit. Many would have been afraid to approach the tent, through ignorance, suspicion, and prejudice.

During the afternoon the tent arrived safely, and, with many willing hands to help, was speedily put up. Then began a new and delightful work for me, to teach "line upon line, precept upon precept" to the men and one woman, Venkayya's wife (who at once cast in her lot with her husband), who desired instruction. The work, too, of speaking to the groups of people who now had cast off all fear and came freely to the tent, became for some days incessant. The introduction which I was providentially privileged to have on my first arrival had created a feeling of confidence in me, which increased as time went on. In a few days I had visitors from other villages also, to whom I told in varied form, over and over, the same sweet story that Jesus Christ, the Friend of Sinners, had come to this world to save them, and that I was His servant sent to tell them of this. The instruction to the catechumens, as I must now call them, went on day by day, and it was a pleasant occupation when I had to deal with earnest minds who desired to receive the truth. So far prosperity attended me, but a reign of perfect peace was not to continue long. The calm was soon disturbed. Opposition sprang up on the part of the Brahmins, whose labourers to some extent many of the people were, and they tried to drive me from the village. They said that I was interfering with their religion by teaching Christianity to these people, and that I was by so doing infringing the Queen's Proclamation. They threatened to complain, and did so, to the magistrate.

This action of the Brahmins, for their power and influence are great, troubled the little flock for a while, but it did not scatter them. Soon after this I fixed a day for the baptisms to take place. When this was made public there came a whisper from our opponents that if I proceeded to make the people Christians, that is baptize them, I should have the ropes of my tent cut, and all inside should be smothered to death; but this did not disturb us. It only helped to keep us on our knees and to trust in our God who is able to deliver. My tent was the only place where we could accommodate the little congregation, and at the appointed hour it soon filled with the candidates and those that sympathized with them, while outside a crowd of people gathered

about the door and windows to look over the heads and shoulders of those in front, so as to catch a glimpse of what was going on. There was silence and perfect order while the service proceeded. I used only such prayers as I thought suited to the simple capacities of the people. On one side of the tent the only article of furniture there (all the rest was removed to make room) was a teapoy, covered with a white cloth, on which stood a basin of water. This was our font. Just before beginning the service I noticed that all the men still retained the long tufts of hair on their heads, which marked them as heathen. I had not spoken about the matter before, but now feeling at once that it could not be overlooked, I explained to the candidates that it would be expedient to have this tuft removed, that their profession of Christianity might be all the more marked, while it would not be a cause of offence or a stumbling to any in the future. Venkayya acquiesced at once. He stood up and said, "Quite true. Away with this badge! We may not retain it, as it belonged to our old condition as heathen. It must be removed before we can be baptized into Christ." He went on to say, "I had a dream last night about it. I dreamed that I was in a large assembly of people looking at a throne in which sat a very glorious person of whose greatness and grandeur I had no conception before; only this I was conscious of, that he sat there to do justice and to care for his own people. As I looked upon him, he fixed his eyes upon me, descended from the throne, took hold of my *zuttu* (hair), and asked, 'What is this here for?' In my trouble, not knowing what to answer, I awoke." Venkayya added, "Let the *zuttu* be removed at once," and forthwith each lock of hair from every head was cut off. The day was March 9th, 1859. The service then went on. First I baptized Venkayya, then his wife and five children, the whole household, and the remaining men, sixteen in all, as each knelt down. It was a solemn moment when I was privileged as God's minister to pronounce those sacred words for the first time in Telugu, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." When I had named the last man, calling him by his usual name, Iannah (all the candidates re-

tained their old names), and baptized him, the silence of the crowd outside was suddenly broken by a cry of distress in the distance, which Iannah immediately recognized as that of his wife. "Stop her! stop her!" he called out, "she is going to the well." She was stopped, and forcibly led back to her home. It transpired that she had done her best to dissuade her husband from taking the step of being baptized, and had threatened, if he carried out his purpose, to drown herself. She was therefore about to carry out her threat, and would have done so had she not been hindered. The devil made use of this circumstance to stir up a strong feeling against me in the village, for it was reported everywhere that I had nearly caused a woman to commit suicide. Our rejoicing over the new converts was chastened by the gloom which this event naturally created. It had a depressing effect upon us all, as can well be imagined, and I watched with anxiety what might follow. The overruling sense of God's presence, "Lo, I am with you," alone sustained me, and His all-sufficient grace animated the young converts in this trial so soon come upon them.

I had then to leave the people to themselves for a whole month when I returned to my station at Bezvara. It was a month of suspense to my mind. Often I said to myself, "Will these converts remain steadfast under the strong pressure to which they will be subjected, and no human sympathy to cheer them?" But I was comforted, inasmuch as I could again and again commend them to God's safe keeping, and sustained by the promise, "Before they call I will answer."

At the end of a month I hastened again to Raghavapuram. The first persons I met, in company with dear Venkayya, were Iannah along with his wife! What a surprise for me! The woman stood a little behind her husband, with a peaceful expression of countenance, while he said, "This is my wife, who wanted to drown herself. God had mercy upon her. She is willing now to be a Christian." Oh, wonderful! Grace was victorious, and we praised God together. I found the little flock quite jubilant for the time. Iannah entreated, and the woman spoke for herself, that I should not delay the baptism lest the Adversary should gain an advantage. So

after a little further instruction I admitted her, and called her Sarah by her own wish. A brighter Christian couple than Iannah and his wife Sarah I never knew; and here I may anticipate and tell that after a few years two of their sons, Stephen and David, became useful teachers in the Mission, and were a great help and comfort to me.

A new era had dawned upon Raghavapuram, and the light shone. Venkayya and all the newly baptized, except one man who drew back for a time, though not to a belief in idols, for he too was brought at length to the truth, witnessed for Christ. Venkayya diligently preached the Gospel in the villages far and near. He was soon rewarded by the conversion of a remarkable man named Budda Séshayya, who in course of time became his constant companion as an itinerant preacher. These two, Venkayya and Séshayya, accompanied me in my itinerating journeys, taking their meals and finding hospitality with the Malas, their own tribe, wherever we went. They applied themselves to learn to read. Séshayya soon acquired the ability, but dear Venkayya found it a hard task, especially as he was obliged to use glasses. His good memory, however, was a blessing to him, which he readily stored with God's Word, to be reproduced when he would testify for Christ. Later on in the history of the Mission, when Bezvara and Raghavapuram became two separate districts, Séshayya became an agent as Scripture-reader in the former, and after some years of valuable service fell asleep in Jesus, leaving a noble testimony behind him of a consistent Christian life. "He will be missed," wrote the missionary who informed me of his death. As the work grew and spread in Raghavapuram and the surrounding villages, we multiplied our simple Native agency. A teacher with his Christian wife were located here and there in such villages whence came an invitation for a teacher, from people who placed themselves under Christian instruction, although oftentimes we had to say "No," as we had no one to send. Frequently the wife taught the little school, while the work of the husband was to visit at neighbouring places within a certain radius to read the Scriptures and make known the Gospel, as well as to

instruct any catechumens. The wife would also teach the women who were catechumens, and thus "the word of God grew and multiplied," and "the little one became a thousand."

Our first great aspiration at Raghavapuram, after we were blessed with the beginning of a spiritual temple, was to possess a material building wherein to assemble to worship God. We had not long to wait. Venkayya gave the site. The Christians all gave according to their means, and with a little assistance of our own, supplemented by a donation from the Committee at Madras, a prayer-house was soon put up. It was a joyful day when we first met there to worship God. During the week we used the building for our schools, both boys' and girls'. Our first schoolmaster was an excellent young Christian, Venayakulu, who came with his wife from the Rev. J. E. Sharkey's schools at Masulipatam. He taught the boys, while his wife took the girls, with the best results. Some of our best boys were in due course drafted to the Training School at Masulipatam, and the best girls were sent to be under Mrs. Sharkey's care and teaching, all to be fitted for future usefulness. Not a few of these, as young men and young women, became efficient schoolmasters and mistresses.

Venkayya and Séshayya, already named, assisted for a time by an influential, earnest Christian man, Kama Muttyya, whose service was voluntary, took the position of evangelists. They carried the message of the Gospel over a wide area, adding the attraction of singing the Gospel to their sweet *bhajan*s (sacred songs), and addressing themselves chiefly to people of their own caste or tribe, with the blessed result that small bodies of people, sometimes only one of a family at the first, put themselves under Christian instruction from many new villages around. By-and-by the movement spread to another tribe, the Madigas, who in many villages were ready to receive Christian teachers. One of their caste, Matthew, who was helped in his training by the schoolchildren of St. Matthew's, Stonehouse, Plymouth, became a very efficient helper.

The addition of these Madigas brought a strong reinforcement to the Christian Church in the district. These

Madigas are considered to be a step lower in the social scale of the Telugus than the Malas, though intellectually they are their equals, if not their superiors. Being workers in leather, they are the only shoemakers of the country, except that the Mohammedans have shoemakers of their own class; and as they often add a little farming to their individual industry and craft, they are often found in a more comfortable position than the Malas. Many of them are also employed as letter-carriers and porters, and sometimes as palanquin-bearers, all which gives them a certain independence which the higher tribe, the Malas (both Malas and Madigas seem to belong to the pre-Aryan or An-Aryan (ignoble) inhabitants of India, and to the old Dravidian family), do not possess. The first accessions from their ranks are to be traced to Venkayya's preaching; but their being received into the Christian Church created a trial for the Malas, some of the latter being offended thereby when the caste question came to be tested. The apparently small matter of a Mala Christian eating food side by side, at a dinner feast, with a Madiga Christian, was objected to, and caused some to draw back. Venkayya nobly faced the evil. He not only upheld that at a Christian feast a Madiga had his position as a Christian brother to sit and eat side by side with a Mala Christian, but he set the example by going further to eat food himself in a Madiga Christian's house, cooked by a Madiga. The fight has gone on ever since, and, notwithstanding all that has been done to expose its un-Christian character, still again and again it shows its hideous head. Venkayya even suffered persecution on this account. The Rev. J. Stone, the missionary then in charge of the district, wrote: "Old Venkayya was actually driven out of the village where I had stationed him, by the Christians there, because on Whit-Sunday he took his mid-day meal with Christians of Madiga origin in another village where he had gone to take the service. They have, however, since expressed great regret and sorrow for this act. The old man, on my hearing of this, said to me, with tears in his eyes, 'I forgive them, for they did it in ignorance; and it may be by next Whit-Sunday I shall have joined my dear wife, to be for ever with my Lord who died for all.'" This

was not the first time that Venkayya had suffered for righteousness' sake. Once at a village called Gundapilly, while he was arguing with some heathen about the Christian religion, a man from behind struck him a blow with a heavy stick which threw him stunned to the ground. He was placed on a stretcher and carried to my bungalow in apparently a dying state. He was still unconscious when brought to me, more than an hour after he was knocked down. Venkayya bore this with a true Christian spirit. His life was spared, and he often went again and again to that village to tell of Christ, and to worship with the little band of Christians there.

In thus mentioning the extension of Christian work in the province, we may not omit to notice that the very prosperous work in the Ellore district, now numbering some thousands of souls, began at Polsanapilly, through an influence received from the Christian teaching and example from Raghavapuram, as the Rev. F. N. Alexander, the veteran missionary of Ellore, testifies in his journals of that period. Nor may we forget the fact that Bezawara and Kummamett, both places now forming centres of separate districts, were formerly included in the Raghavapuram circuit. All praise to God for these successes!

But now to show another proof of progress, I must tell of the new material church of Raghavapuram, with some of the incidents closely connected with it, though separated by intervals of time. I have already stated that there was some opposition from the high castes at Raghavapuram at the commencement of the movement towards Christianity. The following story furnishes an instance of such opposition, which I give in order to add an interesting sequel in the history of the material church, and to show how God brought good out of evil. The poor Christians at the commencement of their new life had to endure an amount of persecution in various ways, chiefly in forfeiting certain local privileges and being subjected to annoyances: for one thing, the Dhoby (washerman) would not wash their clothes, and the Komati (grocer) would not sell them corn or oil. I came in also for a share of troubles, for which I could not be altogether sorry, seeing that it called out mutual sympathy between my-

self and the Christians. My share came about in this wise. Good drinking-water could not be procured but from one particular well in the village, which was the common property of the caste people. The Malas could not as non-castes approach it. The Christians informed me of this fact. I therefore employed a caste man from Bezvara, whose work for me would be, amongst other duties, to pitch my tent, &c., and draw water for my use from the caste well. I very soon came into collision with the caste people on the question of water, for when my lascar went to draw, he was turned away from the well. I went out and appealed to the Brahmins, but they would not yield, indeed they became excited. Half the village assembled in the vicinity of the well, and got up a scene. They questioned the truth of my servant being a caste man, as he described himself to be, and construed my action as a trick to pollute their well and spoil their caste. They tried to make a case against me and the Christians before the Native magistrate, and exaggerated my interference, but it came to nothing. However, the result was I could not have water from the well, and had to send to the river, a good way off, for such as was fit to drink. There was nothing left but to bear the trial patiently, but after many years there came the reward for righteous dealing. It came out of the effort we made to provide ourselves with a substantial church in the village, when the old schoolroom became too small for the increasing congregation. I petitioned the Government for a site, an old ruined fort in the centre of the village, which was indeed a nuisance, and still is, for inside it was infested with snakes, and as a whole it interrupted the free circulation of air to the houses lying west of it. The Government generously consented to our taking possession free of cost, but, lo and behold! when we proceeded to do so, we were resisted by a claimant who came from a distant village on hearing of what had transpired. Again we applied to the Government, and then we were kept in suspense of the issue for two years, while an investigation as to who was the rightful owner proceeded. Finally it was made out that the Government could not give away the fort. It was a great disappointment to us to learn this. Had we gained our point, we should have

built our church in 1870, as we had the money also to do it. Kind friends in England responded to my appeals; the Society for Promoting Christian Knowledge, by the recommendation of our Bishop, promised, with their usual conditions, 100*l.*; while the Christians gave also as they were able. The materials of the ruin, stones, &c., would have greatly contributed to enable us, so we calculated, to keep within the means available to build. Had we succeeded we should also have provided the village with an ornament in which it might have gloried, and we should of course have obliterated the nuisance referred to. As it happened, however, disappointment came, and it barred progress for a long time, as regards our having a church. I tried, apparently in vain, to find any one who would sell me a site. At length, when we despaired and gave up trying, there came a surprise. One evening, after dark, an old Brahmin came to see me. What was his untimely errand? "I have heard," said he, "that you want a site for a Christian church. I have such that I can sell; you can have it for so much," naming the sum, "nothing less, and, if you agree, you must decide to-night, and have it registered the first thing in the morning, else you cannot have the ground, for my brother Brahmins will certainly oppose my selling it to you." After consultation with Venkayya and D. Stephen, our faithful catechist, who later was one of the three men who were the first to be ordained to the ministry in the Telugu Mission from the class of Malas (of the other two, one belonged to the Masulipatam District, the second to the Ellore District), and a few more Christian men who happened to be visiting me, I accepted the offer, the price was paid, Venkayya advanced the money, and the necessary document for the transfer of the property was at once drawn up by my faithful, devoted, dear Brahmin Shastri, who came from another district, whose sympathies, though not a Christian, were entirely with me, and all the formalities were properly performed to make the bargain secure.

After the first burst of our joy was over, we began to think that it was not quite certain that we had made a bargain after all, when we realized that there was no water near that we could use when we should want to build. The

site secured was really a good one, but the expense of building, if we should have to fetch water from the river at a considerable distance off, would be very great. We were in suspense for some days till another old Brahmin, who had for long years kept aloof from us, came to commence a friendship. "I have come," said he, "to rejoice with you in the purchase you have made, and, inasmuch as I hear that you are troubled about there being no water near to help you to build, I can tell you that you have a well, which will give sweet water, in the very field you have bought. It was the best well for water when I was only a little boy, and I am now eighty years of age, but it got neglected in one of the great famines, when this village was almost depopulated, thus it filled up with rubbish and drifting sand, till it dropped out of memory altogether, and no one but myself knows its history and can point out where it is. It may be found in the right-hand corner of the field nearest this bungalow. Dig for it, and you will be rewarded." There was such an air of truthfulness in the man's manner that we felt assured he was right. I thanked him, and that very week we had the professional tank-diggers at work searching for the well. It may be imagined with what anxiety we watched them proceeding deeper and deeper, and how our excitement beat high when the foreman of the gang gave his opinion that the perpendicular rock they came to was one of the sides of the well. He was right. A few more upheavals of the soil showed broken tiles, &c., which had been thrown in with rubbish, and eventually the spring was tapped. There came oozing out a little stream, soon to become stronger and display its full dimensions. "Sweet water! sweet water!" they exclaimed when they tasted it. "Sweet water! sweet water!" re-echoed Venkayya and the other Christians who were interested lookers-on. I stood silent with joy, and we all thanked God for the double gift, first the site, then the well, both coming as a surprise. When the rubbish was all cleared out, the water soon rose to some feet deep, and now it was a fact indisputable that the Christians possessed the best well in the village. Venkayya gave thanks to God, "It is all of God's goodness and favour. He has given us this water."

During the time of suspense, and afterwards of rejoicing, extending over three years, my health was not good. Attacks of fever and diarrhoea often prostrated me, until I was obliged to leave the blessed work and my dear people to return to England, hoping to go back once more, but that privilege was not again granted me. The Rev. W. Ellington, a devoted missionary, who had acquired much fluency in the language and experience in the Masulipatam District, where he had laboured for some years, now removed to Raghavapuram. He entered with much zeal upon his work, but before long was called to his heavenly rest. He was not able to do anything towards building the church. But during his charge there, a circumstance occurred in connection with the well which is worthy of notice. There came the great famine of 1876, at which time the river and all the wells in the village went dry. There was one exception, and that was the Christians' well. What then followed? How did the Brahmins and other caste people manage for water, those very people who at the commencement of the Christian work in the village had refused good water to the Christian guru from the only well whence it could be had? Forced by the circumstances of the occasion, they came to Venkayya for relief. They cried, "Give us of your water, lend us your well; we shall purify it, and draw for ourselves and also for you and your cattle." In a true philanthropic and Christian spirit Venkayya and the other Christians decided to hand over the well till the rain should again fall to make the springs run and fill the other wells. There was no lack of water in the Christians' well both for caste and non-caste people, for its spring never ceased to flow during all the drought of that terrible year.

The Rev. J. and Mrs. Stone next went to the work at Raghavapuram. At first their health was very much tried. They suffered from fever, and for a while it was feared the place was unhealthy, but these fears were groundless. For the time they were compelled to seek a change of air on the Nilgherries. After a few months' residence there they did return, and occupied the station for many years, to carry on a vigorous work, where their labours were abundantly blessed. With refer-

ence to this question Mr. Stone wrote from the Neilgherries: "Some one has started the idea that Raghavapuram is a very feverish place, &c. The opinion of the Conference was asked when they last met, but they were not by any means unanimous in their advice about it as a Mission station. It is true that we suffered rather badly last year, but then the fever was exceptional. People suffered wherever they were in South India. I trust that if it be God's will we shall be well and strong this next cold season, and so live down any adverse opinion about so promising a field where there is so much work to be done. This is the time to try and build the church."

Mr. Stone had many duties to attend to on his return, but with them all he did not forget the church which waited to be built. Writing about the matter he said: "Since I came here I have had a wall built round the well; it has been half covered with flat stones, and fitted up with wheels, &c., in the native fashion, for drawing water. It is most valuable both to the Christians and for the building. Were it not for this well I do not see how the church could be built. This is indeed one of your most useful legacies to this Mission. There is no lack of water in it. It is never dry, even at this time when there is a continual drawing night and day." The building of the church now received, after many disappointments and hindrances beyond control, unceasing attention from Mr. Stone. He had waited five years to do so, and it was not until 1883 that he was able to write, "The foundations of the church are just rising out of the ground; the first stone was laid on April 9th by old Venkayya and my wife."

The Rev. A. W. Poole, afterwards Bishop of Japan, helped materially to raise the extra money needed, as he was in England at the time, and all the money wanted was obtained to gladden our hearts.

The church was opened for divine service on March 5th, 1885. Old Venkayya after the service, with tears in his eyes, and a heart full of emotion, said before Mr. Stone: "It is enough, Lord; now lettest Thou Thy poor and unworthy servant depart in peace." Two years after this, Mr. Stone wrote:

"I am glad to be able to say that at the end of seven years' work in the Raghavapuram District I can see a decided improvement in the spiritual condition of the Christians generally. I believe that many are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and I can look back and thank God that many have been able to glorify Him in their death." Mr. Stone was able to show that at that period, comparing the past with the present, there had been a great advance made in many respects. In seven years the baptized had risen from 680 to 1115, not including all those, of course, who had died. The villages under the supervision of the missionary had increased from 51 to 74. The collections for the Native Church Fund had advanced from Rupees 62:10:8 to Rupees 734:8:9½.

But I must draw to a close and tell of Venkayya's last days. Mrs. Eales wrote on March 17th, 1891: "Venkayya, wonderful to say, is still alive, and, though rather blind, is wonderfully bright: he cannot get to church now, but he likes very much to have visits and listen to a little reading and singing, and himself offers prayer with much fervour."

No one rejoiced more in the success of the Gospel than Venkayya. When he could no longer, from the infirmities of years, go about, he witnessed for Christ from his cottage door.

The Rev. H. W. Eales describes the closing scene: "He died September 20th, 1891, on Sunday morning at about 7 a.m. Just as I was sitting down to take my early tea, a messenger came up and told me that he was dying. This morning he rose, not feeling well. He asked for some gruel, drank it, lay down, and told them to fetch me; but when I arrived he was gone. It was a very peaceful close to a blameless life. He looked as he lay as though he had fallen asleep, so placid and free from pain were the features. Dear old man! we were very fond of him and esteemed him highly."

Mr. Eales added: "The number of Christian adherents, baptized and catechumens, now, February, 1892, is 2945." To God alone be all praise!

MY SECOND VISIT TO BIDA.*

JOURNAL OF DR. C. F. HARFORD-BATTERSBY.

MAN'S extremity is God's opportunity." It has been given to us who are holding the field here to abundantly prove the truth of this maxim during the last few weeks. Whilst our friends in England, as evidenced by the mail just received, were anticipating the cessation for a time of any active missionary work beyond the limits of the little town of Lokoja, whilst some were looking upon work even in these narrow limits as a grave uncertainty, God has been leading us forth towards the accomplishment of that great purpose for which Graham Wilmot Brooke laid down his life, in a way which he was never allowed to see. It is not all who have the same part to play in the battles of the Lord. Graham Brooke had the honour of making a preliminary survey of the field, and of setting others on fire with the same desire which burned in his heart; and now he has been called to rest, and others must enter into the fruit of his labours. Last month saw an advance into the Basa country, and I then put forward the strong claims of this very remarkable people; now we must turn to a widely different field. This time, as hinted in my last letter, it is to the great kingdom of Nupé that we have turned our steps once more. Much has been written about Nupé of late, and our readers are not unfamiliar with this powerful people who are the great slave-raiders of this part. Sir George Goldie, in his account of his recent visit to this part, speaks of it as the "semi-Mohammedan empire of Nupé." I should be inclined to agree with him, if we may also speak of the "semi-Christian empire of Britain," or even the "semi-Christian country of England," for I believe that the formalities of Islam are carried out with even greater zeal throughout the empire of Nupé than even the observances of Christianity in so-called Christian England. We have been tempted during the short time we have been here rather to ignore the importance of Nupé in our eagerness to reach the Hausa States, and we were inclined to

look more to the regions of the Binue to find a road into the interior of the Súdán. I believe now that God is showing us that we should see first to the spiritual needs of Nupé, which lies close to our doors, and to which the steps of the C.M.S. have been directed for many years, and that it is through Nupé that we shall reach to the interior of the Súdán. But the simple story of our journey to Bida will be the best proof of the openings which exist, and of the call there is to advance in this direction.

May 30th, 1892.—Started this afternoon, in company with Mr. J. J. Williams, in a canoe roofed over with a covering of thatch to protect us from the sun, and provided with waterproof awnings to keep off the rain, as we are now entering on the rainy season. I am taking with me my cook and dispensary assistant, and Mr. Williams also takes a boy with him. We have also a messenger from the Nupé governor of Lokoja, who is to go with us to carry a message from him to the king. We have only two canoe-men, one being quite a boy, instead of the four who were promised to us when we engaged the canoe. Reached a sand-bank about five miles from Lokoja, where we were to spend the night. An enormous alligator, about ten to fifteen feet in length, had also selected it as his resting-place, but generously gave place to us. After prayer with our boys and a few words from Mr. Williams about our common interests as fellow-travellers, and of the greater journey on which we are travelling, we lay down to rest.

May 31st.—Made good progress to-day. Early in the afternoon our canoe stopped at a native market, and Mr. Williams had the opportunity of talking with a small group of men about the great meeting where we shall all have to meet before God. At night we encamped near a small farm village, Damagu. The old chief received us at first with great respect, but I think these feelings were somewhat moderated on hearing that we were only mallams and not traders, and he

* Dr. Battersby's first visit is described in the article, "Medical Mission Work in the Soudan," printed in the *Intelligencer* for September, 1891.

was not at all inclined to hear anything from us. To add to the difficulty, the deputy of one of the Nupé princes happened to come in at the same time to seek to extort provisions from him. Meanwhile one elderly man protested in loud terms to some of our party, who were sitting by, that he did not want to hear anything. Only one thing he wanted, and that was a hoe to work his farm. If we had not got that he did not want anything else. Eventually we got a hearing, and I spoke by interpretation to the chief, speaking first of the universality of sickness, and the end of that death, and then of a worse sickness than sickness of the body. I hope that some word went home. Slept again in the canoe.

June 1st.—About midday we passed Deré, which will be familiar to readers of my last Bida journal as the place where we were told that there were "no sick people." Reached Muyé about 3.15. This is the large town which we found almost deserted on our previous visit, though we saw the king. Here we stopped, and proceeded at once to salute the old king. He received us graciously, and, after hearing our news, and that we wished to proceed, said that we must see the Sheaba, or second man of the place. Arriving at his house we found at the entrance a Hausa mallam, evidently of considerable experience, explaining the Koran to a few intelligent-looking youths, quite a number of books being spread upon the ground. I had no idea that in these towns there was such intelligent teaching in the principles of the Koran. Where are the Gospel teachers to show to those same young men "a more excellent way"? In a few minutes we were ushered into an inner part of the house, where we were received by the Sheaba, quite a young man. We explained fully our position to him, that we are preachers of the Gospel and not traders; and then I spoke to him of the one great need of all mankind, the forgiveness of sins, and told him of the only name through whom this can be obtained. He seemed interested and decidedly intelligent. I should think he had very hazy views of the religion he professes, and would be ready to hear more of the Way of Life. He and the king both begged us to call on our return. A number of people followed to the waterside to receive medicine.

Continued our journey till 7.30 p.m., when we made our camp for the night. Each night and morning we gather our little party together and have prayer on the sand.

June 2nd.—Passed Sokem, where is a factory of the Royal Niger Company, about 7 a.m. About 10 a.m. we sighted Budon, a large town a little removed from the river. Here lives the king of all the Kakandas, the tribe who occupy most of the towns and villages between this place and Lokoja. A settlement of them occupy a sandbank opposite to Lokoja in the dry season, and there, a few days before our start, Mr. Williams and I had visited one of the chief men of Budon, who asked us to go into his town in passing. Crossing the swift stream we had some difficulty in finding a landing place. At length Mr. Williams and I, with two of our men, started to find the path. After passing through thick grass, and being obliged to wade through a rather disagreeable swamp, we reached the outskirts of the town, and were conducted to the king's house. Budon is evidently a large place, and is prettily situated among the trees. Almost at once we were ushered into the king's presence, whom we found hastily adjusting his dress. He was dressed in an ordinary gown of the country, with a tall green velvet cap, and was seated on an old Eastern carpet. He listened attentively whilst Mr. Williams told our story, and told who we were and what was our mission. He then ordered a large basket of dried fish to be brought for us. This gave us the opportunity of saying that we did not come into the country to receive gifts, nor to give them—except the Word of God. This evoked from him the usual answer, that when a stranger comes we must give him what we are able; but it also elicited the reply that the Word of God is better than all money. This gave Mr. Williams the text for a discourse upon the gift of God, which is eternal life. This was listened to very attentively by the king. He then presented me with a fan, and made the very modest request for a cap. I had not one with me, but promised him a turban. His man then followed us to the canoe by a better and drier path for certainly more than a mile. Just before starting in our canoe a small piece of paper was sent from the king with the mysterious word "Camphor"

written on it. Probably some wise old mallam, Gehazi-like, having heard how easily we had escaped, had determined that he would not let off the white man so lightly, and would take something from us. The king very cordially invited us to return, if possible, when coming back from Bida. He had heard of a case where I had given medicine to a man in a small fishing village, named Taji, a year ago. This was an encouragement, and a lesson that no little act of kindness can be too small, and that even such a little work may bring forth fruit.

In the evening, whilst walking across a fishing-bank, some men called after us, and pressed on us a present of fish. Mr. Williams explained our work sitting in the canoe, the men who had brought the present and some others of us standing in a little water. By the expression on their faces when receiving a really valuable piece of camphor, it seemed evident that they were not offering their gift in the spirit of Matt. v. Very soon after this we came to a stop, and none too soon, for a heavy tornado came upon us, only giving us time just to adjust the awnings of our canoe. Later on I expounded the last few verses of Matt. v. in Hausa to our boys, and then prayed.

June 3rd.—Early in the morning we stopped on the bank to buy various provisions from some women who were selling. Here we were able to secure a number of *fresh* eggs. Whilst the payments were being made Mr. Williams improved the occasion by having a talk with a woman who had offered him her baby, which was tied to her back, to be his wife, after the fashion of the country. This being refused, Mr. Williams pointing out that this was a child, she offered him a girl of more mature years, and finally offered herself. Mr. Williams showed her how sinful this was, and exposed the wrongs of polygamy, and then, speaking of sin in general, spoke of the sacrifice which could take away sin. She seemed much impressed, those standing round being quite indifferent.

June 4th.—Last night there was a little rain, so that we were obliged to look well to our awnings. This morning we started early, and passing along the bank of the main river for about two hours, entered a creek which leads us almost to Egga. By the time we reached a small village, named Kinami,

I was feeling rather unwell, and by the time we reached Egga I was obliged to go at once to a house and lie down. There is a mission-house in Egga, but as it seemed rather damp I accepted the kind invitation of Mr. Gabidon (a Lagos trader who has a house in the same compound) to lie down in his house. Various of Mr. Williams' friends came to see him, as he had worked here before, and the son of the Rogon, the chief man of this large town, also came to see me.

June 5th (Whit Sunday).—Early in the morning Mr. Williams, Mr. Gabidon, and myself read together the Gospel and Epistle for the day, and I spoke a few words about the all-importance of the power of the Holy Ghost if we are ever to do anything. During the day I kept quiet, and many people sent to inquire after me, hearing that I was unwell.

In the evening we held a little service in the kitemba of the compound. Mr. Williams read the story of the Woman of Samaria in Yoruba to a little group of people who had attended the services in times past, and then interpreted for me whilst I spoke to them about the story, and especially on the verse "God is a Spirit," seeking to show them that even though now they had no missionary or pastor to live amongst them, yet that it was possible even without a church for each to worship the Father. I believe the word went home. I was not quite so well in the evening.

June 6th.—Feeling better this morning, the Rogon, or chief man of Egga, came himself to see me (a most unusual thing). Evidently God has given us favour in the eyes of these people. During the day we talked of postponing our visit to Bida and returning to Lokoja. Consequently we asked a mallam to come and to write for us a letter to the King of Bida.

June 7th.—Gave medicine to several people, and then, as I was feeling stronger, started to visit some of the great men of Egga. We first went to see the Nda Tuaki, who is the representative of the Ndéji at Bida, through whom we approach the king. I had intended to tell him that I should not go to Bida, but he expressed a strong opinion that we should go to Bida if possible, and spoke of the disappointment that it would be to the king if we did not go. This seemed such very

genuine advice, that we determined to reconsider our decision and, if possible, after all go to Bida. On leaving him we visited another of the men of the Ndéji, the Shikada, and then, accompanied by a mallam, went to salute the Rogo. He was very gracious, and made a remark to the effect that if we would come and live in their country it would make it better. I do not know what his meaning was. I believe the people think that we bring a peculiar blessing with us, though in a more or less superstitious sense. God grant that it may be so in a real sense! Leaving his house we saluted the king's messenger, who was grumbling because we had not sent to salute him; on returning, we decided (D.V.) to start for Bida to-morrow morning, and began to make preparations accordingly. Made a few small presents to some of the chief men, and sent to tell them that we were going. There were some applicants for medicine later on, and with two men we had some interesting conversation on the subject of "How a man can have peace with God." I asked, "Who is able to bring us to God?" They said they did not know, though one of them mildly added, "Except it might be the Prophet." I then spoke to them of the only One who could make peace, and how He had already accomplished it. They seemed much interested.

June 8th.—Rose before daylight, and before 7 a.m. we were in our canoe and off to Wonangi, for we shall be able to get there in canoe, and the streams mentioned in last year's journal are now rather large, and make the path troublesome. The creek or river is narrow and winding, and there are numbers of sunken trees in the water, which make navigation difficult.

June 9th.—All day travelling in canoe. In the afternoon our canoe-man very cleverly harpooned some fish, and made us a present of the largest. They say the Natives stun the fish by putting poison in the water. It seems difficult to believe this. Groups of fish-eagles were soaring overhead in search of prey. Later on we passed a bank and were told that no one may land there, because the Natives worship it. So we see that all are not yet Moslems in this part of the world. In the evening our canoe was nearly wrecked by striking against a large sunken snag.

June 10th.—Our canoe is satisfactorily repaired, but progress is very slow on account of the number of old trees which have fallen into the water. About 9 a.m. we stopped near a small farm village. Mr. Williams and I went in to look at it whilst our boys were purchasing food. We were just leaving the village, when, finding that the purchasing was not completed, I suggested that we should return and get some opportunity of speaking to the people, which we did. Mr. Williams addressing a little group of women and one man. But we soon saw that it was the Lord's leading that we should return, for just as Mr. Williams finished speaking, a messenger of the Ndéji (prime minister of Bida) passed through, and we learnt that he was not in Bida, but at his farm. This was most important news for us, as the Ndéji looks after us in Bida, and it is through him that we approach the king. We accordingly were able to send him a message and inform him of our coming. Set apart the middle of the day for special prayer on behalf of our Bida visit.

June 11th.—Reached Wonangi at about 11 a.m., and soon transferred all our things to a house close to the wharf. Here it was that I arrived on Easter Sunday morning last year, carried in a hammock from Lokoja. Here it was that we heard the bad news from Lokoja on that occasion which caused our speedy return. Having arranged our loads, and made terms with the curious old woman whom we met last year with her army of women carriers, we set off for Bida. As we came in sight of the great city it appeared to me larger than ever. It cannot, I think, be an over-statement to say that it is two miles long in its longest diameter, and a mile across. Commending ourselves to God in prayer, we entered Bida once more, but in many ways in very different circumstances. Then we were strangers, now we have many friends in the city. Then there were three of us, now only two. Then the Ndéji's quarter, to which we went, was full of life, and he himself there; now during his temporary absence things are very quiet. Besides this, we were then complaining of the great heat; now we rather complain of the cold. We were soon, on arrival, shown to our old quarters, only the "fowl-house" in which I had my

attack of fever is now a good deal changed and improved. Here, then, once more we are in Bida, very grateful to God for having brought us back. Several of the Ndéji's retinue came to salute us, but most of our friends are on the farms. These farms, belonging to all the great men, occupy all the land for many miles around Bida, and are worked entirely by slave labour.

June 12th (Trinity Sunday).—Early in the morning we heard that the Ndéji is expected back to-day: I think he must be coming especially to see us. Went to call upon Prince Amadu, whose mother I had treated last year. He was not at home, but very soon after he returned our call, accompanied by a nice young prince, Sado, an old friend of ours. We had some very interesting conversation with him, and gave him at his very earnest request St. Matthew's Gospel in Arabic. In the afternoon we took a walk, and on our return we sat out in the open space in front of the Ndéji's house. As we were sitting, a company of men appeared, carrying guns and headed by a man on horseback. We knew that the Ndéji must be coming, and went forward. Soon he himself appeared, and having reached the front of his house he dismounted, and, amidst the firing of a salute, went to salute his friends who were sitting by the mosque. He had barely sat down before he espied us in the crowd, in spite of failing sight, and beckoned us forward. Then followed a greeting which for its genuine warmth is rarely seen in these countries. We felt quite sure that still we had a true and sincere friend in the prime minister of Nupé.

June 13th.—Rose early to prepare the presents which we had brought for the king and Ndéji. We had scarcely begun when we were summoned to see the Ndéji. He told us that we should go at once to see the king; so returning in haste we made ready our present, and returned to the Ndéji. He expressed himself as much pleased with the present which we had brought both for himself and the king, and we then told him our desire to be close to them, and to be able often to see them, and to do good to their people. This pleased him very much, and when we had shortly spoken with him, he told us to go on to the king's house, whilst he made ready to follow. Having arrived at the king's house, we

passed into the first court where the ostriches are strutting about, this time in greater numbers even than before. Having reached the second kitemba, or waiting-room, we sat down till we were called into the king's presence at the door of the house beyond. He was sitting, as usual, between two cushions, surrounded by the mallams who are his chief advisers, one man meanwhile being occupied in rubbing his feet. We went through the usual formal salutations, the king replying favourably, and it was evident even now that nothing which has happened has disturbed our happy relations with the king, in spite of the very disturbing rumours which reached England as to the state of the country. I then told the king of what had befallen me since last at Bida, and how I had come back to see him at once on my return to Lokoja. For this he thanked us, and said that he knew we came only to do good to him and his people. At this stage the Ndéji arrived, and was warmly greeted by the king and his people. The king meanwhile had received two letters from the governor of Lokoja, brought by his special messenger, who accompanied us, and they were read to him by his chief mallam. Then our present was brought forth. The chief part of it consisted of a large mirror and a large cooking-pot. The king was much pleased, though this is a small present as things go in this country, not amounting altogether to more than 3*l*. The Ndéji now spoke to the king about us, reminding him of our faithfulness in keeping our word to return to them; how we had given medicine to some sick people, and some had been relieved and some recovered, and said that we had only come to do good in the country. The king now spoke at considerable length, saying that that which we brought was much better than all riches, saying how much greater was health of the body than riches. He said how glad he was to receive us, and then poured benedictions on our heads, amongst which was the following: "He that does evil to you, evil will befall him; he that does good to you, God will bless him." Having thanked the king we then left, thanking God who had given us such favour in his eyes, so that we were received even more cordially than before. In the afternoon, after seeing the Ndéji and

receiving a messenger from him, we went to salute the chief representatives of the families who claim succession to the throne.

The Markum, who is considered to be the third man in the state, is away at war in order to get his share of slaves, consequently we went to salute his mother. She is one of the chief women in the kingdom, so a good deal of ceremony had to be gone through. We were ushered into an inner audience-chamber, at the further end of which this great lady appeared, hiding her face behind a cloth which covered her head, only once showing her face. In a very low tone of voice she then conveyed to us her salutations through several interpreters, saying that she welcomed us. She seemed very pleased with our visit. From here we went to salute the Khotim, the second man in the kingdom. He received us well, and seemed glad at our coming. He has always struck me on the occasions I have seen him as a singularly refined man, and one whom one would imagine would use power well. We had time to pass on to the great market to make some purchases, and to wonder afresh at its large size and the suddenness with which it collects and then separates. You may go to the market-place a few minutes before five in the evening and there will be hardly a soul there. In a quarter of an hour, as if rained from heaven, you will find the ground strewn with produce of every description, and crowded with several thousand people. One hour later the sun has set, and all is quiet again.

June 14th.—Various people came early to salute us, and some for medicine. A party of young princes of the Markum's line came to see us, and I spoke to them of One who had never sinned and who alone can take away sin. They seemed interested, and at any rate listened well. Some Hausa traders, including one who had been a patient of mine a year ago, came to salute us. About 8 a.m. a young man, Prince Amadu, who has always been very friendly to us, and who took us to see some sick people last year, came to call us, and we followed him for more than a mile to a house where I was asked to give medicine to a lady of position whom he now calls his mother, though his mother died some time ago of cancer. I had seen her and given her medicine last year. It was

a most unusual thing to be allowed to see and treat a lady of her rank. Sickness, however, breaks down some great barriers, and the power to relieve or heal opens the door to many hearts. On our return the same prince came into our house and made great profession of friendship towards us, which we fully reciprocated. We believe he is sincere, and his anxiety about his relations who are sick is a distinctly admirable trait in his character. He invited us then to come and see him in his house after we had finished our morning meal. A little later messengers came from the king and Ndéji, bringing their presents, to welcome us. The Ndéji sent us two good mats and some fowls, but the king's present exceeded all that we had ever expected. It consisted of two mats, one turkey, five fowls, a large bag of rice, a very large calabash full of palm-oil, and a bag of cowries worth 10s. If we take this symbolically (and these people like to convey their meaning in such symbols) it means that he wants us to stay a long time, for he had sent us provisions which would last us many days, and mats to sleep upon. We do not seek for presents, but as in this country they show most clearly what a man's feeling is towards you, we thanked God from our hearts and took courage. A very nice young man, with a beautiful face, brought the king's message of welcome, and we talked with him about our work in the country. Mr. Williams then went in to see the Ndéji, and prepared his mind for what I was about to say to him. On this occasion, to show how completely we are trusted, the Ndéji said to him, "If a man brings you into his house, it is a sign of greater confidence than if he brought a shipload of goods."

On his return from this interview, Mr. Williams and I went to see Prince Amadu. He then brought his wife out to salute us, because, he said, he loved her very much. After she had gone and a young relation of his had come in, I had a long talk with him about polygamy. I do not think he had ever thought before of the possibility of only having one wife. When I told him of the large families that some English mothers have given birth to, he sat back and laughed loudly, not in derision but in surprise, as one of the outcomes of polygamy is that women have very few children,

and a very large number are barren. He told us, after I had informed him that I was a bachelor, that the young man who was with us, and could not have been much more than nineteen, had already married two wives, and three more were being reserved for him.

As I spoke to him of the sin of adultery and like sins, he was very much astonished to hear that we considered them to be sins; such is the impression which our countrymen have given to the people of this country. Shame upon us that it should be so! Other things he said about the English which I will not repeat, but it should make one blush that such things should be able to be said by a Moslem of those who bear a Christian name. He seemed much interested in our whole conversation, and I think was impressed as I put before him the blessings of a united Christian household. It is wonderful that we are able to speak so freely of such things. He told us a wonderful story about Moses having given a man from a heathen town a gown and turban and trousers, and this had led to the conversion of the whole town.

In the afternoon we had a most important talk with the Ndéji. Mr. Williams opened the conversation by giving the history of our Mission up to the present time, and especially reminding him of various messages that had been sent, and who had sent them. It is often difficult for them to understand who the writer of a letter is, especially if they have never seen him. Particularly he told him all about Mr. Brooke and his work, and how he had brought us to the country. This interested him very much, and he said that Mr. Williams must tell all this to the king. He also explained carefully that we were not sent by the Queen. I then told him what I had done since I last saw him, and how I had just come back to the country, that we had now come to fulfil our promise to return. I told him that we are sent out by good people in England, and that we do not come of ourselves; that Mr. Robinson and Mr. Brooke were their chosen representatives, but that I had no authority to act at present, but could only tell him what was in our hearts, that we desired to be near to them so that they could see us, and would like a house of our own in Bida that we could

come to at any time. I said that if he would tell us what was in his heart, we would write to our friends in England, and we are sure that they will do what they can (I hope they will!). The Ndéji replied that what we said was very good. They had proved us and they could trust us. There would be no difficulty in giving us what we wanted, but first he must speak to the king and we should hear from him. I then promised to give him some medicine which he needed, and was beginning to tell him the Gospel message when we were interrupted by a visitor.

In a short time we returned, bringing the medicines which I had prescribed. He was most grateful for them. It is a greater thing than most of the readers of this would imagine to give medicine to a man in his position. They do not trust everybody. One of the chief princes, known as the Lafrema, came to salute us and was very friendly. In the evening we went again to the market.

June 15th.—A cold morning after rain. Prince Amadu came to salute us early, and then we were sent for to go to the king. Accompanied by the Ndéji's messenger and our messenger from Musa, the Governor of Lokoja, we reached the king's house before many people had arrived. We were quickly ushered into his presence, and had the opportunity of much more free conversation with him than before. Mr. Williams began by explaining as he had done to Ndéji our position as missionaries, and then told him about Mr. Brooke, which also much interested the king; also about the death of Bishop Crowther, of which he said he had never heard. I then told him that we wished to be near him, and that if we were to do much work in Bida it would be necessary for us to have a house in which we could always live and keep medicines there. The king said that what we said pleased him very much, but that we should receive an answer after he had talked over things with the Ndéji. Returned to the house and found two Hausa boys from Prince Belu, the king's son. We had some talk with them, and I then gave medicine to some people and Prince Amadu came in. About 11 a.m. we started off, I with my camera to take some photos in the town. We also went to return the salutation of Prince Belu.

We found him just preparing to go to farm. He is a pleasant-looking, courteous young man, and seemed pleased to see us, and was interested as I told him of our purpose in coming to the country. This done, I parted from Mr. Williams and went with my Hausa boy to salute "Sarikin Mekafi," i.e. the king of the blind. I made him a present and told him that I would give him some medicine for sore eyes, and would also buy some of the rope which is made by the blind if they would bring it on the following morning. On my way back I met two Fulah women whom we had met at Katca a year ago, and who well remembered Mr. Robinson's visit to them. Returning home, I found that some of the men from the king's court had come again to try to get something out of us. Mr. Williams had taken the opportunity of seeking to bring them to think of higher things.

Later on I gave medicine for a boy with epilepsy. Also in the afternoon a woman who had brought her little girl to us at Egga came to salute us. We then went to see one of the princes, but found him out, so we went to the market to make our final purchases. I got some good specimens of Arabic writing.

June 16th.—A great succession of visitors came this morning, some for medicine. Amongst them was a party of blind people, headed by their mallam, who was a friend of both Mr. Robinson and Mr. Brooke. He had a New Testament with him which he had obtained, but we were not able to have much talk. I gave them some medicine, and bought a large supply of rope.

In the morning we went to see the Ndéji and to take him some simple medicines. He was much pleased. Not being well, he was lying down in an inner room, but allowed us to come and see him. This was our opportunity, and I put the Gospel fully before him. I spoke of sin and how it had spoilt everything in the world and brought sickness and death; of the worthlessness of temporal riches which we cannot take out of the world; and then of the Saviour who can take away sin, and of the treasures which He has gone to prepare for those who love and follow Him. He was deeply interested, and listened intently without making any objection, and at the end said that

he hoped God would lead the people to receive our message. We then left him to prepare some medicines for the king.

In the afternoon we were making ready to start, as we wished to reach Wonangi so as to start from there at daylight. However, we had not yet received the king's message, and could not go without it. Mr. Williams went to see the Ndéji, who had not yet been able to go to see the king through weakness. He took with him the medicines which I had prepared for the king. The Ndéji sent him with his messenger to the king, who was very pleased with them, and sent another very valuable present in the shape of a very fine Hausa gown and trousers and a turban.* This was most unexpected. During this time I was at home, and a number of boys, some of them sons of princes, were sitting in the court watching my packing arrangements with great interest. Some of them can write and read, and I wrote out for them part of the Lord's Prayer. Many of these boys and one little girl have been frequent visitors, and Mr. Williams has had some nice talks with them.

On Mr. Williams's return from the king's house it was thought well that he should also tell the Kpotim of our departure. He had a favourable interview, and said he hoped we would come back. By the time these visits were finished it was dark, but in spite of this I decided to start with my boy and walk to Wonangi by the light of our lantern; so having bade farewell to some of our friends, we started about 9 p.m., reaching Wonangi about midnight, just as the moon was rising. Here we managed to get some sleep, and at about 6 a.m. Mr. Williams turned up.

June 17th.—After some trouble we got our canoe-men and prepared to start again for Lokoja. Whilst waiting a man was brought to me with a very much swollen arm, due to a beating which he had received. I discovered a large abscess which I opened successfully to the delight of his relations who were looking on. The news soon spread, and in a few minutes a number of women, his relations, came thanking me and thanking God in the most touching manner for what had been

* These may be seen at Salisbury Square

done. This gave the opportunity for some words about the terrible disease, sin, and its only cure. We were just starting, but before I left several other patients were brought down to the water's side. Such are often the effects of one successful case.

June 18th.—Made good progress to-day, managing to avoid the snags which had stopped us on our journey up river. At sunset we found ourselves very near to Egga, so with a little inducement our canoe-men were led to take us on to a sandbank just outside Egga, where we spent the night.

June 19th (Sunday).—Got into Egga by 7 a.m., and at once sent to salute the chiefmen and inform them of our arrival. We decided not to remove our things from the canoe, as we wished to start down river next day. Some men came to salute us in the morning. We made a small house for ourselves with a very convenient form of mat, and there rested during the heat of the day. In the afternoon Mr. Williams had some interesting talks with some of the strangers, like ourselves encamped on the bank. We found one man with a Moslem charm tied round his head by a string because he had headache. When asked whether he thought it would do any good, he could not say that it did, and was much interested as we spoke to him of the true Word of God, and promised to give him medicine. He came for this in the evening. At 4 p.m. we had a service in the building which at one time was used as church and school. I spoke on the words, "God is Love," contrasting that conception of God with that of the Moslem or heathen. Mr. Williams interpreted into Yoruba.

June 20th.—Mr. Williams and I started by moonlight, about 4 a.m., to go to Kipo Hill, sending our large canoe to a certain sandbank to meet us. Mr. Williams wished to see the grave of a child of his who was buried there. Arrived at the wharf we found the path very bad, there being a great deal of water and very high grass, so that I was wet through before I reached the site of the old Mission station. It is a beautiful site, and even now the walls of the large house are standing apparently solid. We left as the sun was rising, and in a short time reached our own canoe and started once more for Lokoja.

After an uneventful trip down river, during which I had a slight attack of fever (the first I have had since I came back), we arrived at Lokoja soon after midnight.

June 21st.—The next few days were busy ones for Mr. Williams and myself. Every one wished to know the latest news from the capital, many sick people were anxious to get medicine, and other small details kept our hands full. An incident of great interest occurred very soon after our arrival. The brothers of our schoolmaster, Mr. Bako, who took charge of the Church during our absence, have been in slavery, but lately escaped to a place where their master could not find them. It appears now that he has some debts, and not being able to obtain his slaves, he came to us to offer to sell them. We felt that this was a God-given opportunity, as we should get good terms, seeing that the man is pressed for money. Consequently we concluded a bargain with him. Two days later I was able to go to Gbebe with Mr. Bako and Mr. Williams, where these boys were with their father, and had the joy of standing face to face with them and telling them that they were free, and showing them their papers of emancipation. The father wished almost to worship us, so great was his thankfulness; but watching the boys' faces, not a muscle seemed to change as they listened to the news. Perhaps they did not realize their freedom, but I believe that slavery has such an influence on those who are under its bondage, that at the time everything is taken as a matter of course.

During the time Mr. Thomas has been continuing his itinerant work in the Basa Country—but already this letter has reached an inordinate length; I have thought it better, nevertheless, that the sequence of this story should be unbroken, and that all should be included in one account.

The conclusion of this is written at Onitsha, where I am visiting Mr. Bennett, who is holding the fort on the lower river, earnestly looking forward for the proposed reinforcements. God grant that the voice which calls from the Niger may be heeded, and that the people far and wide may yet hear the Gospel in this generation!

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. J. S. Hill, Bishop-Designate of the Niger, wrote from off Cape Coast Castle, on October 4th, that he and his party had had a splendid passage thus far. At Sierra Leone he had met Dr. Harford-Battersby, who lingered there on his homeward journey in order to have an opportunity of conferring with Mr. Hill. He preached three times in the Cathedral, and visited the Annie Walsh Institution, with which he was greatly pleased. Canon Spain, who was for many years the senior Native tutor of Fourah Bay College, until his recent appointment to the Government Chaplaincy of the Colony, writes that Mr. Hill's earnest sermons much impressed the large congregations who heard him, about 1100 being present in the morning and 1300 in the afternoon.

The Rev. H. Tugwell wrote on August 24th from Ode Ondo that a new church, St. Stephen's, had been that day opened at Ondo. Large numbers attended the services, and "a marked impression was produced on the minds of the heathen, and great joy quickened in the hearts of the Christians." He adds, "May God the Holy Spirit confirm and strengthen, and quicken and convert! The work here is of a very encouraging character." Mr. Tugwell was to leave Ondo for Ilesa on the 26th.

The Rev. T. Harding wrote in September that he had just returned from visiting the out-stations of Ibadan, Oyo, Isehin, and Ogbomosho. He says:—

God is working, but alas! the instruments are so few. We count the heathen by thousands, but the Christians by fives and tens. We want more Native workers, and where can we get them? Sometimes the task seems hopeless, and we ask your prayers that we who are in the midst of the battle may have the Spirit of Jesus. There are signs of a great ingathering: may we, the leaders and teachers, together

with the Christians, have faith to receive the blessing which is coming.

We also have great hope that the war will come to a close this year. The Governor of Lagos has promised to come and settle matters. Then with open roads and peaceful occupations we trust the country will become more prosperous, and the Gospel of peace and goodwill be received and followed.

EASTERN EQUATORIAL AFRICA.

An account by Bishop Tucker of his progress up-country as far as Tzavo, a station of the I.B.E.A. Company, a few days' march beyond Teita, will be found on another page. Before leaving the coast the Bishop received from Sir Gerald Portal an intimation that he, Sir G. Portal, had been directed to inform the Bishop that Her Majesty's Government considered that he and his party proceeded to Uganda on their own responsibility and at their own risk. The Bishop's letter in reply has been communicated to the press, but its importance claims for it a place in our pages. It was as follows:—

Mombasa, Sept. 21st, 1892.

I have the honour to acknowledge the receipt of your telegram of this day's date, in which you inform me that "Her Majesty's Government consider that I and my party proceed to Uganda on our own responsibility and at our own risk."

Allow me to say in answer, and I say it with all due respect, that if this intimation implies that Her Majesty's Government disclaims all responsibility for the safety of the English missionaries in Uganda, should that country

be abandoned and given up to civil war and anarchy, then such disclaimer, in my opinion, does not relieve Her Majesty's Government of such responsibility. Personally I shall be most happy to relieve Her Majesty's Government of all responsibility for my own safety; but I have a duty to discharge with respect to those missionaries who hold my licence, and who in virtue of that licence are now working within my jurisdiction in Uganda, and that duty obliges me to say that, should the Imperial British East Africa Company

retire from Uganda at the present juncture, and the country be abandoned and given up to disorder, and the lives of any of our missionaries be sacrificed in consequence, then upon Her Majesty's Government will rest a very heavy and solemn responsibility.

Let me not be misunderstood. I deprecate in the very strongest terms the idea that missionaries, in penetrating into savage and uncivilized countries, should look for or expect aid and protection from their home Government. No proposition could be more preposterous, no contention more absurd. But if the missionaries have no right (and clearly they have none) to compromise the home Government, on the other hand, the home Government, I maintain, has no right to compromise the missionaries. And this, I submit, Her Majesty's Government has done with respect to Uganda.

Fifteen years ago our missionaries entered Uganda, carrying their lives, so to speak, in their hands, never looking for, never expecting, Government protection. In course of time Her Majesty's Government granted a Royal Charter to the Imperial British East Africa Company, in which it delegated to the Company its powers of influence and functions of government within the sphere of British influence. In virtue of the powers entrusted to it under that Charter, the I.B.E.A. Company made its appear-

ance in Uganda some two years ago. Its representative at once (on December 26th, 1890) entered into a treaty with the king and chiefs. That treaty has now been superseded by another one signed on March 30th, 1892. In both treaties, but more especially in the latter, the Company is pledged in the strongest possible terms to protect the king and people and to maintain its position in Uganda.

Naturally the adherents of the English Mission supported the English Resident in the exercise of those powers entrusted to him by the English Government through the I.B.E.A. Company. The result was that they incurred the hatred and hostility of all the other parties in the state.

To tear up the treaties that have been signed, after having thus compromised the English missionaries and their adherents, and on the faith of which the latter were led to cast in their lot with the English Company; to break pledges given in the most solemn manner; to repudiate obligations entered into with deliberation and aforethought; and then to disclaim all responsibility for the consequences that must inevitably ensue, would be, to my mind, to adopt a course of action that I dare not at the present moment trust myself to characterize, and one that I cannot believe would ever be sanctioned by any Government of Her Majesty the Queen.

A letter from the Rev. R. P. Ashe mentions that ten persons were baptized on Sunday, June 5th, and that about twenty others were to be baptized on Sunday, the 19th of the same month. The Rev. G. K. Baskerville, writing on May 10th, says that classes of confirmation candidates were being instructed in view of Bishop Tucker's expected arrival in Uganda during the autumn. There were about 100 of such candidates when he wrote, of whom thirty-seven were women. Mr. Baskerville preached his first sermon at the king's service—which is held every Sunday afternoon—on May 22nd. Mr. Baskerville expresses satisfaction that the Society has not sent up a steamer to the Lake. He fears the difficulty of providing fuel will for a long time prove insurmountable. Dr. Gaskoin Wright was unwell in the spring, but he wrote in June that he was fully restored, and stated that all the party were in the enjoyment of good health.

Mr. David Deekes writes that a warm welcome was accorded to him and Mrs. Deekes on their arrival at Mamboia about midsummer. The services, schools, and classes are well attended; and at an out-station on the remote side of the valley the people are erecting a church at their own expense.

The Rev. R. H. Walker, accompanied by a Uganda Christian, Mika Sematimba, arrived in this country at the beginning of November. He spent ten days at Nasa, and left it on July 20th, and reached Zanzibar on September 14th, staying three days at Mpwapwa. He passed Mr. Macfarlane, with the Society's steel boat, in the Ugogo country.

PALESTINE.

The Rev. J. R. L. and Mrs. Hall arrived at Jaffa on September 25th, the day before the Jaffa-Jerusalem Railway was opened. They proceeded to Jerusalem on the 27th. They found both the Rev. F. F. and Mrs. Adeney unwell, especially the latter. Miss Sachs also has suffered in health.

NORTH INDIA.

The Bengal Missionary Conference held its half-yearly session on September 28th and 29th. The 27th was observed as a "quiet day," and the Rev. G. B. Durrant, Secretary of the North-West Provinces, gave addresses on Luke xxii. 32 and Phil. iii. 8. The Conference sermon was preached by the Rev. A. Stark.

Mr. James Monro, whose name is well known to our readers as that of a former Chief Commissioner of the London Police, who went out to Bengal to engage in missionary work, has come for a short visit to England, in the hope of returning after a few months accompanied by Mrs. Monro and their eldest son; the latter is a medical graduate of Cambridge University.

PUNJAB AND SINDH.

We learn with regret that the Rev. W. A. Rice, of Peshawar, has had a bad illness. He was improving satisfactorily at the date of the last despatches, the middle of October.

The Rev. C. E. Tyndale-Biscoe sends a graphic account of a fire in Srinagar, which the boys of the Mission school, under Mr. Biscoe's leadership, succeeded in arresting. The Rajah and his officials were present at the scene, and seemed greatly pleased to see of what stuff the Mission-school boys were made. One Native officer was heard to say, "This is what I call *true* Christianity!" Two days after the fire the head of the municipality sent to the school two fire-engines out of four in the whole of Srinagar, for the use of the school, whereupon Mr. Biscoe set to work to organize a fire brigade—the first in Kashmir!

WESTERN INDIA.

The Rev. W. G. Peel, who has been appointed Secretary of the Bombay Corresponding Committee, reached Bombay on October 15th, and the Rev. E. Sell, was expected to reach Madras from Bombay on October 27th, to resume the duties of the Secretariat of the Madras Corresponding Committee.

SOUTH INDIA.

R. Sewell, Esq., the Collector of Bellary District, on the occasion of the annual prize-giving of the Wardlaw College, Bellary, made honourable mention of the Noble College at Masulipatam, he having formerly been Collector of Masulipatam and the Kistna District. He said:—

The only other college with which I have been at all intimately connected during my service in this country was the Noble College in Masulipatam, and that institution succeeded in turning out a number of very good alumni, honourable and upright men, so that to have been educated there was, as it were, to be hall-marked for good. I

trust that all the students of this College will so conduct themselves that in after years it will be a stamp of good character for a man to say that he was educated at the Wardlaw College at Bellary. The result in Masulipatam was partly due to the high tone of discipline and obedience that characterized the institution.

The Rev. J. E. Padfield, B.D., Principal of the Preparandi Institution, Masulipatam, whose labours as a translator of the S.P.C.K. Commentaries on the New Testament and on the Pentateuch, and of other books helpful to Bible students, into Telugu, have been exceedingly valuable to the Church in the Telugu country, has lately published a translation of "Gospel Types and Shadows of the Old Testament," by the Rev. W. Odom, Vicar of Heeley, Sheffield. The *Madras*

Mail, one of the leading newspapers in India, in the course of an article on "Christian Vernacular Literature," remarks, regarding Mr. Padfield's works:—

The Christian Church in India, of whatever denomination, has now reached a stage in which it must look to its own sons to supply it with pastors, catechists, and teachers. We have no desire to institute comparisons between the different bodies of Christians in India, but for our present purpose it is necessary to remark that the Church Missionary Society has not only established theological seminaries for each of the principal vernaculars, but has set apart, where practicable, one missionary for each vernacular to work especially at the creation of a Christian vernacular literature for the use of the alumni of those institutions, and for the fostering of a taste for reading among their future flocks. Among the most successful of these missionaries has been the Rev. J. E. Padfield, B.D., of Masulipatam. We have had occasion to notice with approval his translation into Telugu of Paley's *Evidences of Christianity*, the S.P.C.K.'s well-known *Commentary on the New Testament*, the *History of the Church of Christ to the Council of Nicœa*, the *Book of Common Prayer*, its *History and Contents*, and an *Exposition of the Thirty-nine Articles*, all published by the S.P.C.K. In the last he was assisted by the Rev. A. Subbarayadu. We now have to welcome with cordial approval a brochure called "*Prasanga Malika*," being fifty-two short studies on the types and shadows of the Old Testament for the use of preachers and teachers, printed and turned out most creditably by the little C.M.S. "Dove" Press, Masulipa-

tam. It is a translation, somewhat adapted, of a little book by the Rev. W. Odom, Vicar of Heeley, Sheffield. These skeleton sermons have been made use of by the classes on homiletics in the Preparandi Institution, Masulipatam; and most of them have been preached from by the Divinity students, and found most suitable for the purpose for which they are now published. Small as this book is, the unusual paucity of typographical errors, although it is issued by a very small press, the scholarly and lucid rendering, and the care with which the language has been kept down to the comprehension of the unlearned without sacrifice of elegance or accuracy, speak to much painstaking labour that will be appreciated by few who have not been through something of the same kind.

In the course of this part of his work Mr. Padfield has been able to train his small staff, consisting of B. Sinayya Puntulu Garu and an assistant, to turn out similar work under his superintendence, and the first of two volumes of their translation, carefully edited by Mr. Padfield, of the S.P.C.K.'s *Commentary on the Pentateuch*, has just appeared. This volume contains the Books of Genesis and Exodus, the original commentary of which was written by the Rev. W. R. Churton, B.D., Fellow of King's College, Cambridge, and Honorary Canon of Rochester Cathedral. The work is characterized by the same crisp simplicity, lucidity, and correctness we have observed in Mr. Padfield's own work.

TRAVANCORE AND COCHIN.

Bishop Hodges delivered the first of a series of lectures to educated Natives, at Cottayam in October, the Dewan Peishwar presiding on the occasion. The subject of the lecture was "Immortality."

A meeting was held in the Cambridge Nicholson Institution in September, at which the Bishop presided, to inaugurate an effort for the elevation of the despised Pullayars of Travancore. It was resolved to establish a central boarding-school, in which, in addition to a sound elementary education, instruction shall be given in certain trades. The Principal of the C.N.I. offered to arrange that the teaching should be done by students in the Normal School attached to the Institution.

MID CHINA.

The Rev. J. H. Horsburgh wrote from Sin-tien-tse, near Paolin, on August 29th:—

I want to tell you one or two things:—(1) In the first place there have been no disturbances in this province; all is quiet, and, as far as

we know, our lives are just as safe here as in England.

(2) Mr. Beauchamp and Mr. Parsons were forcibly ejected from the C.I.M. house in Swenkyin Fu, the large city between Paolin and Chungking. (On my previous visit to Sz-Chuen I stayed there for several weeks. I had hopes *we* might be able to begin work there!) The C.I.M. had been successful in renting a house, and were settling in nicely when the mandarin (for doubtless it was he) proceeded to turn them out. First men were sent to take the tiles off the roof. Cassels (he was there then) held on bravely in spite of a great thunderstorm deluge. Finding this had no effect, a band of men was sent to turn them out. But great care was taken not to *hurt* them (though they were insulted and treated very rudely), and also great care was taken that all their property, even to a shoelatchet, was delivered over to them on the boat to which they were taken.

(3) Now this is exactly what *we* may expect when we try to get a house in a new place. We may be suffered to take possession without any serious opposition from the mandarins and gentry. On the other hand, we may be opposed, as the C.I.M. were at Swenkyin, in one place after another.

When in England I spoke to you all of the uncertainty of getting houses. I nevertheless had great *reason to hope* that with a little patience we should be rewarded. This reverse at Swenkyin, however, has taken the missionaries quite by surprise, and all are feeling what need there is to wait on God with regard to new openings. The present viceroy is evidently determined not to let foreigners live in any fresh city in Sz-Chuen, and the mandarins in the several cities have been cautioned to this effect. This happened as we were on our way up the river, so that, *humanly* speaking, we arrived just at the wrong time! I take this as a *good omen*; for the Lord Himself has brought us here, and in bringing us just at the time when human powers are determined to keep Him out, we have good indication, I think, that He will roll away the stone and give open

doors as soon as we are ready to go in through them. At present we are beautifully provided for during these first months of study. Perhaps if cities are closed against us the Lord will open some of the smaller towns; and of course we can always *itinerate* in the cities as elsewhere, spending two or three weeks or more in one place even when prevented from residing.

(4) The cholera is raging in many parts, I hear—notably at Chungking and Chentu. As many as 300 were carried out of one gate in one day at Chentu; and Mrs. Kilburn, a bride who had just come out with her husband from Canada, in the Canadian Mission, has been called away to the Home above. Now from Chungking comes the, *to us*, sad, sad news that dear Doctor Cameron (C.I.M.) has gone. He was helping the Chinese on a recent Saturday morning; that same night (at 2 a.m. Sunday) he was with the Lord! He had just returned from taking Mrs. Cameron and the children to the coast. Vardon, you know, is staying there. We feel sad—but far sadder ought we to feel about the hundreds dying daily without God. Dr. Cameron had, by God's grace, fought a good fight and is with the Master; but what of these poor, weak, sinful souls around us—it is not so with them.

(5) Through all this sickness God has so far graciously kept all our party in Sz-Chuen. Mr. Jackson writes very brightly from Wun Shi, Mr. Phillips from Sui-fu, and the sisters no less brightly from Chentu, and Miss Lloyd from Lucheo. All are well and all are happy. Their presence, too, in each case, is proving a pleasure and comfort to the other missionaries. Miss Lloyd, especially, has been a great help to Mrs. James in her sickness. More invitations from missionaries for members of our party to stay *pro tem.* with them, come to us than can be complied with.

The Lord is blessing the Word here. Last Sunday we had the joy of seeing an old woman burn her idol-paper in the public service, and a similar scene took place the Sunday previous at Paolin. They belonged to a family of some repute living near here.

Mr. D. A. Callum also writes, dated September 15th, from Wan Hsien, where he and the Rev. O. M. Jackson are temporarily stationed:—

I am thankful to say that in the short time I have been in China the Lord has opened my mouth among the

heathen. While I was in Ch'ung-king I attended the street-chapel of the C.I.M.

When I first started to go I did not

know many words of Chinese, but there was a Native evangelist with me, so I thought, "If I cannot preach myself I will try and raise a congregation for this man who can preach," so I began to sing English hymns, and we soon had a crowded hall, and then I stopped and the evangelist opened fire. I did this several times, and then I began to sing Chinese hymns from a Romanized hymn-book, and after a while from a Chinese hymn-book. Then I began to speak a few words, very few, with many mistakes (rather paradoxical); my longest speech lasted thirteen minutes—how much they understood I do not know.

We have just had sad news from Western Sz-Chuen—that two more missionaries have been turned out of

another city with personal violence; we are still waiting further details. The consul at Ch'ung-king (who has just lately come there) is very energetic in his efforts to put down the disturbances, and he will no doubt succeed to a great extent. Then, again, this present viceroy (who has such a bitter feeling against foreigners, and is at the bottom of these riots) has only another year of office, when he will be removed and another man put in his place, and it may be that the next man will be more favourable to foreigners. But what is better than an energetic consul, or a change of viceroy, is the fact that the Lord is on our side, and with God all things are possible. Victory belongeth unto the Lord, and in Him we trust.

Two months ago we gave a short summary of the Report for 1890-91 of the Hao-Meng-Fong Hospital at Ningpo. That for 1891-92 has since been received. During the latter year 233 in-patients and 5376 out-patients were treated. Not a few of the patients, the Report states, have, since leaving the Hospital, become candidates for baptism, both in the Ningpo and T'ai-Chow districts, while others have been received by other Missions. The Report says:—

It is curious to notice the strange ideas which the Chinese have regarding some of the commonest ailments. One man attributes chronic rheumatism to demoniacal influence; another attributes neuralgia to maggots in the teeth, and indeed there is a class of persons who drive a lucrative trade by pretending to extract these maggots by means of chop-sticks; nor is it uncommon to have people come to the dispensary affirming that they have some serious internal tumour, which on examination proves to be nothing but some ordinary portion of the human frame in perfectly good condition. Thus, not long since, a man came asking for treatment to remove his backbone, which he said he had had for four-and-twenty years, ever since he was nineteen. Frequently people come to ask for medicine to cure the diseases of friends who live at a distance, but whose symptoms they are utterly unable to describe.

The above are a few of the more

curious cases that present themselves at the hospital. The following is one of the very sad, and at the same time intensely difficult cases to deal with.

A poor woman was brought to the hospital, half dead from severe internal inflammation. She was advised to stay in hospital for treatment, and willingly consented, but wanted to bring her baby of two months old with her. There were already too many babies in hospital at the time; and further, she could not be allowed to do anything for it herself on account of her serious condition. She needed absolute rest, which would be impossible with her own baby beside her. She said that she had no friends with whom the baby could be left, and "besides," said she, "it is only a girl, and of no use, so I will throw her away"! We waited for some time, and ultimately having, as she said, made some other arrangement, the poor woman came into hospital and quickly recovered. During her stay she became very much interested in the Gospel.

NORTH-WEST AMERICA.

Bishop Bompas wrote from the Youcon River, on July 29th, that he had just met the party consisting of the Rev. and Mrs. T. H. Canham, the Rev. and Mrs. G. C. Wallis, Mr. B. Totty and Mrs. Bompas. It was arranged in Conference that the Bishop with Mr. Totty should occupy Buxton, Mr. and Mrs. Canham proceed to Selkirk, and Mr. and Mrs. Wallis return to Rampart House.

EN ROUTE TO UGANDA.

LETTER FROM BISHOP TUCKER.

Taro, September 30th, 1892.

T last we are on the way to Uganda! The delays have been many and tiresome, but not without their compensating advantages. The men who came out in June are now somewhat acclimatized, and have been able to pick up a little useful knowledge of Swahili. The grace of patience has been cultivated, and the spirit of thankfulness given an opportunity of displaying itself. Had we started two months ago, as was originally arranged, it would have been impossible for me to walk a step of the way. I was suffering then from ulcers on my legs, and was almost too lame to put my foot to the ground. Now, I am thankful to say, I am quite well and fit for the march. Besides all this, through the delay, I have been able to arrange for the work in Mombasa. We have acquired three houses for the workers, a site for the Hannington-Parker Memorial Church, and a design for it. In fact all is in trim for a thorough and, I trust, by the blessing of God, a far-reaching work.

And now we are on the road. On Sunday, September 25th, I preached a farewell sermon in the church at Frere Town on Phil. iv. 7, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." On Monday, at noon, a solemn and happy service of Communion was held, and the Hannington memorial service of plate given to the diocese by the members of St. Mary Hall, was used for the first time. In the prayer for the Church militant, we specially thanked God for Bishop Hannington's work and life and death, as we thanked Him for all His servants who departed this life in His faith and fear. The communicants numbered thirty-two. At 3 p.m. the Company's steam-launch, lent to us for the occasion, was seen steaming up the harbour, towing the Administrator's boat. He, with a few friends, had come to see us off. Our school-children and teachers were gathered on the shore. I offered a few words of prayer, commending those we were leaving behind to God's gracious care and protection, and giving ourselves into His hands for the journey upon which we were embarking; and then, at 3.30, p.m., amid the singing of hymns by the children, and the good-byes and cheers of our friends, the steam-launch, with ourselves on board, started, towing our Mission dhow containing our men and loads. The children on the shore ran round from point to point to see the last of us, shouting their farewells. It was a deeply touching moment. The unknown future with all its wonderful possibilities lay before us. The friends and work so familiar to us at Frere Town we should see no more for many months, and some of us not for years—and some, possibly, never again. It was as much as one could do to gulp down the lump that arose in one's throat, and restrain the rising tears. However, with thankful hearts that we were permitted to start on such an errand as ours, we waved our last farewell, and then, as a party, we were alone, steaming up the beautiful creek to Rabai. At the landing-place some of our porters met us, and in a few minutes the loads were taken out and shouldered. In a couple of hours we were at Rabai, and warmly welcomed by the Mission party there, who did everything in their power to make us comfortable for the night. At early dawn we were astir, and after service in church our preparations for the road were completed, and the first detachment started for our first camping-ground at Mwachi, some two hours' away. Our pack-donkeys gave us a good deal of trouble in adjusting their loads, but at about 3 p.m. all was ready, and, accompanied by the ladies, Mr. Fitch, Mr. Binns, and Mr. Jones, we started

for the confines of the village. There our good-byes were said, and we turned our backs upon civilization and plunged into the wilderness of Africa.

Our first two days' marching was without difficulty or special incident, excepting, perhaps, the death of one of our donkeys—a very strong one belonging to Dr. Baxter. It died of fever. This was a loss greatly to be deplored, as our donkeys were a poor lot. To lose the best one at the outset was a bad beginning.

River Voy, Teita, October 4th.

It soon became evident that one of our chief difficulties to contend with would be the scarcity of water. At Samburu, for instance, the usual camping-ground, there was absolutely none. We had therefore to continue the march to Taro. Most of the party were a good deal tired with the journey of eighteen miles. A day's rest, therefore, at Taro was not unacceptable. In the meanwhile men were sent on with large tins of water to await the arrival of the caravan some fifteen miles further on. We started across the Taro desert at 5.15 a.m., and by dint of hard marching managed to do some twenty-five miles before a halt was made for the night. At 2 a.m. we were once more on the move. Maungu, where we expected to find water, was some three hours away. The stars gave us some light, and the absence of clouds was very providential. At sunrise the mountain was reached, and men started at once for the summit, where water is usually found. Their return was awaited with great anxiety. The absence of water would mean another four hours' march, which was a serious thing for already exhausted men. After an interval of something like an hour the men returned with water, but with the significant statement that it was very little in quantity. In a very short space of time, after the arrival of the caravan, all the water was exhausted, and it became absolutely necessary for us all, weary as we were, to continue the march. This was done with reluctance and regret, but it was absolutely necessary. The lives of the men depended upon our getting to the water that was known to be in considerable quantities at Teita. In the cool of the afternoon we started once more, and at 7 p.m. reached the appointed camping-ground. Water had been carried for those who did not go on the stream ahead. All was well, and though we had marched in two days forty-two or forty-three miles, still we were not overtired, and all our party were in excellent health. Of course the great strain of making all these arrangements with respect to marching, so as to get the caravan through the waterless tracts of country, fell on Mr. Leith—who is in charge of the caravan—and with very conspicuous ability has he so far performed his arduous task. The responsibility involved in the arrangement and conduct of such a caravan is very great. Mr. Leith seems fully to realize it, and acts not only with skill, but also with discretion.

We are encamped in a most beautiful spot on the banks of the river Voy, and the men and donkeys are rejoicing in an unlimited supply of water. On Thursday or Friday we hope to reach Tzavo, where the Company have a station and dépôt, and where we shall rest for a day.

Tzavo, October 9th.

Through God's goodness and mercy we were enabled to reach Tzavo on Friday, the 7th. The last march was a long and trying one. The heat was very great, the sun from above pouring down its rays, and the earth from beneath throwing up its heat, made the air hot and stifling. Water was scarce, and shade there was none. However, all are well and, with the exception of sundry blisters on our feet, thoroughly fit for the journey which yet lies before us.

To my great joy I yesterday received a letter from the Administrator, telling me of the decision of the Government to come to the assistance of the Company so as to enable them to hold Uganda until March 31st. How earnestly I thank God for this brief respite; how fervently I pray that this step in the right direction may be the beginning of a permanent occupation and administration of the country! I have never wavered in my conviction that it is impossible for Uganda to be abandoned. I see that certain writers at home are advocating a withdrawal to the east of the Nile of the missionaries and their adherents in Uganda. Such writers are in utter ignorance of all that is involved in such a step. Suppose the Protestants withdraw as is suggested into Busoga—where are they to live? They can only find lands and houses for themselves by driving out the Wasoga who are already in possession of the country. The Wasoga hate the Waganda, and on their appearance in flight would attack and attempt to drive them back. The result would be ruin and disaster for both the Waganda and Wasoga. The thing to my mind is impossible, and even were it possible, it would be shameful. The fugitive Waganda have no right to take possession of the country of their neighbours. No! You may take it for granted that though we may be driven out of Uganda by force, we shall never voluntarily abandon the position God has given us there. This feeling of mine I am sure is shared by all the brethren now at work in the field. And were it otherwise it would make no difference in my view of our duty. Whoever else may retire, the Bishop will remain.

We were startled this morning by an alarm of Masai. One of the special mail-runners carrying the special despatches to Captain Macdonald telling him of the Government's decision to retain Uganda for the present, returned to our camp in a state of great exhaustion and covered with blood. He and his three companions after leaving us yesterday had been attacked by some Masai warriors. This man had been badly wounded and his companions driven in flight. The mails have been lost and the whereabouts of the other missing men is not known. Whether they are dead or alive is a matter of pure conjecture. Happily I have the letter of the Administrator telling me of the Government's decision, and this I shall send forward. In the meanwhile we shall send messengers back to the coast with information as to the lost mail, and no doubt fresh despatches will be sent at once. This attack upon the mail-men will be a gentle hint to our men to be careful as we pass through the Masai country. There must be no straggling and a good look-out will have to be kept.

The place where we are encamped, Tzavo, is the site of one of the Company's stations. In front of our camp a beautiful river is rushing past, fed by the snows of Kilimanjaro. Branched palm-trees grow on the banks, and the shade and vegetation around are very delightful. This part of the country is altogether without inhabitants. The raids of the Masai in years gone by have driven the cultivators of the plains to the fastnesses of the hills.

We hope to leave here to-morrow. On account of the scarcity of water we shall have to make a slight detour. We hope to follow the Tzavo river as far as its junction with the Sabaki. Then we strike northward, following the latter river until we are within easy distance of Kibwezi. At Kibwezi we are once more on the main road to Machako's, at which place we hope to arrive on October 20th.

Since writing the above, two mail-men from Machako's have come into camp. They report somewhat as follows: They had cooked their food last night after a hard day's journey, and were resting, when a number of Masai, who had been seen hovering about during the day, made a rush at them with

their spears. One of the mail-men was killed, and his mail-bag taken from him. The other mail-man at once fired his rifle and killed the Masai who was carrying off the mail-bag. He took his spear from him and made off in the direction of the coast. He then met the members of the special mail going north, and found two badly wounded and one lying dead on the ground. The mail was missing, nor could they, after searching diligently, discover it. Thus we see that two mail parties—the one going north (special), the other coming south (the regular)—were attacked last night, two men having been killed and two badly wounded. Forty armed men with three days' provisions have left our camp in order to bring in the wounded men, and search for the lost mail. This unhappy event means, I fear, that we shall be detained here some days. I fear that hunger is making the Masai desperate, and that they are attacking these mail-men simply for the food they carry. The cattle disease has carried off all the herds and flocks of the Masai, and as they were never cultivators of the soil, their only means of subsistence has disappeared. The consequence is that they are simply being starved to death. They are fighting not for spoil, but simply for bare life. One cannot help pitying them with all one's heart.

I do not think that we are in the least danger ourselves. There are ten white men in this caravan, and this unusual number will give the scouting parties of the Masai a great idea of our strength. The tale they will carry to the main body, wherever it is, will be one as to the hopeless and dangerous character of any attempts made upon us. Besides this, "the Angel of the Lord encampeth around about them that fear Him, and delivereth them. The Lord of Hosts is with us, the God of Jacob is our refuge."

THE GLEANERS' UNION ANNIVERSARY.



It was not to be expected that any ordinary year would be marked by such striking incidents as made last year's Gleaners' Anniversary memorable. But if the sensational was lacking, the evidence of rapid progress was everywhere apparent in this year's meetings.

The proceedings of November 1st began with a prayer-meeting in the Library at Salisbury Square, presided over by the Rev. B. Baring-Gould, who, as our readers know, is the head of the Union in the absence of Mr. Eugene Stock. The room was well filled. This was at half-past ten in the morning. When it was over an adjournment was made to St. Dunstan's-in-the-West, Fleet Street, which has now been kindly lent for two years in succession for this service, for which its position and its moderate size render it convenient. At half-past eleven the church was comfortably filled with worshippers. The Rev. W. Martin, Vicar of St. Dunstan's, and the Rev. B. Baring-Gould conducted the service, and administered the Holy Communion to some 130 communicants. An address was delivered by the Rev. Jani Alli, on Heb. xii. 1, 2, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith"—a passage taken from the second lesson for All Saints' Day morning. In the course of an earnest, practical comment upon this appropriate text, the preacher pointed out that while other religions say, "Do this and thou shalt live," Christ alone gives the power and shows how it may be accomplished. Buddhism, the chief propagating religion of the world

next to Christianity, was spoken of as founded on self-sacrifice. But what was that self-sacrifice? It was a crushing of self, the highest glory of the Buddhist being to lose his individuality in God. Mohammedanism, rather than self sacrifice, promoted self-exaltation, self-preferment. "There is a conflict," he said, "true, but the conflict is in self-defence. And there is power, but that power is at a distance, far away, and something that man cannot claim, much less possess." Referring to the occasion for which they were met together, Mr. Jani Alli quoted the five points of Gleanership which are suggested on the members' cards, and asked,—if these meant anything, and if consecration meetings were a reality, why was it that there were nearly 35,000 Gleaners, and yet so many fields still unoccupied, so many stations left vacant, so much work undone? There was need of method and directness in our Gleanership, as well as more reality of consecration. In conclusion he reminded his hearers that the Church's cloud of witnesses includes non-Christians all over the world, who are noticing everything it does or says.

The afternoon meeting, which is called a Conference, was held as usual in the Lower Exeter Hall. The room was crowded, chiefly with ladies, some length of time before three o'clock struck. Mr. Baring-Gould took the chair, and, after a hymn, called upon the Rev. F. Baldey to offer prayer.

In his opening remarks, Mr. Baring-Gould referred to the absence of Mr. Stock, who, mindful of the Anniversary, had sent that morning from Hobart the telegram, "Eph. vi. 18, 19." He went on to direct our attention to the bouquet of flowers on the table, sent every year by some country Gleaners to grace the occasion; and offered his thanks to the honorary workers of the Gleaners' Union and to the Editorial Department at Salisbury Square, for their "most valuable and efficient exertions." Turning to the Union as a whole, he emphasized the fact that it is a union for work and prayer. The crass ignorance of the country upon the subject of Mission work was still appalling. The C.M.S. looked to the Gleaners to enlighten that ignorance. One special way was by pushing the circulation of the Society's magazines and publications. There was one immediate opportunity for pecuniary help. The C.M.S. was now desirous of accepting lady candidates who needed training before going forth, and friends were asked to supply the means—about 60*l.* each—for eight or ten. So much for work. As to prayer, in addition to the Cycle, Mr. Stock's and Mr. Stewart's mission, and the position of affairs in Uganda, called for our intercession.

It is customary at the afternoon Conference to name "Our Own" missionaries for the year. As last year, three missionaries had been again selected for this honour, whose outfit and first year's expenses will be defrayed out of the fund contributed by Gleaners for the purpose. The Rev. J. S. Hill, Bishop-designate of the Niger, was the first to be announced of the three chosen for this year. The Rev. J. A. F. Warren, about to proceed to Jabalpur, was the second. There was a special fitness in his case, for not only had he been a branch secretary, but his being assigned by the C.M.S. Committee to Jabalpur on July 19th was an unconscious answer to the prayers of the Gleaners at that place on July 14th. The third was Miss Elise Kaufmann, an Alsatian lady, a former colleague of Miss Goodall (now of Lagos), whom the Committee had assigned to the Palestine Mission.

There remained to be announced the text which is to serve as the motto-text of the Union for the coming year: "Rivers of living water . . . This spake He of the Spirit, which they that believe on Him should receive" (John vii. 37, 38).

In conclusion Mr. Baring-Gould proposed to send the following telegram, based on the new motto-text, to Mr. Stock: "May living waters flow."

He now called on Mr. E. M. Anderson, upon whose shoulders much of the work connected with the Union falls, to give the statistics. From these it appeared that the advance made by the G.U. during the last twelve months was in excess of anything of the kind heretofore experienced. The number of enrolments, 9816, was by far the largest on record, and brought the total up to 46,288. Branches now numbered 437, of which 87 had been added during the year. Mr. Anderson pointed out that several of these branches were really groups of branches. Thus all the members in Nottingham, Newcastle-on-Tyne, and North India were counted as in each case one branch. The branch secretaries included 61 clergymen, 80 laymen, and 301 ladies. The monetary receipts of the year showed a slight decrease, being 1969*l.* as against 2106*l.* of the previous year. This total comprised 286*l.* from members' fees, 434*l.* contributed towards the expenses of the G.U., 991*l.* subscriptions to Our Own Missionary Fund, and 256*l.* sent for the ordinary funds of the C.M.S. The expenses of working the Union had been 536*l.*, so that in all 1433*l.* had been handed over to the Parent Society.

The hymn which followed, "Tell it out, the Lord is King," written by a distinguished Gleaner, Bishop Saumarez Smith, of Sydney, Metropolitan of Australia, was a pleasant reminder, as the Chairman pointed out, of our present link with the Antipodes.

The speakers who followed were all ladies. Miss S. G. Stock, whom Mr. Baring-Gould introduced as the poetess of the movement, was commissioned to speak on "The Gleaner's Heart," and taking up the question, "Is thy heart right as my heart is with thy heart?" spoke on peace with Christ, confidence with Christ, and fellowship with Christ, as essential conditions of a heart right with Him. To Miss Petrie was allotted the subject of "The Gleaner's Head," and she treated it by indicating various lines on which a Gleaner's missionary studies might proceed. One sign of the times to which she referred, and which was mentioned again at the evening meeting, was very striking. On October 30th, two days before, a prayer-meeting of Hindus had been held at Benares to pray to "the supreme Power" for the preservation of the Hindu religion. Mrs. H. P. Grubb, well known at Bournemouth and elsewhere as Miss Crichton-Stuart, whose theme was "The Gleaner's Hand," was very full of practical suggestions. One was that "the very centre of a branch should be a prayer-meeting, not necessarily a large or formal one," nor necessarily involving an address.

These three excellent addresses from home-workers over, we were to have had three missionary ladies, but, to the great regret of the meeting, Mrs. Douglas Hooper was prevented from being present by an attack of African fever. The other two were listened to with the deepest interest. Mrs. A. E. Ball, of Karachi, characteristically blended her pathetic statements of heathen darkness with touches of quaint humour, heightened by an occasional *souçon* of German accent. There was truth as well as humour in her complaint that missionaries, wearied in spirit with years of contact with heathen scenes, are asked to "stir up" their audiences. "It is you who ought to stir us up," she said. Miss Laurence, of Fuh-Kien, insisted, with great effect, on our individual responsibility. Light and salt do not exist for themselves. Were we never afraid that if we would mass this blaze of light in one island, God might put it out? Her concluding words, a solemn endeavour to "let the wounds of Christ speak," were deeply impressive, and formed a fitting climax to this helpful meeting.

The Rev. D. H. D. Wilkinson, lately appointed Assistant Clerical Secretary of the C.M.S., offered the concluding prayer.

The Evening Meeting seemed to follow hard upon the afternoon one. The

enterprising persons who were bent on getting good seats had barely time to snatch a hasty tea, and then away to the doors, there to wait patiently until they should be opened. Even the staircase leading to the reserved and platform seats was crowded before six o'clock. Yet, as the event proved, the need of haste was not quite so great as usual, probably because a certain section of our friends are beginning to give up in despair the exhausting process of securing a seat at Exeter Hall. At any rate, one could see with relief that the stewards had contrived to keep one gangway altogether clear.

The hymn-singing, which begins at half-past six, was as hearty as usual. It is customary to introduce some novelties into the hymn-sheet every year. Of this year's selection the first hymn and tune, both by Miss S. G. Stock, and the tune to the twelfth hymn, from the St. James', Holloway, MS. book, seem likely to become popular.

The Ven. Archdeacon Long took the chair at seven o'clock. The Rev. F. E. Wigram read Ps. lxxvii., and the Rev. F. Baylis, just appointed as Mr. Lang's successor, led us in prayer.

The Chairman then called upon the Rev. B. Baring-Gould, who gave over again to the new audience the facts which he and Mr. Anderson had already reported in the afternoon. He also read a telegram just received—"Shrewsbury Gleaners in monthly prayer-meeting greet you. Heb. x. 24, 25."

Archdeacon Long followed. His references to Mr. Stock and to Uganda brought forth warm applause from the audience. He noted the striking fact that the *Times* had lately inserted a letter asking for prayer upon the latter subject. No Gleaner, he said, ought to be satisfied with the name alone, or be content without bringing some corn into the granary.

After him came the collection, and then the Rev. G. C. Grubb, who, before commencing his address, called upon us to engage in prayer. More than once his address itself became a prayer. His subject was, "The fire of the Lord," an application of the story of Elijah on Carmel. The preparation for this Old Testament Pentecost had several stages,—the repair of the altar of God that had been broken down; the revival of a spirit of unity, symbolized by the twelve stones used by Elijah; the sacrifice of whole burnt-offering laid upon the altar; and the prayer of faith. When the fire of the Lord fell, God consumed us, and even the stony heart vanished at the presence of God; the prophets within us that had taught rebellion against the Lord were slain; and there was a sound as of abundance of rain, rivers of living water—"not a little trickling stream that runs dry in summer, and you must go to Keswick Convention to get it set flowing again."

Mr. Grubb's address was intensely solemn, yet varied at intervals by humorous phrases which provoked irresistible laughter. Thus in speaking of unity he exclaimed against the "ecclesiastical walls" which separated Christians. "But 'by the help of my God I will leap over the wall,'" he cried, "and the sooner you go in for spiritual athletics of that sort the better."

He was followed by the Rev. Obadiah Moore, African Principal of the Grammar School at Sierra Leone. He warned us against thinking that the C.M.S. is great. It might be, from an English standpoint, but it was small from the standpoint of the mission-field. Our consideration of the work already done ought only to be an encouragement to us to do more work. With this view he set before us in a vivid way the difficulties and results of missionary labour in West Africa, and the vast needs that remained. "What is the character of the Christianity existing on the West Coast?" he asked. "I can answer you plainly that it is a Christianity that has life in it." Two great drawbacks as compared with England were, the lack of the effects of a

thousand years of Christianity, and the presence in their midst of ever-increasing numbers of heathen from the interior. He advocated the evangelization of Africa by Africans. "Never mind failure. Out of the twelve men who were disciples of Christ, one was a perfect failure." He concluded with a stirring appeal, "Africa waits."

Archdeacon Winter, from York Factory, Moosonee, who is a new member of the Union, gave us a touching account of an old Indian, once bitterly opposed to Christianity, who became a most earnest Christian, and a Gleaner, whose whole later life was spent to the glory of God.

The Rev. A. Clifford, Bishop-designate of the newly-formed diocese of Lucknow, and a Gleaner, was the next speaker. In North India, he told us, principally through the efforts of the Rev. Halsey Charlton, they have Gleaners' Union branches at Calcutta, Lucknow, Agra, and Jabalpur, and circulate a magazine called the *Gleaner*. Premising, for the sake of "baby-Gleaners," whom he supposed to be the only ones present who did not know, that the diocese would include Lucknow (with its memories of the Mutiny), Agra (famous for the Taj-Mahal), Allahabad, and Benares, he took "duty" as his topic. The Government had striven hard to do its duty according to its lights. It had given peace, commercial prosperity, comparative security from famine, and provided for India's intellectual welfare. Yet the governors of India felt there was something still wanting. In speech after speech they told us that they found the country full of tendencies unfavourable to discipline, and favourable to irreverence. We sowed our mathematics, logic, physiology, and there had sprung up, not the young Marcus Aureliuses that were hoped for, but the modern *babu*, conceited, full of his own notions, too often sensual, and anything but a loyal citizen of the British Empire. The Government had been talking of moral text-books, and later still of moral teachers to teach them. We knew what was wanting. The Gospel alone could cure the sickness of India. What the Government could not supply we English Christians could. Should we not do our duty? In his diocese alone there were 46,000,000 people, of whom only 50,000 were even nominal Christians. In seven districts, with an aggregate population of 10,000,000, the only workers of any sort were seven C.M.S. agents. With such facts before us we could not say we were doing our duty. We needed men of self-sacrifice. In particular he pleaded for Associated Evangelists.

We have left ourselves but little space in which to mention the last speech, that of the Rev. H. E. Fox, of Durham. He took the subject of "growth." You could increase steam power, or increase a heap of stones, but only a living organism could grow. Seven years ago there was a mustard-seed which God put into the hand of a man—we knew whom he meant—and he set it in his field, and it had grown and was growing, and its branches were spreading. The growth to be useful should not only be in numbers and organization, but in grace, knowledge, faith, prayer, and self-sacrifice. Without the Spirit poured out upon us, there would not be growth, but decay. The living Spirit of God should flow out of us and fertilize the world round about us. If we were always taking in and never giving out, ours would be but a Dead Sea Christianity.

So the meeting came to an end, and the Rev. D. J. Stather Hunt, Vicar of St. Paul's, Stratford, offered the closing prayer. The gathering maintained the high standard of speaking to which we are accustomed, a high standard not so much in the mere graces of language and style as of earnestness, thought, and spiritual force. And if but little of these qualities appear in the brief description which space permits us to give, we can only wish that our readers had been there to hear.

J. D. M.

NOTICES OF BOOKS.

HENRY MARTYN. By GEORGE SMITH, C.I.E., LL.D. London: Religious Tract Society, 1892.



HOSE who are familiar—and who are not, more or less—with John Sargent's *Memoir of Henry Martyn*, will scarcely wonder that it has held unchallenged possession of this most sacred spot in the field of biographical literature for over seventy years. Probably few uninspired books could be named which have been more used of God to call forth a whole-hearted consecration to His will on the part of His true servants. But none will question Dr. Smith's right to enter this sacred enclosure. His previous *Lives of William Carey and Alexander Duff* and *John Wilson* have earned for him the confidence of all friends of missionary work, and they will with much gladness welcome this further scholarly contribution to their better knowledge of the great pioneers of England's and Scotland's evangelistic enterprise in the East.

As Dr. Smith's *Life of Carey* preceded by a few years and prepared for the Centenary of the Baptist Missionary Society, so this *Life of Martyn* comes out opportunely a few years before the C.M.S. Centenary, and we pray that it may convey to many a young Evangelical Churchman, and especially to many undergraduates and graduates of Cambridge and Oxford, a message from God. For although Martyn cannot be claimed in the literal sense as a C.M.S. missionary (he was only deterred from becoming such in 1803 by the providential circumstance that he had not then attained the canonical age for ordination), the missionary work he was enabled to do in India, and also in Persia, in the capacity of chaplain, provided the foundation for the C.M.S. work in these countries, even as Carey's and Marshman's work did for the Baptist Society.

Dr. Smith has used materials for his work which were not available, or, for special reasons, were not availed of, by the first biographers. In 1837 Samuel Wilberforce, subsequently Bishop of Oxford and Winchester, published *Journals and Letters*. Of this work the late Bishop French wrote to Canon Edmonds as "a work for whose reprint I have often pleaded in vain, and for which all that there is of Mission life in our Church would plead, had it not been so long out of print and out of sight." Then, in 1883, a grand-nephew of Martyn's published some letters of his which had not previously seen the light. And, lastly, in 1890, the same author published *Extracts from the Religious Diary of Miss L. Grenfell, of Marazion, Cornwall*. Dr. Smith's, therefore, is very far from being a reproduction of the old memoir. He is able to give his readers a fuller and larger portrait, and they will thank him for it.

The most striking feature of this, as compared with the original memoir, is the correspondence, &c., relating to Martyn's relations with Miss Grenfell. These furnish a rich addition to our knowledge of Martyn, and one which endears him to us unspeakably. As Dr. Smith says, "His love for Lydia, in the fluctuations of its hope, in the ebb and flow of its tenderness, and in the transmutation of its despair into faith and resignation to the will of God, worked out a higher elevation for himself, and gives to his *Journals and Letters* a pure human interest, which places them above the *Confessions of St. Augustine*." The question, so often discussed academically, as to the comparative advantages of the married and celibate state for a missionary, acquires intense interest in these pages, and the opinions of Simeon and Cecil are given at some length. The mystery attaching to Miss Grenfell's declining to go out to Martyn in 1807 is not removed by the extracts given from her Diary; but

it is abundantly clear that she obeyed a strong sense of duty to her mother and to her God in so doing, and therefore, although the special nature of the home tie does not appear, and though it does not seem to have been appreciated by Martyn, her devotion to duty is scarcely less affecting than that of Martyn himself. The trial to both was intense, and to both it was manifestly sanctified.

But Martyn had a terrestrial consolation in the work to which he was devoted. As his friend, David Brown, wrote: "Dear Martyn is married already to three wives, whom I believe he would not forsake for all the princesses in the earth—I mean his three translations of the Holy Scriptures." His Hindustani New Testament was completed in 1810, he having arrived in India in 1806; his Arabic New Testament was not printed in Calcutta till 1816, four years after his death; and his Persian New Testament, commenced in June, 1811, and completed in February, 1812, was also printed in Calcutta in 1816. Then, having given God's Holy Word to the three main branches of the Mohammedan world, he started homeward on that death ride, of which our author says, "Since Chrysostom's ride in the same region, the Church of Christ has seen no torture of a saint like that," and died at Tokat, October 16th, 1812. With Tokat are also linked the names of Basiliscus, the martyr, of Basil the Great, and of John Chrysostom, and Dr. Smith remarks:—

"From Basiliscus, Basil, and Chrysostom to Henry Martyn, the fourteen centuries tell of the corruption of the Church of Christ in the East, and the rise upon its ruins of Mohammedanism, which covered the northern half of Africa, and Spain, and reached as far as Tours and Vienna in Europe. It is to the glory of Henry Martyn that he was the first missionary of the Reformed Church of the West to the Mohammedans, giving those of India and Central Asia the Gospel and the Psalms in two of their own vernaculars, and dying for them before he could complete his work at the Arabic Bible.

"We shall see whom his example inspired to follow him. His death became a summons, first to his own Evangelical circle in England and India, and then to the whole Church of Christ, to follow in the path that he marked out alike by his toiling and his writing."

DOCTOR DOCTORUM: THE TEACHER AND HIS BOOK. WITH SOME REMARKS ON OLD TESTAMENT CRITICISM. *By the REV. R. B. GIRDLESTONE, M.A., Canon of Christ Church. London: John F. Shaw & Co.*

The very able chapters of this most opportune book appeared originally in the columns of the *Record* some months ago. We are very thankful for their reissue, and are confident that they will be welcomed in this permanent form by those who read them on their first appearance. A young clergyman of good University standing, who had read with much interest some of the recent books of the so-called Higher Critics, observed to us lately that he had been extremely impressed by a paper on the old lines read at a clerical gathering, and had thanked its writer very warmly; the latter replied that his arguments and statements were mainly derived from Canon Girdlestone's papers. In the first chapter, "The Question Stated," Canon Girdlestone tells us what is the momentous object of inquiry in these pages in the following words: "No one who fully realizes the theological value of these ancient documents (the Old Testament Scriptures) can watch the processes to which they are being subjected by our critics without deep interest and some degree of apprehension. Like the Three Children of old, the Law, the Prophets, and the Psalms are thrown into the burning fiery furnace. Will they come forth? Is the Son of God among them or not? What will the fire do to them? How much will be left when the critics have completed their operations?" There are seventeen

short chapters, and an enumeration of their titles must suffice to indicate the line of argument adopted. They are, "The Doctrine of the Incarnation," "The Lord's Humiliation," "Restrictions involved by our Lord's Assumption of Manhood," "How was our Lord's Divine Knowledge consistent with His Human Limitations?" "The Lord's unique Position amongst His Fellow-men," "Our Lord's Knowledge of Human Nature," "Christ's Knowledge of the Old Testament," "Our Lord's Original Teaching," "Christ's Insight into His Father's Counsels," "The Secret of the Lord's Authority and Accuracy as a Teacher," "Counter-Evidence Considered," "Our Lord's Verdict on the Old Testament as a Whole," "Christ's Testimony to the Authorship of certain Books," "The Doctrine of Accommodation," "The Method of Modern Criticism," "Cautions for Critics: Conclusion." In the eighth chapter, on Christ's knowledge of the Old Testament, Canon Girdlestone says:—

"He deals boldly with Moses and the Prophets. On the one hand, not a jot or tittle of their teaching was to be neglected or set aside, and any one who taught to the contrary would only bring discredit upon himself. He came not to destroy them but to fulfil them, i.e., to exhibit the fulness of their meaning. On the other hand, He is not content with a tame exposition of their writings, and a servile following of their words. He is a Master, not a servant; and while others were fumbling at the lock, He held the key. Men stood amazed while He disentangled the Word of God from the traditions of men."

PICTURED PALESTINE. By JAMES NEIL, M.A., formerly Incumbent of Christ Church, Jerusalem. London: James Nisbet & Co., 1891.

This is a most instructive and at the same time most entertaining book. Mr. Neil's perfect familiarity with the Holy Land and its people, and his intimate knowledge of the Holy Scriptures, enable him with perfect naturalness and ease to convey most helpful comments on Bible texts while he is relating racy incidents of his own experience. Not a page of the book is dry reading, and not a page, it may be safely said, but throws light on the characters and stories of Holy Writ. The book is well and lavishly illustrated. As an example of its contents, chosen because of the light it throws on the story of the Incarnation, the following description of a Palestine village room will interest our readers:—

"In almost all village houses more than one-third of the single apartment of which it consists is given up to the oxen, the ass, the horse, or the mule, if the owner is rich enough to possess any of the latter. In the winter, especially when it is wet, the householder's animals pass the night here. The rest of the room is on a raised dais approached by one or two stone steps. This is where the family live, forming as it does their dining-room, drawing-room, bedroom, nursery, kitchen, and scullery all in one. Along the edge of this raised portion, or dais, are manger troughs, sometimes consisting of wood, but more usually of a large stone deeply hollowed out, some three feet long by one foot wide, standing just where the animals can feed from them.

"It is most important to realize this strange feature of a Palestine village room if we would understand in a lifelike way the trying and humiliating circumstances attending the birth of Christ. Owing to all the clan of David being required to gather at Bethlehem 'to be taxed,' or rather 'to be registered,' on their ancestral lands, there was no room for the late-comers in the *Khan*, or inn. The raised floor or floors, if there were more than one guest-chamber, were crowded with travellers, and Joseph and Mary were glad to find a refuge in the lower part of the apartment appropriated to the animals and where the poorest of the people sometimes sleep, 'because there was no room for them in the inn.' When in the course of a journey I have been entertained by the *Fellahs*, my *mukaries*, or mule-drivers, have passed the night here with the animals, whilst I have had a bed spread for me with the family on the raised dais. But what must it have meant for a child to be born in such a place? No wonder it is 'Luke,

the beloved *physician*, who tells of this. No wonder Mary put the Holy Child in the manger, raised up at the edge of the floor of that portion of the room set apart for human habitation, to take Him from under the feet of the animals, and to place the Infant Saviour where He could repose in comparative safety on a soft but rude bed of the usual fodder of *teben*, or 'crushed straw.' But wonderful—very wonderful under these lowly circumstances—was the devout homage of the believing shepherds! What a volume of meaning there is now in those simple words, which tell how poor and afflictive from His first moments on earth were the surroundings of the Incarnate Son of God: 'She brought forth her first-born son, and wrapt Him in swaddling-clothes, and laid Him in a manger!'"

THE BRIDAL SONG. *By the same Author. London: Lang, Neil & Co., 1892.*

This sumptuous volume, in its thick bevelled boards of most delicate tints in silk cloth embossed with a design of orange and myrtle in gold and silver, is specially adapted to tempt givers of presents, and particularly of wedding presents. It is in effect a commentary in verse on the Song of Solomon, a translation of the text, apparently the author's own, being also given at the foot of each page. The book concludes with some valuable notes.

CENTENARY OF THE BAPTIST MISSIONARY SOCIETY, 1792—1892, is a fascinating book. The first chapter, "Holding the Ropes," gives a general and cursory history of the Baptist Missionary Society; the succeeding chapters deal with that Society's Missions in India and Ceylon, China, Africa, West Indies, and Europe. Then follow a chapter on the Orissa Mission, namely, to the people in India who speak the Oriya language, mostly found in Bengal; and one on Bible Translation. These chapters are all by different writers, and the book is a storehouse of inspiring examples of devotion and of Gospel victories. The following remarks of the Rev. W. J. Henderson in the first chapter, on the finances of the Society, are very interesting:—

"Taking intervals of ten years, the following are the receipts inclusive of contributions for special objects, but exclusive of the sums raised by Native Churches (now about 30,000*l.* per annum):—

	£	s.	d.		£	s.	d.
* 1792	13	2	6	1852	19,116	11	9
1802	2,394	14	5	1862	33,151	4	10
1812	4,856	14	9	1872	31,834	14	4
1822	12,291	11	4	1882	52,366	16	7
1832	13,207	13	0	1892	72,729	8	3
† 1842	22,517	12	5				

"The largest amount ever reported in one year is credited to 1889, when the receipts were 80,819*l.* 9*s.* 4*d.*, but of this sum an unusual amount—no less than 11,124*l.* 8*s.* 8*d.*—was due to legacies.

"Comparing periods of twenty-five years, the approximate result may be stated thus:—The contributions of the second period were four times those of the first, those of the third were nearly twice those of the second, and those of the fourth were nearly double those of the third. The receipts of the last twenty-five years have exceeded the entire income of the previous seventy-five years. The totals for both sections of the denomination and for the Zenana Association are these:—

	£	s.	d.
Contributed for the Society founded in 1792	2,413,566	17	8
Contributed for the Society founded in 1816	178,505	12	11
Contributed for the Zenana Association founded in 1867	86,787	7	10
Gross total	£2,678,859	18	5

* The amount of the first collection.

† Excluding Jubilee offerings.

EDITORIAL NOTES.

THE Nation is becoming thoroughly alive to the importance of retaining Uganda. It would be difficult to communicate to our readers who are not themselves taking an active part in the agitation, and who are not diligent readers of the daily and weekly papers, an adequate realization of the extent to which this is the case. We suppose there scarcely exists a newspaper in town or country which has not given expression to an opinion on the subject, and the opinions, with a remarkable degree of unanimity, have been emphatically against withdrawal. The Church papers have spoken with one voice. Not only the *Record* and *Rock*—which, as might be expected, have thrown their influence with the utmost vigour into the scale, the former even issuing on October 14th a special Uganda Supplement—and the *English Churchman*, but also the *Guardian* and the *Church Times*, and, we think, every one of the Church papers, have argued for retention. Not less clear and decided has been the expression of opinion by Churchmen at various public gatherings. The sympathy manifested at Folkestone when the Archbishop of Canterbury expressed the hope that means would be devised, whatever the difficulties might be, for preventing the abandonment of Christian converts to imminent destruction, has been expressed again and again at Diocesan Conferences, at meetings of friends of the S.P.G., and of the Universities' Mission, and of the C.M.S. At no less than eleven Diocesan Conferences, reports of which have come under our notice, have Resolutions been passed, moved in several instances by the presiding Bishops. The Bishops of Durham, Newcastle, Ripon, Beverley, Wakefield, Liverpool, Manchester, Chester, Gloucester, Hereford, Worcester, Lincoln, Rochester, Chichester, Winchester, and Truro, have all taken occasion, some of them more than once, to urge arguments against evacuation. We should hesitate to say that a similarly pronounced expression of opinion has been delivered by English Nonconformists. Not a few ministers and others have eloquently and forcibly spoken at various meetings, but if the attitude of Nonconformists may be judged by the utterances of their press, they have held somewhat aloof from the movement. Not so, however, the Presbyterian Churches north of the Tweed. A memorial signed by the Conveners of each of the three Presbyterian bodies in Scotland, and by the Conveners of their respective Missionary Societies and other Church officials, was sent to the Government on November 3rd, praying for the retention of Uganda.

AND the movement is by no means confined to ecclesiastical bodies. Numerous meetings have been specially called for the purposes of giving and receiving information, and of forwarding Resolutions to the Government. Captain Lugard since his return has addressed many large and influential audiences, representing various interests. The London and Manchester and Birmingham and Leith and Greenock Chambers of Commerce; the Royal Geographical Society, the Royal Scottish Geographical Society, and the Manchester Geographical Society—these have all had special and crowded meetings, and have expressed very decided opinions in favour of holding on to the country. Of the Royal Geographical Society meeting on November 3rd, the *Daily News* said: "Not for many years has the theatre (of London University) been filled with so brilliant a throng as on this, the great Uganda night."

But perhaps the most striking evidences of the opinion of the country have been afforded by the public meetings held in many of the large towns. Several of these have been summoned by the mayors at the requisition of the citizens, and all have been marked by a singular absence of political partisanship. At Chester, on November 3rd, at a special meeting

convened by the Mayor, Judge Hughes moved the Resolution, and the Bishop of Chester seconded it, requesting the Government to maintain England's influence in Uganda, "believing that the slave-trade would be grievously promoted, and that the cause of Christ, as well as lawful commerce and national honour, would be injured" by the withdrawal of British power. At Bristol, on November 8th, the Deputy Mayor, Sir Charles Wathen, in the absence of the Mayor, called a meeting which was crowded, and it was resolved almost unanimously to address a memorial to Lord Rosebery. The Rev. Dr. Glover, a Nonconformist minister, made an able speech, which elicited repeated expressions of approval from the audience, especially when, after repudiating all arguments for the mere extension of Empire, and insisting that the British Empire, which embraces one-fourth of the human family, is large enough to make England pause before adding to her responsibilities, he proceeded that in this matter England was not free, it had come under treaty obligations, and therefore the question was not as to the wisdom of undertaking responsibilities, but as to the rectitude, having undertaken them, of backing out of them. But we must refer to one other of these public meetings, that at Durham on November 2nd. It was summoned by the Mayor, and one of the local papers referred to it in the following terms :—

"Never in the modern annals of the City of Durham has such an assemblage been seen as that which filled the Town Hall under the presidency of the Mayor. In spite of the weather the hall was filled, and many had to be content with standing room. But the unique feature of the meeting was its universally representative character. The whole city was there in person or by representation. Every shade of theology, every political colour might be seen side by side, both on the platform and in the hall. The Mayor was supported on one side by the Unionist Dean, on the other by the Gladstonian M.P.; Canons of the Cathedral, Nonconformist ministers, and parochial clergy were side by side. The President of the Conservative Association jostled the leading Radical. University Dons and city tradesmen sat on the same benches."

Other meetings have been arranged, and others still are projected as we go to press. One especially, to be held at Cambridge on November 25th, promises to be of special importance.

ONE effect of this unexpected exhibition of popular and almost universal interest in the subject has been that a very general expectation prevails that the Government will in some way render permanent the British occupation of Uganda. The London correspondent of a provincial paper made the following remarks at the end of October, before the agitation had nearly reached the volume it has since attained :—

"The position of affairs has considerably changed since the Government announced their decision some three or four weeks ago, and the question will have to be re-examined and re-discussed at the approaching meeting of the Cabinet. It is difficult to conceive the enormous amount of pressure that has been brought to bear on the Government with the view of securing the retention of our position in Uganda. . . . One of the supporters of the Government, who himself is in favour of withdrawal, told me to-day that if that policy were adopted it was by no means impossible that a vote of censure would be carried at the opening of the Session."

On Saturday, November 12th, a statement by the Press Association, that the Cabinet, at its meeting on the previous day, had practically decided to continue the possession of Uganda, was published by the press, and some London papers had Leading Articles written in the belief of the statement. But it proved to be unauthorized. A similar statement is again made as we are going to press, and is again accepted by some of the papers as reliable.

These incidents, while they serve to indicate the direction of the prevailing expectation, should operate also as admonitions against over-confidence as to the issue, and also against accepting unauthorized reports as absolutely trustworthy. Until the Government declare plainly what policy they have decided upon, efforts to complete the work of public enlightenment should be persevered in with undiminished earnestness and zeal. The decision cannot be delayed many weeks, inasmuch as instructions, to reach Uganda before the end of March, must leave England not later than the beginning of January. Bishop Tucker's letter on a previous page furnishes a forcible illustration of the risk incurred by delaying the decision till the last moment. He tell us that the mail-runners sent up to communicate to Captain Macdonald the news that the evacuation was to be delayed until March, were attacked by Masai, some of them killed, and the mails stolen. The Bishop happily was near the spot, and he sent forward the all-important message with all speed.

We venture again to urge that friends will specially remember Uganda at the Throne of Grace. The handbook which we announced last month—*Uganda: its Story and its Claim*—and which has since been published and extensively sold, was written especially with the object of inciting and encouraging to prayer. We think its pages will suggest not a few arguments to plead with God and to prevail. Shall not a strong and united cry ascend to the ears of our Heavenly Father during the Days of Intercession? The Church in this is of one accord; men and brethren and fathers who differ so often on questions of practical moment are perfectly agreed as touching this matter. Let this unanimity find expression in fervent, believing supplication, and the prayer of faith shall save Uganda. And then, Uganda, saved by the Church's prayers, will urge a yet more irresistible claim upon the Church than that which she urges now upon the nation, and thankful hearts will recognize its force—for answers to prayer are calls to sacrifice.

Two correspondents of the *Guardian* have been seeking to direct public attention again to the unhappy conflicts in Uganda during January last, and in doing so they have endorsed and applied, in terms of the strongest condemnation, the charges which the French Roman Catholic Bishop and some of his fellow-missionaries, in their letters home, have made against the I.B.E.A. Company's officers. This correspondence began with a letter from the Rev. E. Conybeare in the *Guardian* of October 26th, in which he related the indictment in the following vigorous language:—"In the name and for the advancement of English interests and English Protestantism, a bloody massacre has been perpetrated, a massacre of men, women, and children, whom we claim as not only fellow-Christians, but fellow-Catholics, and not a voice is raised in horror, &c." In the *Guardian* for November 16th, a second letter appeared from Mr. Conybeare, and one also from Canon Malcolm MacColl, both repeating the charges, the latter saying:—"I regard this atrocious massacre as more heinous than the Bulgarian atrocities." These letters betray on the face of them evidence of a very superficial acquaintance with the published letters on the subject. And it may safely be presumed that the writers had not seen Captain Lugard's article in the *Fortnightly Review* for November, in which he answered in general terms the very charges which are here so recklessly repeated. We very much sympathize with him when he writes, without reference, however, to these clerical critics, who had not yet appeared on the scene:—"To me it is a strange thing that men should take pleasure in vilifying those who, placed in a position of great difficulty, have done before God and man their utmost as far as in them lies, to do their duty, and I am

tempted to wish that those who find it so easy to clear up the matter with a quill pen, were placed for twenty-four hours in the position they so fully understand and are so competent to deal with. I am clear in my mind that they would come away with altered views." Captain Lugard states in this article that he has made an official reply in detail to the charges made against the British administration in Uganda, and that he has little doubt that equal publicity will be given to his answers as the charges themselves obtained.

OUR own reason for noticing this correspondence in the *Guardian* is not merely that we may make a protest, which we think is due, against the light-hearted assumptions of the writers regarding the conduct of English officers acting under circumstances of extreme difficulty. In the course of the correspondence the writers frequently use expressions of extreme indignation regarding the C.M.S. missionaries. They charge them with writing and speaking of these scenes with "undisguised approval," and even with "scarcely veiled glee." No single word of approval is quoted, and the "scarcely veiled glee" is, we presume, to be found in the following, which is Canon MacColl's quotation from a report of a Reuter's agent of an interview he had with an ex-missionary of the Society:—"When the Protestants heard the sharp rattle of the big guns they burst into rounds of cheering. A few minutes later we saw that the Catholic Mission station on Rubaga Hill was on fire, and that the new church was also ablaze, and we knew that our people had taken Rubaga." Now, much and deeply as we share the regret and sorrow of these critics regarding the strife and bloodshed of January 24th and subsequent days, we cannot accept their canon of judgment that eye-witnesses must be convicted of insensibility to these feelings who do not give expression to them on every occasion when they narrate the occurrences. Much less should such a canon be applied to the report of an interviewer, accurate and almost literal though it doubtless was, when we know that in all probability the account was given in response to a succession of questions skilfully plied to elicit—not the missionary's feelings, which the interviewer would not think likely to interest the public—but the incidents of the painful conflict. We may say, however, that the terms of indignation are strangely misdirected in the correspondence we are adverting to, if, as Captain Lugard gives good grounds for suspecting, the French Bishop himself is to be held responsible in any degree for having encouraged Mwanga to engage in these conflicts. More especially will this indignation be entertained, on the supposition of his guilt, upon re-perusing his letters which gained so wide a currency in Europe in June last.

FROM Lord Kimberley's answer on the 10th of November to the Deputation from the Society for the Suppression of the Opium Trade, it is clear that, notwithstanding the great Parliamentary victory of righteousness and truth gained last year, the actual attainment of the object aimed at will yet require some vigorous efforts. The victory to which we refer was the passing of a resolution to the effect, "That this House . . . would urge upon the Indian Government that they should cease to grant licences for the cultivation of the poppy and the sale of opium in British India, except to supply the legitimate demand for medical purposes . . ." This resolution, if carried out, would involve an enormous diminution of the growth of the poppy plant, because the greater part of the opium now produced is exported to China without the smallest shadow of pretence that it is needed in that country for medical purposes, the quantity of opium already produced there being immensely in excess of medical requirements,—and because the Indian Government's own reports

prove that great quantities of opium are consumed in India itself in a manner most deleterious to the population. (On this last point, see the *Intelligencer* for last July.) But now Lord Kimberley, speaking on the part of the Government, ignores that resolution, and declares that the export of Indian opium to China must continue. The struggle must be kept up. Misstatements must be exposed. Of these, perhaps one of the most surprising is the assertion that because the estimated annual value of the opium crop in India is 13,000,000*l.*, that sum would be lost to the inhabitants of India if the growth were prohibited. Those who affirm this conceal the obvious fact that virtually every acre which now produces opium would of course at once be used for other crops.

Every reader of the *Intelligencer* can supply himself with all the facts of the case, and with many of the inferences from them, by at once procuring a book of really incalculable value advertised in this month's *Intelligencer*. It is entitled *England's Greatest National Sin*, by the Rev. H. H. T. Cleife. The unmasking of the misstatement just referred to will be found on p. 124. We cannot recommend the book too strongly.

THE report of the Committee of Estimates, which is presented yearly to the Committee, is always regarded as a document of special interest. It is drawn up in the autumn of each year, after the Estimates of Expenditure for the following year have been received from the several Missions, and patiently and fully considered, and after the number of the year's reinforcements which will be added to the staff has been ascertained with approximate accuracy. Some of our readers will recollect that for several years past these reports have prepared us to expect heavy deficits at the close of the succeeding financial years, and these warnings, based to all human appearance upon reliable data, have become more serious as the Society's European agents have so rapidly increased. But, by the great and wonderful goodness of God, they have not been verified. The three past years, during which the increase of European missionaries has been from 378 to 537, the income has been adequate—almost exactly adequate it may be said—to meet the expenditure. And now, having calculated the increased needs of the present year and the one next following, the Estimates Committee have reported that there may be looked for next March a deficit of 6890*l.*, and in March, 1894, of only some 1500*l.* This anticipation arises mainly from the fact that a large legacy left to the Society will, it is assumed, be paid during the financial year 1893-4.

But must we not pray and expect that all estimates founded on past experience (and of course financial estimates must be largely so founded) will continue to prove far short of the realization of the future? If only Canon M'Cormick's fervent and solemn words, in the paper we publish on a previous page, be taken to heart, as we trust they will be, the income would be immediately increased not by 10,000*l.*, but by many times that amount. And if the Holy Spirit of God use the F.S.M. in London to bring to a decision those whom we believe He is beckoning to the foreign field, the increasing staff of missionaries would be represented not by terms of addition but of multiplication. Let us not, therefore, argue from the Report of the Estimates Committee that there is no occasion to exert ourselves, but let us think of the unevangelized heathen and bestir ourselves more than ever. The Master's word is, "Occupy till I come;" may ours shortly be, "Lord, Thy pound hath gained ten pounds."

THE Committee's Minute on the retirement of the Rev. Robert Lang from

the office which he held for eleven years, and the duties of which he discharged with unflagging industry and unfailing tact and kindness, will be found among the Selections from Proceedings of Committee on page 950. Words are inadequate, however, to express the universal feelings of affection and esteem which are entertained for Mr. Lang at the Church Missionary House.

THE Bishop of Richmond, the Right Rev. Dr. J. J. Pulleine, and the Dean of Sydney, the Very Rev. W. Macquarie Cowper, have accepted the office of Vice-President of the Society.

A WARM supporter of the Church Missionary Society has been removed by the death of the Rev. John R. Dowse, Dean of Ferns and Rector of Goray. The Association Secretary for South of Ireland, the Rev. J. Haythornthwaite, informs us that Dean Dowse's parish has nobly supported the Society's work for many years past. We have also to record the death of two lady missionaries. One was the wife of the Rev. H. D. Buswell, of the Mauritius Mission, who had laboured with her husband, first in Ceylon and afterwards in Mauritius, since 1862; the other was Miss Brandram, who worked with her brother, the Rev. J. B. Brandram, at Kumamoto in Japan, from 1884 to 1890, and who died in this country on October 13th last. Two widows also of honoured missionaries of past days have lately been called home. One was Mrs. Merk, widow of the late Rev. J. N. Merk, who formerly laboured at Kangra; the other was Mrs. Schön, widow of the late Rev. Dr. J. F. Schön, well known for his literary and other labours for West Africa. And, lastly, we must mention another worker removed to her rest, Miss H. Gurr, who held the post of Matron of the Islington College for the past twenty years, and to whom the work was a labour of love in the fullest sense.

THE arrival of Bishop Tucker's letter just as we were making up for press obliged us reluctantly to defer publishing a letter from Mr. Stock. A telegram received on November 1st, the Gleaners' Union Anniversary, told us that he and the Rev. R. W. Stewart had fulfilled the mission which was the special object of their visit to the Australasian Colonies. The telegram was sent from Hobart in Tasmania, from which place they were to return to Melbourne, and when these lines appear they will (p.v.) be speeding towards Colombo, where they are due on December 5th, and whence Mr. Stock will proceed to Bombay, to be present at the Decennial Conference of Indian Missionaries. We hope it is remembered that the Committee, feeling the extreme importance of this Conference, inserted a special appeal for prayer in its behalf in their formal Review of the Year read at Exeter Hall in May.

At the Llandaff Diocesan Conference, held at Cardiff on October 27th, an able paper on Foreign Missions was read by the Rev. Jonathan Howell, M.A., son of Archdeacon Howell, then Incumbent of Holy Trinity, Abergavenny, but now Vicar of All Saints', Derby. He stated that the amount contributed by the Church of England in Wales to Foreign Missions last year was 5680*l.* 13*s.* 7*d.*, of which sum the Diocese of Llandaff contributed 1428*l.* 12*s.* 3*d.* He considered this a very unsatisfactory proportion, considering the comparative wealth of the diocese. Proceeding to analyze the returns, he found that out of 246 benefices in the diocese, 75 contribute to the S.P.G., 45 to the C.M.S., 13 to both these Societies, 19 to the Universities' Mission, and 120 (nearly one-half) to no society for Foreign Missions. He recommended the adoption of the Bishop of Exeter's method of requiring candidates for Holy

Orders to pass an examination in the history of a given part of the Mission-field.

We are very glad to learn that the Welsh Edition of the *C.M. Quarterly Token* is much appreciated. The Rev. M. Roberts, the Association Secretary, writes that many have expressed their thanks to him personally and by letter.

THE Committee of Correspondence on October 18th accepted offers of service from Mr. Frank Wright Bourdillon and Miss Rose Frisby; on November 1st from the Rev. Robert Sterling (B.A., M.B., B.S. Durham, Curate of Earsdon), the Rev. Thomas Henry Fitzpatrick (B.A., late Scholar of Trinity College, Cambridge, Curate of Radford, Nottingham), Miss Sarah Kate Rogers (honorary), and Miss Frances Emily Turner; and on November 15th from the Rev. Henry Richard Sugden (B.A., Exeter College, Oxford, Curate of the Parish Church, Bermondsey), Mr. H. W. Weatherhead (B.A., Trinity College, Cambridge), and Mr. John O. Summerhayes (L.R.C.P. Lond., M.R.C.S. England). In addition to these, the names of the Rev. and Mrs. William Newby Fraser, accepted as missionaries by the New South Wales Auxiliary, have been recorded, to the Committee's great satisfaction, on the list of the Society's missionaries. Mr. Bourdillon is an artist by profession; his painting, "On Board the *Revenge*," in the R.A. collection of this year, will be remembered by some of our readers. Miss Rogers is sister of the Rev. J. E. Rogers, Vicar of Yarmouth. Mr. Sugden is a grandson of the late Lord Chancellor Sugden. And Mr. Weatherhead is a son of the Rev. T. K. Weatherhead, Rector of St. Mary's, Bungay, formerly missionary at Bombay. Miss Frisby sailed for the Niger on October 15th, before her actual acceptance by the Committee, the Secretaries sending her out then in order that she might catch up Mr. and Mrs. Hill at Lagos.

THE following are the new lady missionaries of the C.E.Z.M.S. who have sailed this autumn, or are about to sail before the end of the year:—North India: Miss Owles, to Nuddea Village Mission; Miss Marks, to Calcutta. Punjab and Sindh: Miss Grace Paton and Miss G. Hetherington, to Ajnala; Miss Janson, to Tarn Taran; Miss Saw, to Amritsar; Miss Dr. C. Wheeler, to Peshawar; and Miss E. Dawe, to Sukkur. South India: Miss Jennings, to Masulipatam; and Miss Fitton, to Palamcottah. Travancore: Miss Bell, to Trevandrum. Ceylon: Miss Malden and Miss Scovell, to Kandy. China: Miss Burroughs, Miss Lloyd, Miss Marshall, Miss Hook, Miss A. Hankin, Miss Lee, and Miss Stewart, to Foo-Chow.

The Zenana Bible and Medical Mission is sending out the following new missionaries:—To North-West Provinces: Miss Brett, Miss Grey, L.R.C.P. & S. (Benares), Mrs. Hewlett, Miss Hill, Miss Thomson (Allahabad), and Miss E. Thomson (Allahabad). Punjab: Miss Nathan and Miss Wells (both to Lahore). Western India: Miss Prentice (Bombay).

The Society for Promoting Female Education in the East (in addition to four ladies returning to the field) has sent out Miss Fletcher to work at Hong Kong.

LAST year's Christmas book for children, *Light on Our Lessons*, was a great success. The edition sold out within a few weeks. We are very happy, indeed, to announce that the same authoress, Miss G. A. Gollock, has prepared another for this forthcoming Christmas. It is called, *What's o'Clock?* We hope our readers will introduce it without delay to their young friends, and we are persuaded they will pronounce it simply charming from cover to cover.

It has an introduction by the Bishop of Ossory and Ferns. Its elder brother, *Light on Our Lessons*, has been reissued. Particulars regarding price will be found on p. 952.

A FURNISHED House has been most kindly offered, rent free, to a retired missionary of the C.M.S. Particulars will be furnished by the Lay Secretary, C.M. House.

LOCAL ASSOCIATIONS AND UNIONS.

Blackburn.—On Monday evening, October 10th, there was a large audience in the Town Hall Assembly Room on the occasion of the Annual Meeting of the Blackburn Branch of the Society. Bishop Cramer-Roberts, D.D., presided. A number of local clergy and a Deputation from the Society attended. The Rev. Dr. Pinck, the local secretary, in his annual report, stated that Blackburn was able to report increasing interest, as evidenced by the desire of personal service expressed by many, by the larger circulation of literature, and by increased contributions. The twenty-six churches of Blackburn which supported the Society last year raised 716*l.*, and the ladies' working party raised 30*l.*, making a total of 746*l.* Of this sum 731*l.* was remitted to the Society, this being the largest amount by 35*l.* ever sent from Blackburn in one year. The chairman said that, while local enthusiasm for missionary work was deepening, he was afraid that generally throughout the country the opposite was the case. Perhaps missionary interest now was more than it was twenty-five years ago, but at the same time he did not think there was that enthusiasm there ought to be. Other speakers followed, including the Rev. E. C. Gordon (Uganda) and Archdeacon Caley (from Travancore, South India), who gave interesting and touching accounts of the missionary work, &c., in the countries in which they had been engaged.

Ealing.—A Sale of Work and Fancy Articles, held in connection with the Ealing Association of the Society, took place at the Victoria Hall on Tuesday and Wednesday, October 25th and 26th. The sale was opened on Tuesday afternoon by the Dean of Windsor, who was supported by the Rev. Dr. Oliver (Vicar of Ealing) and the Rev. J. Summerhayes (Vicar of St. John's, Ealing Dean). In spite of the inclement weather prevailing at the time, there was a large gathering of ladies present at the opening formalities. The Rev. Dr. Oliver introduced the Dean of Windsor, in a brief speech. The Dean of Windsor, in declaring the sale open, observed that, regarding sales of work in general, he was tempted to say that there were things to be said in their favour, and some things to be said against them. What he meant by the latter remark was that if people could be induced to give pecuniary support to the Mission cause—to give their money straight to the object in view—without receiving in return a "pen-wiper" or some other article, the fact would serve to show in a greater degree their desire to enhance the success of the operations carried on by Missions in general. His experience of sales of work, however, was that, as a rule, they were productive of much profit to the funds of the Missions in connection with which they were promoted. It was gratifying to note the great revival in advocating the missionary cause which had taken place within recent years. At the present time there was a certain amount of enthusiasm, where the work of Missions was concerned, which was very noticeable. People were ever ready to come forward and offer themselves for the work at home and abroad. There were, however, still to be found parishes which did not contribute what they might and ought to contribute to the funds of the Church Missionary Society. There were still numbers of people who took an interest in Mission work, so far as attending meetings was concerned, but who, as a rule, never read a word about what was being done in distant lands to convert the heathen to Christianity. That fact was the more singular in view of the varied and interesting character of the missionary literature of the present day. If there were any people of that kind among his hearers, he would urge them to begin at once and read the records of missionary enterprise and effort, and they would be at once interested and edified. Referring to the crisis in Uganda, the Dean expressed the conviction that if the powerful

voice of public opinion were raised with no uncertain sound, the Government would not abandon Uganda to the slave-trade and other atrocities. On the first day of the sale addresses on missionary work were delivered by the Rev. O. Moore (Native clergyman from Sierra Leone); on Wednesday afternoon by Archdeacon Hamilton (formerly missionary at Sierra Leone and Lagos); and on Wednesday afternoon and evening by the Rev. R. T. Dowbiggin, from Ceylon. The gross receipts were, 171*l.* for C.M.S., Ellore 18*l.*, and C.E.Z. Mission 30*l.*

J. W.

Eastbourne.—Thursday, October 20th, witnessed a most successful Conference of the Sussex C.M. Prayer Union at Eastbourne. The first feature was a Communion service in Holy Trinity Church, at 11.30, when the Rev. Alfred Pearson, Incumbent of St. Margaret's Brighton, gave a striking address, founded on Isa. xli. 18—20. At the administration, three local Incumbents, whose parishes, together with that of Holy Trinity, run along the entire sea-front, assisted the Rev. W. A. Bathurst, Vicar of Holy Trinity. The three were, the Rev. W. Talbot Hindley, the newly-appointed Vicar of St. John's, Meads; the Rev. R. Salisbury Woodward, Vicar of All Saints'; and the Rev. W. H. Hewett, Vicar of Christ Church. The communicants were very numerous, including a considerable number of members of the Union from other parts of the county. After service, a meeting of Hon. Dist. Secs. was held in the vestry, attended also by Archdeacon Hamilton, Assoc. Sec., for settling business matters in connection with the better administration of Sussex. This was succeeded by a luncheon, after which an adjournment was made to the large Council Chamber at the Town Hall. This room rapidly filled, and was too small to receive the crowds that came. A portion of Scripture having been read, and prayer offered, the chairman, the Rev. E. W. Foley, commenced by apologizing for the unavoidable absence of the Rev. H. Bickersteth Otley, Vicar of Eastbourne. After a few introductory remarks, he called upon the Rev. E. D. Stead, Secretary of the Union, to read the minutes of the last meeting, held six months previously at Brighton. After doing so, Mr. Stead made a touching allusion to the death of Mr. Johnstone Bourne, a Vice-President of the Union. He also stated that there had recently been a large accession of new members, the number having reached 150. The meeting was then addressed by the Bishop of Sierra Leone, who spoke with great earnestness and power. The Rev. A. Pearson followed, strikingly referring to our national advantages for prosecuting missionary work abroad, concluding with a stirring appeal for increased energy in availing ourselves of the opportunities which God had granted us in so special a manner. On the motion of the Bishop of Sierra Leone, seconded by the Rev. W. A. Bathurst, it was unanimously resolved, amid much enthusiasm, that the chairman should sign a petition to Parliament, urging that British protection should not be withdrawn from Uganda. After prayer the meeting closed. In the evening another Public Meeting was held, and was quite as crowded as that in the afternoon, much regret being expressed that the larger hall could not be procured. The Hon. T. H. W. Pelham took the chair, and the meeting was addressed by the Bishop of Sierra Leone, who gave a vivid and deeply interesting picture of the work in his diocese; and the Rev. G. Everard, Vicar of Christ Church, Dover, who told of his recent tour in India, giving various incidents illustrative of the progress of the Gospel there, and the grand openings for further advance. The collection was in aid of the Sierra Leone Diocesan Fund; in the morning it had been for the expenses of the Union, and in the afternoon for the General Funds of the C.M.S. It was generally agreed that the day's proceedings had given a great help to our local missionary interest.

W. A. B.

Exeter.—The Sermons in connection with the twenty-sixth Anniversary of the Devon and Exeter C.M. Association were preached in Exeter on Sunday, October 9th, by the Lord Bishop, the Revs. Canon Trefusis, B. Baring-Gould, J. H. Knowles (Kashmir), W. Hope, C. H. Williams, G. C. Williamson, G. F. Seaton, W. G. Mallett, and E. Read. The collections on the whole were in advance of those of recent years. October 10th was spent principally in looking at and examining into the work of the Association. The Rev. J. F. Sheldon, St.

Leonard's Rectory, kindly invited many of the clergy to breakfast to hear an address from Mr. Baring-Gould. Amongst those present were Canons Edmonds and Trefusis, the Archdeacon of Exeter, Prebendary Dumbleton, &c. The President, Sir John H. Kennaway, invited the Hon. Dist. Secs. to luncheon at Escot. The afternoon was spent in receiving the reports, and Mr. Baring-Gould again spoke. On Tuesday and Wednesday three more special sermons were preached in Holy Trinity, St. Leonard's, and St. Mary Major. A Devotional Meeting was held at St. Mary Major Rectory on Thursday evening. Addresses were given by the Revs. Canon Trefusis, Jani Alli, and J. H. Knowles. The attendance was good, and the quiet enthusiasm of the Gleaners was very marked. Friday was a very wet day, but the meetings in the Victoria Hall were well attended. Some twenty-seven clergy were present in the morning, and over twenty in the evening. Sir John Kennaway presided at the Morning Meeting, and the speakers besides were Sir Stafford Northcote, Bart., M.P., Col. Savile, and the Revs. Canon Trefusis, Jani Alli, J. H. Knowles, and J. F. Sheldon. The report, read by the Secretary, the Rev. W. G. Mallett, was very encouraging. The Evening Meeting was presided over by the Lord Bishop. The Deputation again gave telling addresses. The Rev. G. C. Williamson opened with prayer. The Rev. W. G. Mallett spoke the report. The Rev. Canon Trefusis' speech was very helpful. The Archdeacon of Exeter presided when the Bishop left, and concluded with prayer. Some 36*l.* was collected during the day. The day's proceedings commenced with the celebration of Holy Communion in the Lady Chapel of the Cathedral. At the Morning Meeting the following Resolution was passed: "That in view of the Imperial responsibilities arising out of the occupation of Uganda by the Imperial British East Africa Company, under charter from the Government of Great Britain; in view also of the altered position of the missionaries and their converts by the destruction of the old system of government and the establishment of British authority—this meeting would appeal to the conscience of England not to desert the people who have trusted them, nor to risk the great hindrance to the spread of the Gospel, and the wholesale massacre of Native Christians, and the fresh impulse to the slave-trade, which would be certain to result from the withdrawal of British influence from Uganda." W. G. M.

Glastonbury.—The Annual Sermons on behalf of the C.M.S. were preached in St. Benedict's Church on October 16th. The Rev. G. C. Williamson, Assoc. Secretary, preached at the morning and evening services, and gave an address at the children's service in the afternoon. The services were all attended by large and sympathetic congregations. A Meeting was held in the Town Hall on Monday, the 17th; the Vicar of St. Benedict's presided. After singing and prayer, the chairman thanked the Glastonbury friends of the C.M.S. for their continued interest in the Society and its important work, stating that their liberality had enabled him to send up to the Society last year the sum of 112*l.* 8*s.* 5*d.* Of this sum 50*l.* was raised by a sale of work promoted by Miss Austin, a warm friend and earnest supporter of C.M.S. The boxes amounted to 24*l.* 3*s.* 8*d.*, sermons, meetings, and subscriptions to 39*l.* 9*s.* 3*d.* The Vicar further announced that the collections at the services on the previous day were 9*l.* 8*s.* 9*d.*, an increase of 3*l.* 10*s.* 9*d.* over that of last year. In addition to these liberal contributions, they had also been privileged to send a missionary into the field. The Rev. J. F. Hewitt, whom they all knew, sailed for India on the 14th. He thanked the congregation of St. Benedict's for all the kindly interest they had shown in Mr. Hewitt ever since he offered himself to the C.M.S., and also for the generous gift which they had presented to him, which was greatly appreciated by him. He hoped they would still remember Mr. Hewitt in their prayers, that he may be filled with the Holy Spirit of God, and that by the grace of God he may prosper in the great work to which he had devoted himself. The Rev. G. C. Williamson then addressed the meeting, and gave a very stirring address on the importance of missionary work, the success of the C.M.S., and the urgent need for increased support. He pointed out the numerous openings in various parts of the world, and the need for additional labourers; and afterwards alluded briefly to the work in Uganda, and the perilous crisis through which that country is passing, and in conclusion submitted a resolution urging the Government to continue to the Native Christians in that country the protection at

present afforded by the Imperial British East Africa Company. The resolution was seconded by J. Welsh, Esq., and carried unanimously. The meeting, which was attended by a large and representative audience, was then brought to a close by singing and prayer. The collection at its close was 4*l.* 6*s.* 6*d.*

C. G.

Ipswich.—The Annual Meetings and Sermons in connection with the Ipswich Branch were held on September 24th, 25th, and 26th, when Archdeacon Caley, the Revs. A. B. Hutchinson, Robert Heaton, and W. Mitchell-Carruthers formed the Deputation. Twelve out of the sixteen churches of Ipswich supported the Society. Of these, three have sermons at other times. The meetings were not perhaps so large as last year, when the Dean of Norwich was present, but the meeting for prayer on Saturday night was of special interest, and Archdeacon Caley's sermons and speeches made a deep impression. The collections at the meetings amounted to nearly 25*l.*

W. J. G.

Leeds.—An interesting joint meeting of the Ladies' C.M. Union and the Clerical C.M. Union was held on Friday, October 21st, at Rose Court, Headingley, on the invitation of Miss Lambert, to take leave of two missionaries returning to their work in the mission-field. Over a hundred ladies and gentlemen assembled, and were addressed by the outgoing missionaries, the Rev. G. T. Fleming, of Ceylon (nephew and son-in-law of the Rev. T. S. Fleming, Vicar of St. Clement's, Leeds, himself formerly a C.M.S. missionary), and the Rev. G. W. Coultas, of Mid China, who at one time resided in Leeds, and was a teacher in the St. Clement's Sunday-school. The former gentleman spoke of the peculiarities of Mission work in Ceylon, and adduced evidence showing the great but unseen influence possessed by the women, who, from prejudice and habit, exerted that influence to prevent their husbands and sons from becoming Christians. To counteract this influence special agencies were required: teachers to educate the women, and ladies who could visit from house to house. Noticing the value of personal and direct sympathy with individual missionaries and their work alike to the giver and receiver, he appealed to the ladies, not only to work for Missions generally at home, but to work for India in particular. The Rev. G. W. Coultas spoke of the chief difficulties of his own Mission in Mid China, which arise from the extensive districts, the dense population, and the paucity of workers. Tracing the history of the work and its development, he dwelt with special emphasis on the aid given to it by the Hang-chow Hospital, speaking warmly of the great importance of medical missionary work, especially in opening up new country. The chairman (Dr. Ramsbotham) announced that a petition to be presented to Lord Rosebery, praying for the retention of Uganda by England, would lie on the table for signature at the close of the meeting, and the majority of those present took advantage of the opportunity thus afforded, attaching their names to the petition before the dispersal of the guests. R.

Ramsgate.—On Sunday, October 9th, Sermons were preached in St. Luke's and Christ Church on behalf of the Society. On Monday afternoon the Annual Meeting of the local branch was held at Granville Hall, the Rev. J. B. Whiting presiding. After a few opening remarks from the chairman, the Rev. A. B. Hutchinson gave an interesting account of the Society's work in Japan, and was followed by the Rev. C. L. Williams, Vicar of Christ Church. On the Monday evening a crowded Meeting was held in St. George's Hall, the chairman for a portion of the time being the Rev. F. W. Tracy, headmaster of the South-Eastern College, who was succeeded by the Rev. C. L. Williams. The chief speaker was the Rev. A. B. Hutchinson, who gave a most interesting and eloquent speech. The Rev. J. B. Whiting then gave a powerful address, pointing to the growing enthusiasm in missionary work throughout the country, and was followed by the chairman.

Reading.—A Missionary day of unique interest was observed here on Monday, October 10th. The Berks Church Missionary Prayer Union held its half-yearly Meeting on that day, and the opportunity was used for bidding farewell to four ladies who are shortly going out from Reading to the foreign field. At noon the

Lord's Supper was administered in St. Mary's Episcopal Chapel, and an address given by the Rev. Dr. Allan, Vicar of St. James's, Bermondsey, on Acts i. 8, the call to Christians to be witnesses to Christ. At three o'clock a prayer-meeting was held in the Abbey Hall, with some 200 present, when, after special intercession and supplication for the needs of the world, the Rev. G. Everard, Vicar of Christ Church, Dover, gave interesting details of his recent visit to India. The members of the Prayer Union then adjourned for tea and coffee. At half-past seven the great meeting of the day gathered in the Assembly Room, which was packed to the doors with over 1000 people. A good choir sang during the preceding half-hour, and Major Liebenrood took the chair. After an opening hymn, Psalm ii. was read by the Rev. A. J. P. Shepherd, and prayer offered by the Rev. F. T. Colson. The chairman then briefly indicated the special purpose of the gathering, and called upon Mr. Everard and Dr. Allan to speak. For half an hour God's blessing on the work in India, and for another half-hour the present crisis in the East and records of past labours in the West African fields, held the interested attention of the audience. Then came the solemn time of bidding public farewell to the four ladies, whose whole life hitherto had been spent in Reading, all their later years in active Christian work with two of the churches, and who had been the personal friends and loving helpers of nearly all the great assembly before them. They were commended to the sympathetic and prayerful remembrance of the meeting and strengthened with words of cheer in the Lord by the incumbents of the two churches from which they are going—Miss H. S. Fletcher, assigned to work at Hong Kong under the F.E.S., who had been associated with Greyfriars Church and its work; and the Misses L., M., and S. Bazett, proceeding to Mombasa, East Africa, under the C.M.S., from St. Mary's Episcopal Chapel. Two of the ladies gave a few words in reply, Miss Fletcher telling of the motive-power in which they were going, from 2 Cor. v. 14; and Miss M. Bazett speaking for herself and her sisters of the message with which they were commissioned from 1 Tim. ii. 5, 6. With the hymn, "God be with you till we meet again," and the closing commendatory prayer by the Rev. A. B. Valpy, there closed probably the most remarkable missionary meeting ever held in Reading, and one which will surely be the beginning of a new era of missionary prayer and interest in the town.

H. B.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for an increased spirit of consecration of self and of substance to Christ. (Pp. 892, 941.)

Prayer for a wide outpouring of the spirit of fervent supplication during the season of Intercession for Missions.

Continued prayer that the Government may be guided in their decision regarding Uganda. (Pp. 937-40.)

Thanksgiving for the response of the Nation to the call of duty respecting Uganda. (Pp. 937-8.)

Prayer that a similar spirit of concern for the moral responsibilities involved in the Indian Opium Revenue may be aroused. (P. 940.)

Thanksgiving for various incidents in Bishop Tucker's journey up-country, and prayer for him and his party. (P. 925.)

Thanksgiving for news from Uganda, for Mr. Walker's safe return, and prayer for the Mission. (Pp. 919, 937-40.)

Prayer for the Bishop-Designate of the Niger. (P. 919.)

Thanksgiving for the opening door on the Upper Niger, and prayer for labourers. (P. 910.)

Prayer for a larger entrance into the Yoruba Country, and for men to go in. (P. 919.)

Prayer for the Indian Decennial Conference, and for Mr. Stock and others travelling to Bombay in order to be present. (P. 942.)

Thanksgiving for preservation of the Sz-Chuen C.M.S. missionaries; prayer for that Province. (P. 922.)

Thanksgiving for the progress of the Telugu Mission. (P. 898.)

Thanksgiving and prayer for newly accepted candidates. (P. 943.)

Thanksgiving for Gleaners' Union Anniversary. (P. 928.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 18th, 1892.—The Committee accepted the offer of Miss Rose Frisby as a Lady Missionary of the Society, and approved the action of the Secretaries in sending out Miss Frisby to the Niger Mission; they also accepted Mr. Frank Wright Bourdillon as a Lay Missionary of the Society; and prayer was offered for the candidates by the Rev. G. Tonge.

The Secretaries reported the death of Miss Brandram, of the Japan Mission, and they were instructed to convey to the surviving relatives the expression of the Committee's sympathy.

The Committee had the pleasure of an interview with the Revs. H. J. Schaffter, J. B. Brandram, G. Chapman, and A. E. Price.

Mr. Schaffter, who since 1877 has been in connection with the Society's educational work in Tinnevely, referred to the work of the Tinnevely College (in the town of Tinnevely), of which he has been Principal for some years back. He spoke of the spiritual principles on which the College was carried on, referring to the fact that conversions to God were sought for and expected in the College, and that the daily setting forth of the Gospel of Christ in the teaching of the Word of God was designed distinctly thereto. He referred to the conversions which had taken place in the College, and to the evangelistic work which was habitually carried on by the Christian masters and Christian students of the College, and to the important fact that *effectual* opposition to the College on the part of the wealthy Hindus was diminishing considerably.

Mr. Brandram referred to the beneficial result of the Church Missionary Society's practice in Japan, of Missionaries giving the first three years to the study of the language. The extreme impressibility of the Japanese character, their sometimes unwise efforts after independence, caused difficulties, but the work was unspeakably joyful.

Mr. Chapman, who had laboured in the Osaka Theological College, remarked that the Japanese desire for independence was very natural, and was to some extent satisfactorily met by the Synods and Church Councils. Rationalistic European literature and rationalistic Missionaries were a source of danger in Japan. Manuscript lectures for a four years' course were now in use at the College. Japanese students were very frank and inquiring, and amenable to reason.

Mr. Price had been seven years in the North Pacific Mission, in various parts, and had witnessed great triumphs of the Gospel. At Kitkatla, a whole tribe had come over to Christianity from most degraded and barbarous heathenism. Other triumphs seemed to be at hand.

The British and Foreign Bible Society was requested to publish an edition of the Luganda translation of the 1st and 2nd Corinthians and Hebrews, forwarded by Mr. G. L. Pilkington, this instalment completing the first translation of the entire New Testament.

The Committee gratefully acknowledged a grant of 10*l.* by the S.P.C.K. towards the new printing-press at Jerusalem.

In consequence of the Rev. A. Clifford's acceptance of the Lucknow Bishopric, the Committee appointed the Rev. P. Ireland Jones Secretary to the Calcutta Corresponding Committee, and the Rev. W. H. Ball Principal of the Calcutta Divinity School.

Committee of Correspondence, Nov. 1st.—On the recommendation of the Ladies' Candidates Committee, Miss Sarah Kate Rogers and Miss Frances Emily Turner were accepted as Missionaries of the Society.

The Committee recorded the acceptance of the Rev. and Mrs. William Newby Fraser by the New South Wales Auxiliary of the C.M.S. The Committee accepted offers of service from the Rev. Robert Sterling, B.A., M.B., B.Sc., Durham, Curate of Earsdon; and from the Rev. Thomas Henry Fitzpatrick, M.A., late Scholar of Trinity College, Cambridge, Curate of Radford, Nottingham.

The following locations were fixed: The Rev. W. Newby Fraser to Agra; the Rev. T. H. Fitzpatrick to the Harris School, Madras; Mr. F. W. Bourdillon to Calcutta (Associated Evangelists Band); and Miss W. Turner to the North Pacific Mission.

The Committee sanctioned the transfer of the Rev. B. J. Kennedy, of the Punjab and Sindh Mission, to the North-West Provinces; also of Miss A. Wardlaw Ramsay from the East Africa Mission to the Palestine Mission.

The Committee took leave of the Rev. J. Blaich, returning to the Santhal Mission. The Instructions of the Committee were delivered by the Rev. William Gray, and Mr. Blaich, having replied, was addressed by the Chairman (Mr. Henry Morris), and commended in prayer to the favour and protection of Almighty God by the Rev. J. E. Rogers.

The Committee had the pleasure of an interview with Archdeacon Winter. The Archdeacon regretted deeply having had to come home sooner than he expected, being compelled to do so by the state of Mrs. Winter's health. He gave a deeply encouraging account of the work of Mr. Dick, Indian clergyman at Trout Lake and Severn. At York every adult Indian is regular in public and family worship. Fourteen or sixteen of the Indians there are qualified to conduct services on Sunday in the absence of the Missionary.

The Secretaries reported the death of Mrs. Schön, widow of the late Rev. Dr. Schön, on October 26th, and they were instructed to convey an expression of the Committee's sympathy to the surviving relatives.

Arrangements were sanctioned for a Conference in Bombay of C.M.S. Missionaries at the beginning of January, 1893, and subjects were suggested for consideration by the Conference.

The S.P.C.K. was requested to print a tentative edition of the Luganda translation of the Collects for Sundays and Holy Days, sent home by Mr. G. L. Pilkington, and also an edition of the Gogo translation of the *Peep of Day*. The British and Foreign Bible Society was requested to publish a Gogo translation of the books of Ruth and Jonah.

General Committee, Nov. 8th.—The Estimates Committee presented their detailed Report on the Estimates for Expenditure and Income for the year ending March 31st, 1893, and a further prospective Estimate for the year ending March 31st, 1894. They reported that there are now on the roll 537 European Missionaries, including 47 honorary, as against 478, including 38 honorary, in October, 1891. The Committee passed the following Resolution:—That it is with feelings of sincere thankfulness to God that the Committee are able to report how hitherto, under His gracious guiding, the friends of the Society have most generously supplied the funds needful for carrying on and extending their work; and that thus good hope is given that the same liberal aid will continue to increase as the work, under God's blessing, increases and prospers.

The Committee passed the following Minute on the retirement of the Rev. Robert Lang:—

"The Committee having recorded on February 9th, 1892, the deep regret with which they received the resignation of the Rev. Robert Lang, M.A., desire, now that he has actually retired from the Secretariat, to place on record some expression of their opinion regarding the services which, for the last eleven years, he has rendered to the Society in the discharge of the responsible duties of his office.

"It was with much satisfaction, and with confident hope, that the Committee appointed a son of their old and well-tried colleague, the late Mr. Arthur Lang, to a seat on the Secretariat; and they recall with pleasure the intense satisfaction with which Mr. Arthur Lang gave his son to a work in which he himself took no small share.

"Of the Missions assigned to Mr. Robert Lang's administration, those in Africa and Palestine have assumed dimensions and have developed problems which have demanded and received the Committee's earnest and constant attention. And it has been no small gain to the Committee that the Secretarial charge of this work was entrusted to one who, by the grace of God given to him, brought to its fulfilment marked ability, indefatigable patience, great thoroughness in mastering detail, and excellent good sense in grasping and carrying out the general administration of the Missions; while the unvaried kindness and unruffled temper with which he conducted the discussions on the many questions brought up for decision, the loyalty with which he yielded when the judgment of the Committee did not always tally with his own, won for him the respect and affection of all with whom he worked. His colleagues in the Secretariat ever found him a genial and helpful co-worker, full of sympathy and wise in counsel, while every member of the staff with whom he was brought into contact found in him an example of unwearied industry and

Christian courtesy. No better testimony could be found to the value attached to his labours by the Missionaries with whom he had to deal, and to whom, whether in correspondence or in personal interviews, he gave his time and attention in unstinted measure, than the universal lament with which the tidings of his resignation have been received in the mission-field. His unbounded devotion to the interests entrusted to him at one time seriously affected his health; and the Committee are very thankful that the lengthened and much-needed rest which he was compelled to take has, through God's mercy, been effectual in bringing about restoration.

"Mr. Lang will carry with him to his work, as Vicar of Old Warden, the affection, respect, sympathy, and prayers of the Committee, and will always meet with a warm welcome when he is able to join their counsels."

A letter was read from the Bishop of Richmond, accepting the office of Vice-President of the Society under Law II.; and from the Dean of Sydney, accepting the Committee's invitation to become a Vice-President of the Society.

NOTES OF THE MONTH.

DEPARTURES.

Eastern Equatorial Africa.—The Rev. H. and Mrs. Cole, the Rev. A. G. and Mrs. Smith, Miss L. Bazett, Miss M. Bazett, Miss S. Bazett, Miss L. Hill, and Miss J. B. Tobin, left London for Frere Town on Oct. 24, 1892.

Egypt.—The Rev. P. G. and Mrs. Wood and Miss Cay left London for Cairo on Nov. 17.

Bengal.—Miss E. E. Thompson and Miss C. Lancaster (for Agra), Miss W. B. J. Wilkinson (for Muttra) left London on Oct. 21; and Miss K. Batten (also for Muttra) left London on Oct. 28.

North-West Provinces.—The Rev. J. A. F. Warren left London for Jabalpur on Nov. 11.

Punjab and Sindh.—Dr. T. L. and Mrs. Pennell left London for Dera Ismail Khan on Oct. 21.—The Rev. B. Clark (for Amritsar), the Rev. C. H. A. Field (for Peshawar), Miss E. S. Wigram (for Lahore), Miss J. Dauble (for Kangra), left Liverpool on Oct. 22; and Mrs. Weitbrecht left London for Batala on Oct. 23.—The Rev. F. A. P. Shirreff left Brindisi for Lahore on Nov. 10.

South India.—Mrs. W. H. Wise left London for Palamcottah on Oct. 28.—The Rev. J. C. J. and Mrs. Pavey, and the Rev. W. C. Penn, left London for Masulipatam on Nov. 11.

Travancore and Cochin.—The Ven. Archdeacon and Mrs. Caley left London for Madras on Nov. 16.—The Rev. A. F. and Mrs. Painter left London for Cottayam on Nov. 18.

Ceylon.—The Rev. G. T. and Mrs. Fleming, and Miss E. S. Young, left London for Colombo on Oct. 28.

South China.—The Rev. G. H. Davies left London for Hong Kong on Oct. 28.

Mid China.—Miss A. L. Wright left London for Karachi on Oct. 22.—Miss G. Smith for Hong Kong, and Miss Casswell, Miss A. Snell, Miss M. A. Thompson, Miss J. S. Clarke, and Miss A. Hunt, for Shanghai, left London on Oct. 28.

Japan.—Mrs. Harvey, Miss E. C. Payne, Miss Bosanquet, and Miss Huhhold, left London for Osaka on Oct. 28.

ARRIVALS.

Niger.—Dr. C. F. Harford-Battersby left Akassa at end of August, and, after a stay in Sierra Leone, arrived at Liverpool on Oct. 22.

Eastern Equatorial Africa.—The Rev. B. H. Walker left Uganda on June 17, and arrived in London on Nov. 1.

Punjab and Sindh.—Dr. S. W. Sutton left Quetta on Oct. 10, and arrived in London on Nov. 3.

South India.—The Rev. T. Walker left Madras on Oct. 1, and arrived in London on Nov. 1.

Ceylon.—The Rev. J. G. and Mrs. Garrett left Colombo on Sept. 29, and arrived in London on Oct. 25.

New Zealand.—The Rev. G. and Mrs. Maunsell left Auckland on Aug. 18, and, after a stay in Italy, arrived in London on Oct. 27.

North-West America.—The Rev. E. J. and Mrs. Peck left Moose on Sept. 10, and arrived in London on Nov. 5.

BIRTHS.

Punjab and Sindh.—On Oct. 21, at Srinagar, the wife of the Rev. Cecil E. Tyndale-Biscoe, of a son.

Western India.—On Oct. 3, the wife of the Rev. C. W. Thorne, of a son (Neville George Everard).

South India.—On Sept. 30, at Masulipatam, the wife of Mr. A. E. Goodman, of a daughter.—On Oct. 16, at Tinnevely, the wife of Mr. R. F. Ardell, of a daughter.

New Zealand.—On July 31, the wife of the Rev. W. Goodyear, of a daughter (Anne Dorothy).

MARRIAGES.

Eastern Equatorial Africa.—On Oct. 6, at Brighton, Mr. J. A. Wray to Miss E. K. Robinson.

North-West Provinces.—On Sept. 30, at St. John's, Naini Tal, the Rev. G. B. Durrant to Miss I. Luce, of the I.F.N.S.

DEATHS.

Persia.—On Oct. 23, at Bagdad, Emily Lois, infant daughter of Dr. H. M. and Mrs. Sutton, aged 7 months.

South India.—On Oct. 24, at Madras, Charles Malcolm, eldest son of the Rev. H. D. Goldsmith, aged 5 years.

Mauritius.—On Nov. 19, at Cheltenham, the wife of the Rev. H. D. Buswell.

On Oct. 19, at Dharmasala, Lydia, widow of the late Rev. J. N. Merk, formerly at Kangra.

On Oct. 26, at New Brompton, Kent, Mrs. J. F. Schön, widow of the late Rev. Dr. J. F. Schön, formerly of the Niger Mission.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

UGANDA: ITS STORY AND ITS CLAIM. A Handbook for the Present Crisis. By the Rev. G. FURNESS SMITH, M.A., with Illustrations by LANCELOT SPEED, etched from Sketches sent home since the War of January, 1892. 60 pp. demy 6mo. Price 6d. post free. 6 copies, 2s. 6d.; 12, 4s. 6d.; 20, 8s. 6d.; 50, 15s. 6d.; all post free direct from C.M. House.

New Missionary Book for Boys and Girls.

"WHAT'S O'CLOCK?" By G. A. GOLLOCK, author of "Light on our Lessons," &c. With Preface by the Bishop of Ossory. Suitable for Christmas and New Year's Gifts, or for Sunday-school Prizes. 112 pages, small 4to. Illustrated. Price, in paper boards, 1s. 6d.; or in padded cloth, superior paper, 2s. 6d. post free.

The C.M. Pocket Book and Diary for 1893, bound in roan, with elastic band, or tuck. Price 1s. 4d. post free.

The C.M. Pocket Almanack and Kalendar for 1893, in lithographed covers. Price 3d. (4d. post free).

The Gleaners' Union Members' Manual for 1893, which includes (as a new feature) the Texts for the Year. Price 1d. (1½d. post free).

N.B.—*The Manual is sent FREE to New Members only.*

The Crisis in Uganda. Minute of the C.M.S. General Committee of October 11th, 1892. Reprinted from the *C.M. Intelligencer* for November. Free.

Ready early in December.

"C.M. Intelligencer" Volume for 1892. Cloth, gilt, 7s. 6d. post free.

"C.M. Gleaner" Volume for 1892. Cloth, gilt, 2s. 6d. post free. Coloured boards, 1s. 6d. post free.

The "Children's World" Volume for 1892. Cloth, gilt, 1s. nett, or 1s. 3d. post free; gilt edges, 1s. 6d. post free.

"Awake!" Volume for 1892. Cloth, gilt, 1s. 6d. post free.

Cases for binding the above can also be obtained, as follows:—Intelligencer, 1s.; Gleaner, 1s.; Children's World, 8d.; Awake! (including separate "Title page and Table of Contents," not printed with the magazine), 1s. All post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

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